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REPORTS  
OF THE  
CAMBRIDGE ANTHROPOLOGICAL EXPEDITION  
TO  
TORRES STRAITS.



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# REPORTS

OF THE

CAMBRIDGE ANTHROPOLOGICAL EXPEDITION

...

TO

TORRES STRAITS.

VOLUME III.

LINGUISTICS

BY

SIDNEY H. RAY.

CAMBRIDGE:

AT THE UNIVERSITY PRESS.

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## PREFACE.

**D**URING my first Expedition to Torres Straits I collected a large number of native words of the Eastern and Western languages, as well as some from the neighbouring coast of British New Guinea. The Rev. A. E. Hunt, then resident Missionary on Murray Island, kindly permitted me to copy the English-Miriam Vocabulary he had compiled, and the Rev. E. B. Savage similarly allowed me to copy his Vocabulary of Miriam, Mabuiag and Daudai, in which the English equivalents were not given. I also had access to the Rev. Dr S. MacFarlane's Vocabulary of English-Mabuiag and Miriam, and finally Mr Robert Bruce permitted me to transcribe his copy of a valuable Vocabulary of Saibai-English compiled by James Sharon, who for a short time was the schoolmaster appointed by the Queensland Government to teach English to the natives of Saibai. The late Hon. John Douglas, C.M.G., the Government Resident, gave me permission to make what use I pleased of the Sharon MS. In addition to these manuscripts I obtained various printed books, such as translations of Gospels and service books.

On my return home I offered all my material to the Rev. Dr Codrington, whose name is so well known to all those who interest themselves in Melanesia, in the hope that this distinguished scholar would undertake its elucidation and publication. This he was unable to do, but he suggested my applying to Mr Sidney H. Ray, whom he recommended as a careful and diligent student of the languages of Oceania. I immediately followed Dr Codrington's advice and Mr Ray kindly consented to work through my material as well as that which was previously available in books. In due course we conjointly elaborated "A Study of the Languages of Torres Straits, with Vocabularies and Grammatical Notes," which was published by the Royal Irish Academy. I would like to take this opportunity of thanking that illustrious body for printing so large a memoir on a subject which was certainly remote from the ordinary interests of the members. I would also like to assure the Members of the Academy that if that memoir had not been printed it is extremely probable the present volume would never have been published; at all events it greatly reduced the labour which would subsequently have been entailed and it certainly led to a more clear conception of the languages with which it was concerned.

When I determined upon a second Expedition, my first thought was to endeavour to secure the co-operation of Mr Ray. At considerable sacrifice to himself he consented to



join the Expedition, and the thorough study of the languages of Torres Straits published in this volume demonstrates the excellent use he made of his opportunities.

Mr Ray acknowledges the help given him by various colleagues, and thanks especially Mr John Bruce, of Murray Island, for assistance in many directions.

An account of the gesture language of the Western Islanders by Dr C. G. Seligmann and Mr A. Wilkin, and one of that of the Eastern Islanders by myself are given at the end of Part I. Dr Seligmann and I also contributed notes on fire signals. Dr Seligmann and Mr G. Pimm supplied the Otati Vocabulary in Part II. With these exceptions Mr Ray is responsible for the whole of the present volume.

Thanks are due to various friends who have helped me in the identification of plants and animals. Especially would I mention the great assistance rendered by the authorities at the Royal Botanic Gardens, Kew; many of the plants we collected were in a very fragmentary condition, so any uncertainty there may be in identification is due solely to the imperfection of the material.

I would like to take this first opportunity to record my regret and that of my colleagues at the death of the Hon. John Douglas, C.M.G., Government Resident at Thursday Island. He passed away on July 22, 1904, in the seventy-seventh year of his age, to the sorrow alike of Europeans and natives. For nearly twenty years he administered his archipelago with consideration and conciliation. He treated the natives with fatherly benevolence, never needlessly interfering with them, but always endeavouring to train them to govern themselves, and he strove to give efficacy and dignity to the rule of the Mamoooses. The Expedition owes a considerable debt to him for hospitality and for various facilities, and it was through his good offices that the Queensland Government made a special grant of £100 towards the expenses of the Expedition. He has been succeeded by Hugh Milman, Esq., who was Acting Resident at the time of my first Expedition, and to whom I, personally, am much indebted for assistance and hospitality.

A. C. HADDON.

*May, 1907.*

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# ADDENDA ET CORRIGENDA.

Page	3.	Line 10 for 'Kauralag' read 'Kauralaig.'
"	8.	" 6 from bottom, for 'both' read 'all.'
"	9.	" 15 from top, for 'tanamunngu' read 'tanamunungu'; for tanemunngu' read 'tanamunungu.'
"	10.	" 8 for 'imi' read 'imai.'
"	17.	" 16 from bottom, for 'burud' read 'burdo.'
"	31.	" 19 from top, for 'make fire' read 'blaze.'
"	32.	" 23 for 'present' read 'prevent.'
"	32.	" 9 from bottom, for 'utimi' read 'utumi.'
"	33.	" 8 " " for 'aimin' read 'aimdin.'
"	35.	" 8 " " for 'two' read 'things.'
"	38.	" 22 " top, for 'muleuman' read 'muleumaka.'
"	79.	" 6 " bottom, for 'baido' read 'baidoa.'
"	95.	" 20 " " for 'dimiden' read 'dimidem.'
"	108.	" 17 " " for 'kuai' read 'guai.'
"	113.	After 'na' add 'na, conj. if.'
"	114.	" 'kuiku-nidai' add 'sib-nidai, v. comfort.'
"	114.	" 'nukunuku-ia-muli' add 'nungai, v. grope.'
"	116.	" 'pai' add 'pai, pwai M. demons (Gr. p. 11).'
"	122.	" 'suai' add 'suasu, a. barren, suasu-asl-gig, n. a barren woman.'
"	125.	" 'tortai' add 'tota, n. a prong.'
"	127.	" 'tabaia-uradi' add 'urai, a. wet, damp.'
"	139.	" 'doakri' add 'dobdob, a. thick.'
"	146.	" 'kaigob' add 'kaimeg, n. a companion.'
"	189.	Lines 8, 9. The Lifu word <i>kenithe</i> means 'to pull down,' the opposite of <i>xupe</i> , 'to build.'
"	196.	Bottom line, for 'out of' read 'to.'
"	200.	Line 24, under 'iaro' read 'throat'; under 'kapul' read 'good.'
"	200.	Bottom line, after 'my' add 'throat is good.'
"	211.	Line 17, under 'iaro' read 'throat'; under 'kapul' read 'good.'
"	211.	" 5 from bottom, for 'good . . . . . ' read 'throat is good.'
"	216.	" 6 " " for 'goes' read 'went.'
"	217.	" 8 " " for 'it' read 'the neck.'
"	222.	" 8 " " for 'always' read 'only.'
"	222.	" 4 " " for 'her' read 'his.'
"	274.	" 3 " " for '276' read '277.'
"	285.	" 10 for 'appeared' read 'been published in several New Guinea Languages.'
"	285.	" 10 from bottom, for 'Koitapu' read 'Koita.'
"	286.	" 5 " " after 'glue' add 'l' (cf. p. 418)'; after 'the' add 'd' as <i>nth</i> in "in this."
"	286.	" 3 " " after 'quite' add 'q' as <i>nkw</i> in "inkwell."
"	320.	" 7 " " for 'Lakekumu' read 'Lakekamu.'
"	355.	" 12 " " add 'A final <i>a</i> in composition often becomes <i>e</i> .'
"	359.	Lines 7, 8 from bottom, for 'shell' read 'coco-nut.'
"	414.	Line 6 from bottom, for '1890-1' read '1889-90.'
"	416.	After No. 33, add 'Nissan, Sir Charles Hardy Island, North East of Solomon Islands.'
"	416.	After No. 37, add 'Ponape, Ascension Island, Caroline Islands.'
"	423.	Line 21, add 'In Waima syllables are often inverted: <i>kaimata'a</i> or <i>ta'akaima</i> , sweet potato; <i>anepuka</i> or <i>anekapa</i> , old. The village of Waima is called Maiva by the Motu people.'
"	442.	" 2 of Note 2, for 'case' read 'care.'
"	458.	" 3, for 'dhaka' read 'd'aka.'
"	474.	" 15 from bottom, for 'reciprocal' read 'instrumental.'
"	474.	" 14 " " after 'in' add 'Motu <i>i-ha-rua-na</i> , <i>i-ha-toi-na</i> .'
"	474.	" 13 " " for 'made' read 'that which makes,' and delete 'to something.'
"	474.	" 12 " " delete 'Motu <i>rua-na</i> or <i>toi-na</i> .'
"	483.	" 12 " " for 'Motu' read 'Mota.'
"	486.	Bottom line, delete the comparisons with Mota <i>saloa</i> .





# PART I.

## THE LANGUAGES OF TORRES STRAITS.

### INTRODUCTION.

#### THE PROGRESS OF KNOWLEDGE OF THE LANGUAGES.

NEITHER Captain Cook, who passed through Endeavour Straits in 1770, and saw natives at Possession Island, nor Captain Edwards, who discovered "Murray's Islands" in the 'Pandora,' and was wrecked there on the reef on August 29th, 1791, left accounts of the natives or their languages'. The first to describe them was Matthew Flinders, who served under Captains Bligh and Portlock in the ships 'Providence' and 'Assistance' in 1792. These discovered Darnley and Nepean, and most of the Western Islands of Torres Straits. At the Nepean Islands they were visited by canoes from Darnley. Flinders states that "The Indians clapped upon their heads, and exclaimed *Whou! whou! whoo!* repeatedly with much vehemence; at the same time, they held out arrows and other weapons, and asked for *toore-tooree!* by which they meant iron<sup>2</sup>." Bampton and Alt, who visited the islands in the 'Hormuzeer and Chesterfield' in 1793 only recorded the one word *Wamvax* as the native name of Darnley Island<sup>3</sup>. When Flinders revisited the Murray Islands on October 29th, 1802, between forty and fifty 'Indians' came off in three canoes, "holding up cocoanuts, joints of bamboo filled with water, plantains, bows and arrows, and vociferating *tooree! tooree!* and *mammoosee!*" In July, 1822, the ship 'Richmond' anchored for some days off the Murray Islands, and the crew had considerable intercourse with the natives. The Surgeon, Mr T. B. Wilson, took some interest in the language and compiled a vocabulary, but on a second visit to Torres Straits in the 'Governor Ready' in 1829, the ship was wrecked on the reef near Half-way Island, and his vocabulary was lost. Writing with regard to it he says, "I obtained a pretty large vocabulary, comprehending the various parts of the body, and also all other objects within sight. I presented them with one copy, with their own language in one column, and the English in the other, which I told them to show to any other strangers who might hereafter pay them a visit. The other copy, as already mentioned, was unfortunately lost, and I can only call to mind the following

<sup>1</sup> Cf. Hawkesworth, *Voyages*, London, 1773, III. p. 615, quoted by Flinders, *op. cit. infra*, I. p. xv, and Geo. Hamilton, *A Voyage round the World in H.M. Frigate Pandora*, Berwick, 1793.

<sup>2</sup> Matthew Flinders, *A Voyage to Terra Australis*, London, 1814, I. p. xxii. These words as now spelled are *wao*, yes, and *turik*, iron.

<sup>3</sup> Flinders, *op. cit.* I. p. xxxvii. The native name of Darnley Is. is *Erub*. I am ignorant of the meaning of *Wamvax*. Lewis (*op. cit. infra*) says it was not known to the natives.

<sup>4</sup> Flinders, *op. cit.* II. p. 109. *Mammoosee* is the word (*mammus*) now applied to a head man, and means 'red hair.' It suggests that one of the voyagers was red-haired. Capt. King, however, states (*op. cit. infra*, p. 3) the word *mammoosee* or probably *maboasee* means a 'mess of yams.' At Darnley Lewis found two men named Mam-moose and Ag-ghe.



few words:—*warēka*, or *warēga*, 'peace' or 'welcome'; *mabouse*, 'come to us'; *puta*, *puta*—I could not satisfactorily make out the signification of this word, but imagined it meant—'no danger,' or, 'don't be afraid'; *torre*, 'iron'; *casse*, 'give'; *girgir*, 'the sun'; *kimiar*, 'men'; *koskerail*, 'women'; *Madiā*, *Oucāra*, *Wamaia*, *Wagēra*, proper names of men<sup>1</sup>."

In 1834 the ship 'Charles Eaton' was wrecked in Torres Straits, and Captain C. M. Lewis was sent in search of the survivors. Two accounts of the wreck and rescue, those by W. E. Brockett<sup>2</sup> and T. Wemyss<sup>3</sup>, contain only a few Murray Island words in the text, but a third account compiled from Captain Lewis's Journal by Captain P. P. King<sup>4</sup> contains a vocabulary obtained from John Ireland, one of two survivors of the wreck, who had lived for two years on Murray Island. This vocabulary contained 532 English words or phrases with native equivalents, 13 names of islands, 7 numerical terms, and 40 names of parts of the body<sup>5</sup>. The list is interesting as it seems to show signs of an alteration in the pronunciation of words, though allowance must be made for the illiteracy of its sailor author. Some examples of *ng*, *v*, *th*, *f*, *sh*, occur in the following words as given in Lewis's account, but are not now found in the language: *debellang*, sweet; *vell-caabe*, good temper; *vea*, star, sand; *verrer*, hunger; *verrem*, boy; *thag*, hand; *ithpay*, feeling; *emmerouth*, old; *cur-ri-ther*, leap; *feik gil-ge-re*, to-day; *pheim*, dream; *pheik*, this; *moosh*, hair. These words are now: *debe lag*, good taste; *werkab*, happy; *wer*, star, sand; *werer*, hungry; *werem*, boy; *tag*, hand; *ekpi*, touch; *emeret*, old; *koreder*, run; *peik gerger*, this day; *peim*, dream; *peik*, this; *mus*, hair.

In the years 1842-1846 Captain F. P. Blackwood in H.M.S. 'Fly' carried out an extensive survey along the N.E. coast of Australia, Torres Straits, and the adjacent portion of New Guinea. J. B. Jukes, the naturalist to the expedition, published an account in 1847<sup>6</sup>, and in an appendix gives a vocabulary of about 800 words of the language of Darnley and Murray Islands (called by him Erroob and Maer). This was collected chiefly by Mr Millery, the clerk of the 'Fly' and to it was added Lewis's vocabulary of Murray Islands, referred to above<sup>7</sup>, a collection of words from Masseed (i.e. Masig),

<sup>1</sup> T. B. Wilson, *Narrative of a Voyage round the World*, London, 1835. With reference to the signification of these words, *mabouse*, *puta*, *torre*, *girgir*, *kimiar*, *koskerail* are the modern words, *ma baos*, you come out (imperative); *paud*, peace; *turik*, iron; *gerger*, sun; *kimiar*, male; *kosker*, woman. The last word has very strangely the plural termination *ail*, which properly belongs to the language of the Western tribe and is not used in Murray Island. The proper word for 'give' is *ikuar*, but *casse* is probably *kase*, 'me perhaps,' said by a native eager for a gift. *Warēka* may be for *Wa ike*, You (are) here.

<sup>2</sup> W. E. Brockett, *Narrative of a Voyage from Sydney to Torres Straits in search of the Survivors of the 'Charles Eaton'*, Sydney, 1836.

<sup>3</sup> T. Wemyss, *Narrative of the Melancholy Shipwreck of the Ship 'Charles Eaton'*, Stockton and London, 1837.

<sup>4</sup> Phillip P. King, Capt. R.N., *A Voyage to Torres Straits in search of the Survivors of the Ship 'Charles Eaton,' which was wrecked upon the Barrier Reefs in the month of August, 1834*, in H.M. Colonial Schooner 'Isabella,' C. M. Lewis, Commander, arranged from the Journal and Log Book of the Commander, Sydney, 1837.

<sup>5</sup> *Op. cit.* pp. 65-83, Vocabulary of the Murray and Darnley Islanders.

<sup>6</sup> J. B. Jukes, *Narrative of the Surveying Voyage of H.M.S. 'Fly'*, London, 1847.

<sup>7</sup> This seems to have been an independent vocabulary obtained from the sailor John Ireland. Jukes expressly states (Vol. II. p. 274) that "the copy from which ours was taken was procured by Mr Evans from Captain Ashmore of Sydney, who lent it us for transcription. I subsequently arranged it on the same plan as our own without altering any of the words." This is however not the orthography in Lewis's account as given by Capt. King. For example, *ta-age* or *ta-ag*, *il-kep*, *aib-kay*, *tet-te-ar*, *coup-or* or *koo-pore*, *pell* or *pey-la*, which are given for 'hand,' 'eye,' 'middle finger,' 'leg,' 'navel,' 'ears' by King, are as printed by Jukes, *taag* or *taug*, *illcap*, *abekay*, *taerter*, *koupore*, *pell* or *peel*.

two short lists from Cape York, and another from Port Lihou in Prince of Wales' Island<sup>1</sup>. The general affinities of the languages were discussed in another appendix by Dr R. G. Latham<sup>2</sup>.

A further survey of North Eastern Australia and Torres Straits was made in 1846-1850 by Captain Owen Stanley in H.M.S. 'Rattlesnake.' An account of the voyage was published in 1852 by the naturalist John Macgillivray<sup>3</sup>. In an appendix he gives two sets of vocabularies. The first exhibits the languages spoken in the neighbourhood of Cape York, viz. Kowrarega (Muralag, Prince of Wales' Island) and Gudang (Mainland at Cape York)<sup>4</sup>. The second illustrates the languages of South Eastern New Guinea and the Louisiades. The Kowrarega (i.e. Kauralag of Muralag or Prince of Wales' Island) vocabulary contained about 820 words. It was almost entirely derived from the communications of Mrs Thompson (Gi'om), a white woman who had been held in captivity by the islanders for more than four years<sup>5</sup>. Nearly all the words procured from her were afterwards verified, but Mrs Thompson's want of education prevented her from giving Mr Macgillivray anything but a superficial idea of the structure of the language.

An appendix to Macgillivray's work by Dr R. G. Latham contains a discussion of the vocabularies, chiefly referring to the structure of the Kowrarega as related to Australian languages, and a comparison of words with those of Australia and New Guinea<sup>6</sup>. Crawford also commented on the vocabularies of Jukes and Macgillivray<sup>7</sup>.

In 1841, J. Lort Stokes in the 'Beagle' visited Murray Island. He gives the word for 'iron' as *toolic*<sup>8</sup>. The latter form of the word was first given by Lewis.

In 1871 the New Guinea mission of the London Missionary Society was commenced by the visit of the Revs. S. MacFarlane and A. W. Murray in the 'Surprise.' They left Lifu on the 31st May, 1870, and landed Gucheng, the first teacher, a native of Lifu, on Darnley Island in the Eastern part of the Straits on July 1st, 1871. They afterwards placed teachers on (Tutu) Warrior Island, and Tauan in the West, and visited the Mainland of New Guinea. Mataika, a teacher from Darnley, first visited Murray in 1872. The first mission literature was a sheet of lessons first used at Darnley on Sunday, August 24th, 1873. In his account of the founding of the mission, the Rev. A. W. Murray gives in an appendix some vocabularies of native words. Among them are those of: (1) Torres Straits and adjacent coast of New Guinea; (2) Murray Islands, Darnley Island and Stephen's Island only<sup>9</sup>. These, apart from some few mistakes

<sup>1</sup> *Op. cit.* II. pp. 274-314. Comparative Vocabulary of the Languages of some parts of Torres Straits.

<sup>2</sup> *Op. cit.* II. pp. 313-320. "On the general affinities of the Languages of the Oceanic Blacks," by R. G. Latham, M.D. This was also published in: R. G. Latham, *Essays chiefly Philological and Ethnographical*, London, 1860, pp. 217-222.

<sup>3</sup> J. Macgillivray, *Narrative of the Voyage of H.M.S. 'Rattlesnake,'* London, 1852.

<sup>4</sup> *Op. cit.* II. pp. 277-316. Comparative Vocabulary of two of the Languages of the neighbourhood of Cape York.

<sup>5</sup> *Op. cit.* II. p. 277.

<sup>6</sup> *Op. cit.* II. pp. 330-354. "Remarks on the Vocabularies of the Voyage of the 'Rattlesnake,'" by R. G. Latham, M.D. Published also in: *Opuscula, Essays chiefly Philological and Ethnographical*, London, 1860, pp. 223-241.

<sup>7</sup> J. Crawford, *Grammar and Dictionary of the Malay Language*, London, 1852, pp. 174-176.

<sup>8</sup> J. Lort Stokes, *Discoveries in Australia*, London, 1846, p. 257.

<sup>9</sup> Rev. A. W. Murray, *Forty Years' Mission Work in Polynesia and New Guinea*, London, 1876, Appendix.



in meanings, suggest some changes in pronunciation since they were written. The nasalization of *b* and *d* as is seen in *kamba*, *kembile*, and *andut* for *kaba* (banana), *kebile* (small) and *adud* (bad). *Wandrai* also is written in error for 'you two.' The Murray pronouns are very incorrectly given<sup>1</sup>.

In September, 1872, the Rev. W. W. Gill visited the islands of Torres Straits and the Mainland of New Guinea. His account contains a few words of the island languages<sup>2</sup>.

The first book in a Torres Straits language was printed in 1876 by Rev. S. MacFarlane<sup>3</sup>. Some Erub and Tauan vocabularies by the same, collected about this time, were afterwards printed in part by Dr Codrington<sup>4</sup> and fully by the Society for Promoting Christian Knowledge<sup>5</sup>.

Mr O. C. Stone in the account of a visit to New Guinea in 1876<sup>6</sup>, gives, among other vocabularies, those of the languages of "Machik" (i.e. Yorke Island in the Western Group) and of Erub (Darnley Island). It does not appear that Stone visited the islands.

In 1875-1877 Signor L. M. D'Albertis visited Torres Straits and the Fly River. His account contains, among others, a vocabulary of 38 words used in Yorke Island, Torres Straits<sup>7</sup>.

In 1882 Herr Grube made a re-arrangement of the Murray and Darnley Island vocabularies of Jukes and Stone, without adding to a knowledge of the structure of the languages<sup>8</sup>. Curr's work on the 'Australian Race'<sup>9</sup> and the Annual Report on British New Guinea for 1889-1890<sup>10</sup> also contained vocabularies of the Western language.

In spite, however, of the large number of vocabularies, the grammatical structure of the two languages of Torres Straits was very little known. Macgillivray's notes on the 'Kowrarga' (i.e. Muralag)<sup>11</sup> with Latham's remarks<sup>12</sup> represented the grammar of the Western language, and a single example in Codrington's 'Melanesian Languages'<sup>13</sup> indicated the cases of a Murray Island noun. Grube's so-called 'Grammatische Notizen' in the work of Gabelentz and Meyer is merely a summary of affixes with no meanings assigned to them<sup>14</sup>.

<sup>1</sup> An indication of the amount of intercourse with white men is to be found in the Rev. A. W. Murray's remark that a native was found who could speak broken English.

<sup>2</sup> Rev. W. W. Gill, *Life in the Southern Isles*, London, 1876; p. 225, Torres Straits numerals, pp. 209, 214, 215, words.

<sup>3</sup> *First Lesson Book from Darnley Island, Torres Straits*, Sydney, 1876.

<sup>4</sup> Rev. B. H. Codrington, *The Melanesian Languages*, Oxford, 1885, p. 222.

<sup>5</sup> *British New Guinea Vocabularies*, London, 1889, pp. 18-26.

<sup>6</sup> O. C. Stone, *A Few Months in New Guinea*, London, 1880, pp. 248-252.

<sup>7</sup> L. M. D'Albertis, *New Guinea: what I did and what I saw there*, London, 1880, II. pp. 387-388. Also in Italian edition, *Alla Nuova Guinea*, p. 567.

<sup>8</sup> "Die Sprache von Errüb und Maer," pp. 511-536 of *Beiträge zur Kenntniss der Melanesischen, Mikronesischen und Papuanischen Sprachen*, von Georg v. d. Gabelentz und Adolf B. Meyer, Leipzig, 1882.

<sup>9</sup> E. M. Curr, *The Australian Race*, Melbourne and London, 1886-1887, pp. 684-685. "Warrior Island, Torres Straits," by Arthur Onslow.

<sup>10</sup> *Annual Report on British New Guinea from 1st July, 1889, to 30th June, 1890, with appendices*, Brisbane, 1890.

<sup>11</sup> *Narrative of the Voyage of H.M.S. 'Rattlesnake'*, II. pp. 277-313.

<sup>12</sup> In Macgillivray's *Narrative*, pp. 313-320, and *Opuscula*, pp. 217-222.

<sup>13</sup> Rev. B. H. Codrington, *Melanesian Languages*, p. 81.

<sup>14</sup> *Op. cit.* p. 511, "Wörterverzeichnis und Grammatische Notizen von Herrn Grube bearbeitet."

During Dr Haddon's first visit to Torres Straits in 1888 he collected all the material possible (both printed and manuscript)<sup>1</sup> which was likely to illustrate the language. About the same time, I had commenced an analysis of the Murray and Saibai Gospels printed by the British and Foreign Bible Society<sup>2</sup>. The result of collaboration was a joint Study which embodied the whole of the existing knowledge of the languages of Torres Straits and gave for the first time clear indications of their grammatical structure. This Study was read briefly before the Royal Irish Academy in 1891 and printed at length in the Proceedings for 1893 and 1897<sup>3</sup>. In 1892 Dr A. Graf von Schulenburg also published an analysis of the Murray Island Gospels<sup>4</sup>. In this no reference was made to other material, and much of the grammar is purely conjectural.

During my visit to Torres Straits with the Cambridge Expedition in 1898 I devoted my attention chiefly to the structure of the languages. The former grammars (based on translations of the Gospels) had left many expressions to be elucidated and explained. In both Mabuia and Miriam also, I found that the language of the translation was in many respects much inferior to the language as ordinarily used by the older natives. This was especially the case in the Murray Islands, where the language had been for some years used and taught by white men. The difficulties had been simplified, or as my informant Pasi described the process, "they cut it short."

The grammars now given, based upon oral communications and phrases taken down from native dictation, must therefore be regarded as superseding all that was formerly written on the structure of the languages. The vocabularies have also been corrected and extended. It is extremely unlikely that any white man will ever learn the language for the purpose of oral communication with the natives, nearly all of whom have more or less acquaintance with English.

<sup>1</sup> A list of this material will be found in *A Study of the Languages of Torres Straits*, i. pp. 467-471 and ii. pp. 365-367.

<sup>2</sup> An account of these Gospels will be found in the sections on Literature.

<sup>3</sup> S. H. Ray and A. C. Haddon, "A Study of the Languages of Torres Straits" in *Proceedings of the Royal Irish Academy*, 3rd Ser., Vol. ii. pp. 463-616 and Vol. iv. pp. 119-373.

<sup>4</sup> A. Graf von Schulenburg, *Grammatik, Vocabularium und Sprachproben der Sprache von Murray Island*, Leipzig, 1892.



# A GRAMMAR OF THE LANGUAGE SPOKEN BY THE WESTERN ISLANDERS OF TORRES STRAITS.

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### 1. Dialects.

In the speech of the Western Islanders of the Straits we may distinguish four dialects, presenting slight variations in pronunciation and vocabulary and corresponding to the main divisions of the people. These dialects are those of the Saibalgai in the islands of Saibai, Boigu, and Danan, of the Gumulgal (called Maluigai in Saibai) in Mabuiag and Badu, of the Kulkgal in Tutu, Yam, Nagi and Masig, and of the Kaiwalgai or Kauralgai in Muralag and Moa. These names are the collective plurals of the personal nouns Saibalaig, Gumulaig, Kulkalaig, Kaiwalaig or Kauralaig formed by the suffixes *lai* and *g*<sup>1</sup>, from Saibai, the name of the island, Gumu, the place of Kwoiam in Mabuiag, Kulka, the redness of dawn (the Kulkgal being the easternmost division), and Kaiwa (in the dialect itself Kara or Kaura) an island (the Kaiwalgai being islanders as distinguished from the natives of the Australian Mainland).

Besides these main divisions the inhabitants of each island have their own distinctive name formed by adding *lai-g* for the singular, and *lg-al* for the plural, to the name of the island, as e.g. Badulaig, a Badu person, Badulgal, the Badu folk.

The islanders call the Australian Mainlanders Iadaigai, i.e. chatterers or talkers. This name is the plural of Iadaig, derived from *ia*, talk, by the suffixes *dai* (equivalent to *lai*) and *g*. Another name is Gudau-garkazil, people of the mouth, i.e. mouth of the Jardine River, C. York. By the Tutu they are also called Agel, the plural of Age.

The islanders of the East (Murray, Darnley, and Stephen's Islands) are called collectively, by those of the West, the Mirimal or Maiemal, those of Darnley Island alone being the Yarublial. These words are the plurals of Mirim<sup>2</sup> or Maiem, the former being for Miriam, the name given by the Eastern Islanders to themselves, and the latter their characteristic salutation. The term Miriam may possibly be the same as *Mer-em*, for Mer. Murray Island is called Moie, and Darnley Iibu.

The natives of New Guinea are called by various names. Those of Parem are Gobib-il, those of Kiwai, Kopam-il or Kiwai-lgal, those of Mawata, Moata-lgal, those of

<sup>1</sup> Cf. Grammar, p. 16 *infra*.

<sup>2</sup> It is possible that Mirim may be the Muralag pronunciation of *maiem*.

Port Moresby, Hanuabada-lgal. Another name given in Mabuiag was Gebaubil, explained as being probably the name of the first visitor from New Guinea. A Muralag name for New Guinea bushmen was Kobe-ligal, i.e. Black people.

White men are Markai-l, from *markai*, the impersonator of a dead person in the death dances (cf. Vol. v. p. 253), or Tururubil. The latter name is unexplained. South Sea Islanders are Salmilal, said to be a mispronunciation of South Sea, and Chinamen were called by my informant Koikutal ialbupal uruil, long-haired animals.

This grammar is in the Mabuiag dialect and is based principally upon material derived from Tom (Noboa), a native of the island. Help was also given by Ned (Waria) and Peter (Papi), of the same island. The Tutu examples were obtained from Maino, the Saibai from Jack (Assaii) and the Muralag from Wallaby (Painauda). Some examples in Mabuiag have been taken from Waria's manuscript, and there has been an occasional reference to the translation of the Gospels. Examples from the latter are enclosed in square brackets.

The authorities thus represented the four dialects which are referred to in the following pages by the names of the Islands, Mabuiag, Tutu, Saibai, and Muralag.

The language seemed to be of simple construction, especially so when compared with those of the Eastern Islanders of the Straits and the Papuans of New Guinea.

## 2. Phonology.

1. ALPHABET. *Vowels*.—*a* as in *father*; *ǎ* as in *at*; *e* as *a* in *date*; *ě* as in *let*; *i* as *ee* in *feet*; *ĩ* as in *it*; *o* as in *own*; *ǫ* as in *on*; *ò* as *aw* in *saw*; *u* as *oo* in *soon*; *ũ* as in *up*. In Saibai *ō* as in German, or in English *o* in *word*. The quantities of the vowels are not as a rule marked. In monosyllables and the accented syllables of other words they are usually long. As finals they are extremely short and very often elided.

There are several indefinite vowel sounds which have no separate character. These appear to vary at the caprice of the speaker, and are even used by the same speaker at different times. The first of these sounds varies from *ǎ* to *ǫ* and *ũ*, and words are spelled indifferently with any one of these letters, as e.g. *Augǎd* or *Augǫd*, *mǎgi* or *mǫgi* or *mũgi*, *dǎngal* or *dǫngal*, *patai* or *potai*, etc. In the early Saibai books this vowel was printed *ō*, which is also used in Lifuan and represents the sound of the German *ö*. Another indefinite vowel varies from *ō* to *ũ* and words are spelled indifferently with either letter, as e.g. *Gōmu* or *Gũmu*, *tōbud* or *tũbud*.

*Diphthongs*.—*ai* as in *aisle*; *au* as *ow* in *cow*; *ei* as *ay* in *may*; *oi* as in *noise*; *ui* same as *oi*.

The last represents the indefinite vowel *ō* or *ũ* in combination with the vowel *i*. From a similar cause *ai* and *oi* are often interchanged.

In Muralag the *a* in *ai* is so greatly lengthened, that the sound becomes *ari*.

*Consonants*.—*k*, *g*; *t*, *d*; *p*, *b*; *w*; *s*, *z*; *r*, *l*; *m*, *n*, *ng*. These are in Mabuiag sounded as in English, *ng* being the *ng* in *sing*.

There is some confusion between the voiceless and voiced consonants, *k* and *g* being often written for each other. Similarly *t* and *d*, *p* and *b*, *s* and *z* are often interchanged.

*W* is very vocalic and is commonly confused with *u*. In the native writing, and gospels, *w* and *u* are used indiscriminately.



In Saibai *p* is sometimes nearly *f* as in *fan*, and *z* is often palatal *j* as in *jam*. My informant, Jack (Assai), named the letter *z*, *jēd*.

In Muralag *s* and *z* are both more palatal than in the other dialects, *s* being very nearly *ch* as in *chin*, and *z* becoming *dz* as in *adze*.

Some speakers confuse *ng* with *m*, *mapa* for *ngapa*, hither; *muk-baltai*, cross over water, for *nguki-baltai*.

*Compound Consonants*.—The only compound consonants are *kw* as *qu* in *quite*, and *gw* as in *cog-wheel*. These are usually written *ku* and *gu*, and always so in the native MS. and Gospels.

In the early Saibai Translation of S. Mark's Gospel<sup>1</sup>, *t*, *p*, and *d* are often combined with *r* as *tr*, *pr*, *dr*. These were due to the Lifuan translator's own pronunciation of these letters. The natives do not use them.

2. SYLLABLES. A syllable ends either in a vowel or one of the consonants *r*, *m*, or *n*. In all the dialects the indefinite vowels when final are often elided but not so often in Saibai and Muralag as in Mabuiag and Tud. In Muralag they are often represented by *i*. In compound words the final vowel of the first component is nearly always elided, e.g. *gud-wai* for *gudu-wai*, loose; *kuik-aimai* from *kuiku*; *dan-adai*, from *dana*.

Elision of a vowel in the middle of a word is not so common. Examples are *klak* for *kalak*, a spear; *aimdin* for *aimadin*, made.

The elision of a consonant occurs in the Mabuiag termination *i* for Saibai *zi*. In *garka*, male, and *ipika*, female, the syllable *zi* is elided but reappears in the plurals *garkazil* and *ipikazil*. So also an elided diphthong *ai* in Mabuiag, as in *danal*, eyed, appears in the derivative *danalaig*, but disappears again in the plural of the latter word, *danalgal*.

3. PRONUNCIATION AND SPELLING OF INTRODUCED WORDS. The Western Islanders of the Straits have little difficulty in pronouncing English words and when these have been introduced they are spelled phonetically, as e.g. *māni*, *Mei*, *paip*, *taual*, *taim*, *spūn*, *stor*. Tom of Mabuiag pronounced *f* for *p*, in *fin* and *rofe*, for *pin* and *rope*, but correctly pronounced *ship*, *plenty*, *ripe*, and *stop*. *Rich* was pronounced *rish*, and *church* became *churt*. Slight changes are sometimes made, e.g. *paita*, pint.

In the Scripture translations, Hebrew and Greek words have been introduced with modified pronunciation due to the media by which they reached the languages of the Straits. As a rule such words have come from the original through Tahitian, Samoan, and Lifuan into Saibai or Mabuiag. A good example is the Greek *ἄρτος*, which becomes in Tahitian and Samoan, *areto*, owing to the Polynesian difficulty in pronouncing a closed syllable, although there is properly no *r* in Samoan. In Lifuan and in Torres Straits there would be no difficulty in pronouncing *ἄρτος*, but the modified form *areto* is that used in both these languages. So also *satauro* from *σταυρός*, *luke* from *λύκος*, *alase* from *ἄλς*, *ekalesia* from *ἐκκλησία*, *karite* from *κριθή*<sup>2</sup>.

In Scriptural Proper Names the language of the Western Islanders now follows the Samoan spelling. In the earlier Saibai version the Lifu spelling was used.

4. SOUND INTERCHANGES. Apart from the uncertain vowel pronunciation which has been already noticed, there are a few interchanges of sounds which are characteristic

<sup>1</sup> See specimen in the section on Literature of the Western Islanders.

<sup>2</sup> Cf. other examples in the List of Introduced words.

of dialect, but are limited each to a single grammatical feature. The dative termination *ka* of Mabuiag and Tutu becomes *pa* in Muralag and Saibai, though *k* does not in any other case change with *p*. Similarly the pronoun *ni* with its plural *nita* in Mabuiag, Tutu and Muralag are always *ngi* and *ngita* in Saibai. In the dative and ablative forms of the plural pronouns and proper nouns *n* of Mabuiag, Tud, and Muralag becomes *l* in Saibai. The verbal termination *i* in Mabuiag, becomes *iz* in the other dialects. The *pw* of Muralag sometimes represents *p* of the other dialects. The following examples illustrate these changes.

English.	Mabuiag.	Tutu.	Muralag.	Saibai.
upward	kadaka	kadaka	kadaipa	kadaipa
for a man	mabaegka	mabaegka	mabaegpa	mabaegöpa
thou	ni	ni	ni	ngi
you	nita	nita	nita	ngita
for you (plur.)	nitamunika	nitamunika	nitamunipa	ngitamulpa
through them (plur.)	tanamunngu	tanemunngu	tanamununguzi	tanamulngu
say	muli	muliz	muliz	muliz
there	nupai	nupai	nupwai	nupai
pearl shell	mai	mai	mari	mai

### 3. Word-building.

The language of the Western Islanders of Torres Straits is in the agglutinate stage, the significant roots and modifying particles being clearly distinguishable. The particles have no meaning when separated from the root word.

1. **Roots.** *Form.*—With respect to their form Roots may be:

1. *Monosyllabic*, as e.g. *u*, sound of wind; *ai*, food; *ni*, thou; *za*, thing; *gul*, canoe; *dan*, eye; *mud*, house; *pal*, pair.

2. *Dissyllabic*, as e.g. *ia*, speech; *asi*, going with; *ipi*, female; *kula*, stone; *muli*, open, speak; *dimur*, finger; *burum*, pig.

*Meaning.*—With respect to signification Roots may be classified as:

1. *Nominal*: Names of persons, places, or things, as e.g. *Waria*, a man's name; *Waiben*, Thursday Island; *mud*, house; *gul*, canoe.

2. *Verbal*: Expressing actions, conditions or qualities, as e.g. *muli*, speaking; *imi*, seeing; *ikai*, being glad; *kerket*, smarting; *kapu*, good; *wati*, bad.

3. *Demonstrative*: Pointing to positions in space and time, *i*, here; *si*, there; *kada*, up; *mulu*, down; *ngai*, the speaker, I; *na*, a large thing referred to, she, this, that; *keda*, thus, so; *ada*, outside; *mui*, inside.

4. *Expletive and Exclamatory*. *gar*, *wa*, *de*, *au*, *e*.

*Use.*—Roots in their unchanged form may be used to form sentences, e.g. *Ngai muli*, I say; *na koi ikai*, she (is) very glad; *ni nga?* who (are) you?

2. **PARTICLES.** *Form.*—With respect to form, the simple particles are always monosyllabic, as *ka*, *nga*, *zi*. But particles may be added to other particles to form compounds, as e.g. *zi-nga* in *imai-zi-nga*, a thing seen; *laig* in *dana-lai-g*, a person having eyes.

Particles may be abbreviated as *l* for *lai* in *l-g-al*; *dana-l-g-al*, persons having eyes.



*Meaning.*—With respect to signification, Particles may be classified as Radical, Functional, or Qualitative.

1. *Radical*: indicating a modified meaning of the Root.

- (a) Transferring words from one class to another, as e.g. *l*, *zi*, changing noun or verb to adjective, as in *danal*, eyed, from *dan*, eye, *imaizi*, seeing from *imi*, see.
- (b) Indicating a difference between words of the same class derived from the same root, as e.g. *g* denoting a person, *nga*, denoting a thing, in *imaizi-g*, a person who sees, *imaizinga*, a thing seen, from *imi*, see.

2. *Functional*: expressing the relationship of words to the other words in the sentence, *u*, of, *ka*, to or for, *ngu* from, as in *muda-u*, of a house; *muda-ka*, to a house; *muda-ngu*, from a house.

3. *Qualitative*: expressing the inherent qualities of a word of any given class, as e.g. in verbs, *mi* indicating plurality; *din*, distant action; *gi*, negation; *au*, interrogation.

*Identity of particles.* It is important to notice that in Mabuiag the particles used with the verbal roots are often identical in form with those added to nouns, and in native thought are probably also of identical meaning.

Compare:

*muda-ka*, to or for the house, with *imai-ka*, sees, present and future tense, i.e. directed towards seeing.

*muda-nu*, in the house, with *ima-nu*, has seen, sees now, i.e. is in the act of seeing.

*muda-ngu*, from the house, with *imai-ngul*, saw yesterday, i.e. has departed from seeing.

*muda-u*, of, belonging to a house, with *ima-u*, imperative, see! i.e. get or possess seeing.

*muda-d*, like a house, with *ima-d*, repeatedly see.

*muda-nge*, having become a house, with *iman-nge*, saw then.

With respect to position, the particles in Mabuiag and its cognate dialects are always suffixed<sup>1</sup>.

There are a few apparent exceptions used with verbs, as e.g. *pa*, indicating motion away, as in *pa-uzari*, depart; *bal*, across or aside, as in *bal-tai*, turn aside; *kid*, in another direction, as in *kid-tai*, invert. Comparison, however, with other verbal expressions shows that these are roots, of which the separate use is comparatively rare, or even obsolete. *Vide* Compound Verbs.

3. COMPOUND WORDS. These will be discussed under the various classes to which they belong.

#### 4. Classes of Words.

The structure of the Mabuiag language may be most conveniently studied by considering the following eight classes of words: 1. Demonstratives. 2. Adjectives. 3. Nouns. 4. Pronouns. 5. Verbs. 6. Adverbs. 7. Connectors. 8. Exclamations. 9. Numerals.

#### 5. Demonstrative Words and Particles.

The Demonstrative Words and Particles in the Mabuiag language are extremely numerous. In various combinations they become equivalent to Demonstrative Adjectives, Personal and

<sup>1</sup> In this respect the language of the Western Islanders of the Straits agrees with those of Australia and is remarkably unlike that of the Eastern people. In the latter, prefixes and suffixes are both used.

Demonstrative Pronouns, and Adverbs of Place, Time, and Direction. They may also be used as Verbal stems. The intimate connection between words of this class renders it convenient to discuss them in the same section. The Personal Pronouns, however, are reserved for another Chapter.

1. SIMPLE FORMS. The following table shows the signification of the various simple particles.

1. *Indicating size or gender*: Large or female things, *na*; Small or male things, *nu*.
2. *Indicating number*: Singular, *na*, *nu*; Dual, *pal*; Plural, *ta*.
3. *Indicating position*: Proximity in front, *i*; Proximity behind, *kai*; Removal, *se*; Distance, *pi*.
4. *Indicating motion*: Towards speaker, *ngapa*; Towards another, *ka*, *pa*; Motion from, *ngu*, *zi*, *ki*.
5. *Indicating direction*: Windward, *pai*; Leeward, *pau*, *pun*; Upward, *kada*; Downward, *mulu*; Across, *bal*; Below, under, *gu*.
6. *Adjectival*: *-b*.
7. *Indicating visibility*: *wa*.

2. ADJECTIVAL DEMONSTRATIVES. These are used to point out a person or object and are generally equivalent to the adjectives this, that, or yonder.

The forms found are the following:

*Singular*. Large or female things: *ina*, this; *sena*, that; *pina*, yonder.

" Small or male things: *inu*, this; *senu*, that; *pinu*, yonder.

*Dual*. *ipal*, these two; *sepal*, those two; *pipal*, yonder two.

*Plural*. *ita*, these; *seta*, those; *pita*, those yonder.

These forms are used after the noun and are predicative: *mabaeg ina*, this man, or the man (who is here); *kula sena*, that stone; *wati kuikul ita*, bad heads these; *mura zapul seta*, all those things. Before the noun they require the suffix *-b* or *bi* (Tutu and Muralag).

*Singular*. *inab*, *inub*; *senab*, *senub*; *pinab*, *pinub*. Tutu, *pinaupa*.

*Dual*. *ipalab*; *sepalab*; *pipalab*. Tutu, *pipalaupa*.

*Plural*. *itab*; *setab*; *pitab*. Tutu, *pitaupa*.

Examples: *Senabi kula*, that stone; *inab mabaeg*, this man; *setab zapul ngau aimzinga*, those things I have done.

*Na* and *nu* are sometimes found without the limiting particles and may then be loosely translated 'the.'

When the person or object indicated is moving towards, or away from, the speaker, *ngapa*, i.e. me-ward (cf. Pron.) or *ka* is added to the forms for 'that' and 'yonder.'

Examples: *Mabaeg pinungapa*, yonder man coming hither; *mabaegal pitangapa*, yonder men coming hither; *mabaeg senungapa*, that man coming hither.

*Pinuka ngapa*, yonder towards me; *ipika palongapa*, those two women coming hither.

In Muralag and Saibai *pa* is used instead of *ka*.

3. NOMINAL AND PRONOMINAL DEMONSTRATIVES. The forms *ina*, *inu*, etc. may be used with the noun termination *-nga*. They then become equivalent to nouns with the meanings 'this one,' 'that one,' etc. Or, the simple form may be used by itself as a noun or pronoun meaning 'the place, here, there, or yonder.' When so used it may



take the suffixed case endings like locative nouns. (See Nouns.) The case endings used are *ka*, for or towards; *zi*, from; *ki*, by. Muralag and Saibai have *-pa* for *-ka*.

Examples: *Palai keda*, "Inunga adi Kuiaim au?" they two said, "(Is) this one Adi Kuiaim?"; *nui pinuka nika*, he stays there; *nui pinuka poitanga nika*, he sits there a long way off; *noi senuki mudaka ulaig*, he is walking along there by the house; *tana senunga kaine purutan*, they (who are) there not yet have eaten.

4. PRONOMINAL DEMONSTRATIVES. These are fully discussed in the section on Pronouns.

5. ADVERBIAL DEMONSTRATIVES. The adjective forms may be used as adverbs of place or time. *Ina*, *inu*, here or now; *sena*, *senu*, there or then.

Other Adverbial Demonstratives are based on the following forms.

*Kawa* (in compounds *kau*), here, place visible; *sewa* (in compounds *seu*), there, place visible; *kai* (in compounds *kò*), here, place invisible; *si*, *siei*, there, place invisible.

These are declined by the affixes *-ku* (Muralag and Saibai *-pa*) to; *zi*, from; *ki*, by or along.

Examples: *Ngaikia seupa guban kalazi aimai!* thither with a wind from behind me make (carry)! *kawa amadan nieda*, keep staying here close by; *nui muia utaiginga seuki*, he does not go in there; *nui kawa*, he is here; *kauki ngau kalia*, (move) there behind my back; *kòzi uzari*, go soon, go in a little while; *sieizi kadai-tanori*, get up from there.

A further modification is made by adding *pai*, windward, and *pun*, leeward, to *kai*. *Pai* and *pun* may also be used in the sense of 'right' and 'left'. *Kawa*, *sewa*, and *si* are not used with *pai* and *pun*. Instead of the two latter *na*, *nu*, and *pi* or *pina*, *pinu* (cf. Adj. Demonstratives) are used.

Examples: *Ngai nupwai mangiz*, I come here to windward; *ngalbai palpai mangeuman*, we two have come here; *ngoi tapai mangeumin*, we have come here (Muralag); *kula pinapuni sipa*, stone stops there to leeward; *pipalpuni kula*, two stones to leeward; *kaipapa Daudaia pasia pungar*, to windward along Daudai strait sailed.

Muralag has *nupwai*, *napwai*, for *nupai* and *napai*.

When used without the modifying particles *paipa* is 'windward,' and *paupa*, 'leeward.' *Palai mata paupa tardan Dauanka*, they two continued crossing leeward to Dauan.

*Kada*, up, and *mulu*, down, may be used with *kai*, *na* or *nu*, *pina* or *pinu*. *Kada* may often be translated 'right' as well as 'up,' and *mulu* is 'left' as well as 'down'. The suffix *-ka* (*-pa* in Muralag and Saibai) indicates motion towards.

Examples: *Nui nakadaka padaka*, he went up the hill; *ngoi seta ngapa muluka sizaromin*, we then came down hill; *ngalpa muluka pagamika padangu*, we down came from the hill; *kaikadaka*, upward here to my right; *nukadaka*, up there; *kaimulka*, down here to my left; *pinukadaka*, upward yonder; *pinumuluka*, downward yonder; *nui kubai iakaman kaikadoka Daudaika*, he pointed the throwing-stick up towards Daudai.

I have not been able to ascertain the exact meaning of *gu*, which is used in the same way as *kada* or *mulu*, suffixed to *kai*, *na* or *nu*, *pal*, *ta*, *pina* or *pinu*. Its general sense is 'down,' 'under' (something else), or 'beyond' (some other thing or place).

Examples: *Tana dudupimin kaigu nguki*, they drowned there in the water; *nagu dogamnu*, on the further side.

<sup>1</sup> The use of these words for 'right' or 'left' depends on the position of the speaker with regard to the wind, or the slope of the ground. They may sometimes be translated 'before' or 'behind.'

6. VERBAL DEMONSTRATIVES. From the demonstratives *i*, *na* and *si* are formed the verbal stems, *iai*, stop, stay, lie here; *niai*, stop, stay, sit here, and *siai*, stop, stay there.

These are conjugated with the usual tense endings, Present *ka*; Past *-n*; Repetition *-eda*; and also with the Imperative termination *r*, and verbal noun endings *-zinga* and *-ginga*.

Examples: *Kula ninu parunu sika*, the stone is (stays) there in front of you; *kuasar kula ngau pasinu siaumaka*, two stones are (stop) there beside me; *siai nga?* who is there? *ngalbai ipal nianupa*, we two are here; *ngoi ita niamripa* (Muralag), we are here; [*wariyal kai siamika*, some shall stop there].

In native narrative the use of demonstratives is very common and they are often repeated several times in a sentence.

Example: *Keda si palai iaduturi*, a *palai ipal palai nge um mungeuman*, lit. so then those-two declared, and they two both those two then dead became.

## 6. Adjectives.

1. FORM AND DERIVATION. *Simple*.—A few adjectives are simple roots, such as: *koi*, large; *kapu*, good; *pepe*, thin; *pira*, soft.

Verbal stems may also be used as adjectives without any special termination as in: *ngurupai mabaeg*, teaching man; *minamai za*, measuring thing.

A noun often includes the meaning of an adjective, as *moroig*, an elderly person, *sarupa*, a drowned person.

*Derived from Nouns*.—Adjectives are formed from nouns by the suffixes *l* or *al*, *dai*, *pul*, *d*, *u*, *gi*, *ai*.

*-l* or *-al*. This termination is an abbreviation of *lai*, and expresses the meaning "full of" or "possessing," and is the same as the plural ending of nouns. It is only added to nouns which take this ending in the plural.

Examples: *kulal*, stony, full of stones, from *kula*, stone; *ubil*, greedy, from *ubi*, wish, want; *mapul*, heavy, from *mapu*, weight.

*-dai*. This has the same meaning as *l* or *al*, and is added only to those nouns which take *dai* in the plural.

Examples: *iadai*, wordy, talkative; *aidai*, possessing food.

*-pul*. The noun *za*, thing, takes the ending *pul* in *zapul*, rich, having many things.

*-d*. This ending expresses 'likeness' when added to a noun.

Examples: *atad*, broad and flat; like *ata*, the belly of a turtle; *ponipanid*, like lightning; *mudad*, like a house; *kulad*, like a stone (cf. *kulal*, stony, full of stones); *mabaegad*, *kazid*, man-like; *nui umaidd pungaik*, he runs like a dog.

*-u*. The genitive termination of nouns is used as an adjective denoting close connection in such expressions as *gimau-za*, top thing, lit. top's thing; *zayetau mabaeg*, workman, lit. man of work; *ngukiu gud*, water-hole; *apau pui*, bottom beam; *ngulau za*, a thing of yesterday. Sometimes it indicates material, as e.g. [*alapasau buiu*, alabaster box].

*-gi*. The termination *gi* forms the negative of adjectives in *l*, *dai*, and *pul*, and is equivalent to the English with ending *-less*, e.g. *kulagi*, stoneless; *kazigi*, childless; *zagi*, poor, i.e. thingless; *mitagi*, tasteless; *danagi*, eyeless.

An example of *gi* reduplicated is seen in *ieragigi*, satisfied, from *iera*, stomach, *ieragi*, hungry, lit. stomachless.



**-ai.** A few adjectives appear with the ending *ai*, the meaning of which has not been ascertained.

Examples are: *turukiai*, male; *ipiai*, female; *iabai*, foreign, strange; *ngalkai*, false.

*Derived from Verbs.*—Adjectives are derived from verbs by the suffixes *l*, *zi*, and *gi*.

**-l, -al.** The verbal stem being regarded as a noun this ending is identical with the *-l* or *-al* noted above. It is only added to stems in *ai*.

Examples are: *amaial*, crawling, lame, from *amai*, crawl; *patal*, prickly, thorny, from *patai*, pierce; *toidail*, biting, from *toidai*, bite.

**-zi.** This termination has the meaning of a past participle when used as an adjective and may be added to either the singular or plural stem.

Examples: *butuputaizi*, prepared, ready; *poibaizi*, given; *mulaizi*, spoken; *pudaizi*, one picked; *pudemizi*, many picked; *butupataizi mabaeg*, a man who is ready; *nitamum poibaizi wanab*, your given blessing; *Noboan mulaizi ia*, Noboa's spoken words, the words spoken by Noboa; *nungu imaizi goiga*, his birthday, lit. his seeing day, day they saw him.

**-gi.** This forms a negative as with nouns, e.g. *imaigi mabaeg*, man who does not see; *mulaigi*, non-talkative.

*Reduplication of Adjectives.*—A few adjectives are formed by reduplication, as e.g. *kubikubi*, black, from *kubi*, charcoal; *idiidi*, greasy, from *idi*, oil; *rimarim*, shaking, palsied. These may be introduced words. Cf. Miriam, *kubikubi*, dark; *idi*, oil.

*Compound Adjectives.*—In compounds the terminations are, as a rule, only added to the last member, as e.g. *kapu-ngadal*, appearing beautiful, lit. *kapu*, good, *ngadal*, possessing a resemblance; *dada kubil*, midnight.

When, however, the first portion of the compound qualifies the second, the adjectival ending appears in both parts, e.g. *umazi-getal*, dead-handed, i.e. having a withered hand.

Colour names are formed from the names of natural objects by suffixing *d* and then adding the noun *gamu*, meaning body, skin, or surface, with the suffix *-l*.

Examples: *kulka-d-gamu-l*, blood-like-surface having, i.e. red; *puipui-d-gamu-l*, dust-like-surface having, i.e. brown. As nouns these would have the termination *-nga*. For complete list of colour names see Vol. II. pp. 60-64.

When these words are used as verbal stems *gamu* is retained. Cf. Verbs.

A few other adjectives denoting the appearance of an object are formed in a similar way, *buru gamul*, ripe; *buru*, dirt, sand; *ponipanid gamul*, flashing like lightning.

*Adjectival Expressions.*—Some equivalents to adjectives are formed by periphrases.

Examples: *nguki-nai*, thirsty; *iera-gi*, hungry.

2. POSITION. The adjective used attributively precedes the noun, as e.g. *wati pawa*, evil deed; *kapu za*, good thing; *kulal baradar*, stony ground; *ngukigi lag*, waterless place; *palgil urui*, flying animal; *taiamizi mabaeg*, chosen man. Number is indicated by the noun alone, as *kapu zapul*, good things; *palgil uruil*, flying animals.

When used predicatively the adjective follows its noun, and requires the terminations *nga* (singular) or *mul* (plural) when used of things or places; and *g* (singular) or *gal* (plural) when used of persons. It must then be regarded as a noun in apposition with that qualified, the word 'thing' or 'person' and the substantive verb being understood.

Examples: *burum ngarehnga*, a pig having a foot; *ngau tati umanga*, my father (who is) dead; *ngau tukuiapul umamal*, my brothers (who are) dead; *kula kadamzinga*, a stone rolled away.

The predicative form is also much used with pronouns, and demonstratives.

Examples: *nita kaurargal*, ye who hear (or have ears); *tana aigigal*, those who have nothing to eat, they (are) foodless; *kuamalnga ina*, it is hot here.

3. COMPARISON. There are various methods of comparing things and of expressing the degree of the quality expressed.

A simple comparison is made by two positive statements, e.g. *koi kula*, *magi kula*, a big stone, a little stone, or, without naming the objects, *koinga*, *magina*, big thing, little thing. The proper demonstrative may also be used, as *koinga ina*, *magina inu*, this (is) larger than that, lit. a big thing this, a little thing that.

Modification of a quality is indicated by means of the noun *dado* (i.e. *dada*, the middle) inserted before the suffix *nga*. This has in Muralag, and often in the other dialects, the drawled pronunciation *darado*. Examples are: *magidadonga*, rather small thing; *koi darado urui*, rather large bird; *koi daradonga*, something rather big. Further modifications of meaning may be expressed by the use of *koi*, equivalent to 'very' and *magi*, equivalent to 'less,' with or without *dado* or *darado*.

Examples: *magi badalnga*, a little thick; *magidad kunakan nga*, rather less strong; *koi badalnga*, very thick; *koidarado badalnga*, more than a little thick, inclined to be thick. The expression *magi koidaradonga*, meaning the medium of a quality is also used. The following examples illustrate the gradation of quality.

Strong to weak.

*koi kunakannga*, very strong;  
*koi darado kunakannga*, not quite so strong;  
*kunakannga*, strong;  
*magidad kunakannga*, rather less strong;  
*magi koidarado kunakannga*, of medium strength;  
*magi waunga* } a little weak;  
*gabunga* }  
*waunga* } weak.  
*koi gabunga* }

Thin to thick.

*pepenga*, thin;  
*magi badalnga*, a little thick;  
*koidarado badalnga*, rather thicker;  
*magi koidarado badalnga*, rather more thick;  
*koi badalnga*, very thick.

The words *mina*, truly, and *mata*, still, are used also to emphasise an adjective. Examples are: *noi mina umanga*, he is really dead; *inu mina maginga*, this is very small; *ina mata danalaig*, he is still alive (person).

The likeness of one thing to another is expressed by the noun *ngada*, 'likeness,' or 'similarity,' in adjective form *ngadal*, 'like,' or derived noun *ngadalnga*, a like thing, plural *ngadalmal*. There are various compounds, as e.g. *kedangadalnga*, a such like thing; *ngadal paru*, of like appearance, like in the face; *ngadal za*, a like object.

Examples: *keda tusi inu keda ngadalnga*, this book is like that; *keda ipika ina keda ngadalnga*, this woman is like that; *inu tusi ipal keda ngadalnga*, this book is like those two; *ipal tusi inu keda ngadalnga*, these two books are like that one; *inu tusi ita keda ngadalmal*, this book is like those; *ita tusil inu lako keda ngadalnga*, these books are like that.

The word *keda* used alone means 'the same.' *Ninu boitai mid?* your baskets how many? *ngan boitai keda*, my baskets are the same (as yours).



Likeness may also be expressed by adding *-d* to a noun. Sometimes *ngadalnga* is also used.

Examples: *kula kazidonga*, the stone (is) like a man; *mudadonga*, like a house; *puidonga*, like a tree; *kula mabaegad ngadalnga*, a stone having the appearance of a man; *pui kulad koiridonga*, tree (is of) stonelike hardness.

## 7. Nouns.

1. FORM AND DERIVATION. *Simple*.—Nouns which are names of objects are usually simple roots, as *mui*, fire; *kula*, stone; *baradar*, earth; *gima*, the top.

The simple stem of the verb is often used as a noun, as e.g. *wiai*, a sending; *imai* a seeing.

*Derived from Adjectives*.—Nouns are derived from adjectives, by the suffixes *a*, *nga*, *mal*, *g* (or *aig*), and *gal* (or *aigal*).

*-a*. This is of infrequent occurrence, and is equivalent to *-nga*. Example: *kapua*, a good thing.

*-nga*. This is added to all forms of adjectives to denote a thing or place possessing the quality named by the adjective. Examples: *koinga*, a big thing; *kausalinga*, something with fruit; *imaizinga*, something seen; *poitainga*, a far-off place; *imaiginga*, something not seen; *mudaunga*, thing belonging to house; *muigunga*, thing belonging to fire; *gudamatamzinga*, shut up things<sup>1</sup>.

With adjectives ending in *-d*, *o* is often inserted before *-nga*, as e.g. *mudadonga*, a thing like a house.

*-mal*. The plural of *-nga*. Examples: *magimal*, little ones; *kausalmal*, things with fruit; *imaizimal*, things seen; *imaigimal*, things not seen; *umamal*, dead things; *mudaumal*, house things; *gulangumal*, boat things.

*-g* (or *-aig*). This ending expresses the person possessing the quality named by the adjective. The *ai* does not properly belong to the termination and is only used with adjectives terminating in *l*. (See Nouns, Plural, and Adjectives, Form.) *Imaizig*, one who sees; *imaigig*, one who does not see; *ipilaig*, man with wife; *iadaig*, a talker; *getagig*, a person without hands; *kaura gudamatamzig*, a deaf man<sup>1</sup>.

*-gal* (or *-aigal*). The plural of *-g* (or *-aig*). *Imaizigal*, those who see; *imaigigal*, those who do not see.

*Derived from Verbs*.—Nouns are derived from verbs by the suffixes *a*, *za*, *zapul*, *-g*.

*-a*. This indicates the object of an action. Example: *modobia*, reward or payment, from *modobi*, get an equivalent.

*-za*. This denotes the object or result of the action expressed by the verb, or the means or place of its performance. Examples: *niaiza*, a seat; *ubiza*, a thing wished for; *nganapudaiza*, a resting place; *mulaiza*, a speech; *puidaiza*, a nail, thing for hanging.

It should be noted that all these words are names of tangible things, the names of the actions themselves are expressed by the verb stem, e.g. *niai*, a sitting; *ubi*, a wishing; *ngana pudai*, a resting; *muli*, a speaking; *puidi*, a hanging.

*-zapul*. This is the plural of *za*. Example: *niaizapul*, seats.

*-g*. This has the same meaning as the *-g* added to adjectives. Its use with the verbal stem alone seems comparatively rare, the corresponding derivative from adjectives in *zi* and *gi*

<sup>1</sup> Cf. the difference between *nui kaura gudamatamzig*, he is deaf, lit. he (is) an ear-shut person, and *nungu kaura guda matamzinga*, he does not hear, lit. his ears are shut-up things.

being more usually found. Examples: *puzig*, one who goes after or with another; *kaura guda matamzig*, one whose ears are shut, a deaf man.

-gal. The plural of -g.

*Compound Nouns*.—Compound nouns are formed by the juxtaposition of two simple nouns, as e.g. *zapu garka*, rich man, pl. *zapu garkazil*; *parugarka*, front man; *kala garka*, a poor man (back man). The ablative of the noun may also be used, *zangu garku*, a rich man. *Zapu garka*, *zangu garka* are equivalent to *zapulaig*. Cf. in Tutu: *Gumugarka* for *Gumulaig*.

Compound nouns may also be formed by an accumulation of suffixes, e.g. *pepezan-guzinga*, something from a thin thing, piece of a thin thing.

The noun endings may be compounded into somewhat complicated forms, e.g. *ngaumainguzinga*, some thing belonging to my thing, from *ngau*, my, and the suffixes *mai* (*mal*), *ngu*, *zi*, and *nga*.

*Abbreviation*.—The noun *kazi* is abbreviated to *ka* in compounds. E.g. *garka*, a man; *ipika*, a woman; *ngowaka*, a girl, etc.

2. GENDER. Gender is not indicated by the form of the noun, but when used in the singular number the appropriate demonstrative is used. Names of all large objects and females require the demonstratives in *na*, those of small objects and males require the demonstratives in *nu*.

The sex of human beings is usually shown by distinct words, but may be indicated by the adjectives *turukiai*, male, or *ipiai*, female, as *turukiai kazi*, son; *ipiai kazi*, daughter.

The sex of animals is shown by the words *garka*, male, man, and *ipika*, female, woman, more rarely by the adjectives *inil*, male, and *madal*, female, from the names of the male and female organs. Examples: *garka burum*, boar; *ipika burum*, sow.

A distinction is sometimes made between the *koi nel*, 'big name' and *mägi nel*, 'little name,' but the practice is not very general, and seems to have been an imitation of Miriam (cf. Miriam Grammar, Gender). Some Mabuiag examples were: *bai*, *koi nel* for grasses, *magi nel*, *söge* and *burud*: *wasal*, *koi nel* for dances.

3. NUMBER. There is no special termination to indicate the singular or dual number, but when necessary a singular or dual demonstrative is used, or numeral.

The plural of nouns is not necessarily marked otherwise than by a numeral or demonstrative, but when especially prominent it is indicated by various suffixes: *l*, *al*, *ar*, *ai*, *dai*, *tai*, *pul*, *zil*, *mal*, *gal*. These are never used with the dual, and rarely with small numbers. (Cf. Vol. v. p. 249.)

-l. This is added to nouns ending in a vowel. Examples: *gua*, seed of *Pangium edule*, pl. *gual*; *wome*, a string figure (cat's cradle), pl. *womeal*; *piti*, nose, pl. *pital*; *buiu*, bottle, pl. *buiul*. *Goiga* day, has pl. *goigoil*.

-al. The *a* is very short and represents the indefinite vowel. This ending is suffixed to words ending in a consonant or diphthong. Examples: *gub*, wind, pl. *gubal*; *gud*, opening, pl. *gudal*; *dangal*, dugong, pl. *dangalal*; *natam*, namesake, pl. *natamal*; *dan*, eye, pl. *danal*; *ap*, field, pl. *apal*; *dapar*, large cloud, pl. *daparal*; *nis*, leaf, pl. *nisal*; *get*, hand, pl. *getal*; *pokai*, girl, pl. *pokaial*.

In the case of monosyllables it is doubtful whether the vowel belongs to the root or not.



**-ar, -r.** A few words form the plural in *ar*. Examples: *akur*, intestine, pl. *akurar*; *kaura*, ear, pl. *kaurar*. But *kakur*, egg, pl. *kakurul*.

**-ai.** Monosyllables in *l*, *m*, and *r* suffix *ai*. Examples: *gul*, canoe, pl. *gulai*; *nel*, name, pl. *nelai*; *bom*, pandanus, pl. *bomai*; *nur*, noise, pl. *nurai* or *nulai*; *ngar*, foot, pl. *ngarai*.

**-dai.** Three words form the plural by adding *dai*. *Li*, a woman's basket, pl. *lidai*; *ai*, food, pl. *aidai*; *ia*, word, pl. *iadai*.

**-tai.** Some words ending in *oi* or *ui* add *tai*. Examples: *boi*, basket, pl. *boitai*; *noi*, tongue, pl. *noitai*; *mui*, fire, pl. *mutai*.

*Pui*, tree, has pl. *pul*.

**-pul.** The words *za*, thing, and *mai*, time, form the plural by adding *pul*.

**-zil.** Compound nouns with the ending *ka* (an abbreviation of *kazi*) form the plural in *kazil*. Examples: *garka*, man, pl. *garkazil*; *ipika*, woman, pl. *ipikazil*, etc.

**-mal.** Nouns derived from adjectives and verbs by the suffix *nga*, substitute *mal* for *nga* in the plural. Examples: *aimzimal*, doings; *karengemizimal*, hearings.

**-gal.** Personal nouns derived from adjectives and verbs by the suffix *-g* form the plural in *-gal*. Examples: *imaizig*, one who sees, *imaizigal*, persons who see; *danalaig*, live man, *danulgal*, live men; *iadaig*, a talker, *iadaigal*, talkers; *dangig*, a blind man, *dangigal*, blind men. So also the names of the people of a place: *Badulaig*, Badu person, *Badulgal*, Badu folk; *Gumulaig*, Mabuiag person, pl. *Gumulgal*.

*Plural of Verbal Nouns.*—In verbal nouns either the plurality of the action or of the object may be expressed, in the first case by the plural *mal*, in the second by the verbal plural *mi*.

Examples: *ngau lumaizinga ina*, this is my seeking, this is what I looked for; *ngau lumaizimal ita*, these are my seekings, these are what I looked for; *ngau adaka pudaizinga*, my picking out (one); *ngau adaka pudemizinga*, my picking out many; *ngau adaka pudemiginga*, my not picking out many; *ngau minarpalaizimal*, my writings.

#### *Dialectical Variations.*

In Tutu most monosyllabic nouns form the plural in *lai*. Examples: *dangalai*, teeth; *ridalai*, bones; *pulalai*, trees; *nisalai*, leaves; *bazalai*, *zialai*, clouds, but *urab*, coconut, has plural, *urabal*; *titoi*, star, pl. *titoal*; *waru*, turtle, pl. *warurai*; *za*, thing, has plural *zapulai*. With derivatives *mael* is used for *mal*; *imaizimael*, things seen.

In Muralag *li* is used for *l* or *al*. Examples: *lagali*, places; *mudali*, houses; *za*, thing, has plural, *zapuli*; *kaura*, ear, has *kaurare*. The plurals of the abbreviated nouns *garkai* and *ipikai* are *garkazili* and *ipikazili*.

In Saibai *mail* is used for *mal*: *imaizimail*, things seen.

#### *Note on Derivation of the Plural suffixes.*

The original suffix appears to have been *-lai*, and to be the same as the adjectival suffix. The original *lai* appears in Tutu as the plural, and in all the dialects in the adjective when *-g* is added—as in *ipi-lai-g*. In words which take the suffixes *dai*, *pul*, *pulai*, or *puli*, the *d* or *pu* has been lost in the nominative plural, but reappears in other cases and so must be regarded as part of the root. The suffix *ai* in *gulai*, canoes, *nelai*, names, etc. is probably due to euphony; *gul-ai*, *nel-ai* for *gul-lai*, *nel-lai*, *nur-ai*, or *nu-lai* for *nur-lai*. *Mal* is possibly a euphonic variant for *ngal*, which would be a regular plural from *nga*. Cf. *mapa* for *ngapa*.

*Other methods of indicating the plural.*

The plural may be shown by the word *mura*, preceding the noun, usually with the meaning of 'all,' 'every': *mura mabaeg*, men, all the men, *mura za*, all things.

*Words used only in the Plural.*

The word *damalal* meaning three water bottles, has no singular. One water bottle is *kusu*, plural *kusul*.

4. CASE. In Mabuiag nouns are declined through several cases by means of suffixed particles. In the application of these a distinction is made between Common Nouns, Proper Names of persons, and Nouns indicating positions.

*Declension of Common Nouns.*

The affixes used with common nouns are:

*Active Instrumental*: -an or -n, denoting the instrument or active agent, as *mabaegan*, by a man.

*Possessive*: -au or -u, denoting possession, as *mabaegau*, of a man, a man's.

*Dative*: -ka, denoting the purpose, or motion towards, as *mabaegka*, for the man, or towards the man.

*Ablative*: -ngu, denoting the cause, or motion from, *mabaegongu*, through or from the man.

*Locative of Rest*: -nu, denoting rest at, in or beside, as *mabaegnu*, in the man, at the man.

*Locative of Motion*: -ia, denoting motion at, in or beside, as *mabaegia*, along with the man, or by the man.

Examples: *kulan*, with a stone; *wataran*, with a stick; *nungu get kulan laban*, (he) cut his hand with a stone; *burumau*, of a pig; *mudau*, of a house; *mabaegau mudal*, men's houses; *mudaka*, towards the house; *gulka uzari*, go to the boat; *mudangu*, from the house; *nui puingu ngapa uzari*, he comes from the tree; *mudanu*, in the house; *gogoatnu*, in the village; *mudia*, by the house, into the house; *mudia muia uti*, enter the house.

The Simple Nominative or a noun standing alone has no suffix, neither has the noun a suffix when it is the object of a transitive verb, but the nominative of a transitive verb requires the suffix -an or -n, as e.g. *mabaegan burum purtan*, *buruman gabau purtan*, man eats pig, pig eats yam; *mabaegan kulan nungu kuikuia mataman*, man struck his head (along his head) with a stone.

A few common nouns are irregular in certain cases. The irregularity corresponds to that of the plural suffix, nouns which have irregular plurals being also irregular in case.

The words *za*, thing, *mai*, time, and *ia*, word, have a second form ending in *pu* (*zapu*, *maipu*, *iapu*) which is often used as an objective. The word *ai*, food, has also the form *aidu*. The irregular cases noted are as follows:

*Instrumental*: *zapun*, by thing; *iadun*, by words; *aidu*, with or by food; *mutui*, by fire, i.e. in the fire. 'By means of a canoe,' is *gulnu*, as things carried are necessarily 'on' the canoe.

*Possessive*: *zangu*, of thing; *iangu*, of word; *muingu*, of fire; *gulngu*, of canoe. Note that in all these cases a part of the thing named, is necessarily taken from it, and hence the use of the ablative for the possessive. *Wakau*, belt, has possessive *wakawan*.

*Locative of Rest*: *zapunu*, in a thing; *iadui*, in words; *mutui*, in fire; *gulnu*, in canoe; *lidui*, *boitui*, in basket, *maitui*, at the time.

*Locative of Motion*: *zapuia*, into a thing; *iapu*, with words; *muipu*, into the fire; *gulpu*, into a canoe; *lipu*, into a woman's basket; *boipu*, into a man's basket; *ngurpu*, along the point;



*noiapu*, on to the tongue. The words *muiapu*, over the fire, *gulabu*, across the canoe, were also given. In Gospels, [*noridi gimal apapu*, fell on the earth].

In adding the case suffixes to plural nouns in *mal*, the *mal* is changed to *mai*: *nitamun karengemizimaika*, for the things you have heard; *tana unaizimain wangamin*, they collected (with) the leavings.

The case of the noun does not always correspond to that used in English. It is often influenced by the verb determinative.

Examples: *ngat Papinia dantaian*, I saw Papi, lit. I threw a glance at Papi; *kulan nungu kuikuia mataman*, stone struck his head, lit. stone struck on (with motion) his head; *noid uraban ngaibepa poibiz* (Saibai), he offered to me with a coconut.

The following sentences afford further illustrations of the cases of common nouns. *Nuid burum urun dordimin*, he ties a pig with a rope; *nui dudupi si urnu*, he drowns there in the sea; *ngau get ninu kuluia gar tartari*, my hand rubs your knee; *ngai boxia gulgupima*, I walked round the box; *ngat nin uraban poibaik*, I am giving you a coconut; *ngai nubeka iapu-poibeka*, I ask him (to him), I to him give in words; *ngai ninungu akan meka*, I fear you, I through you in fear become; *ngana sib unaik*, I pity, me the liver leaves.

A distinction is made between such expressions as 'a fish basket' and 'a basket of fish.' The former is *wapingu li*, a basket (*li*) from fish, i.e. the purpose of which is to hold fish, the latter is *li wapilenga*, a basket containing fish. Similarly, *aingu li*, a yam basket; *li aidenga*, a basket of yams (food); *li ainginga*, a basket with no food in it.

*Declension of Personal Names.*—The affixes used with personal names differ from those used with common nouns, the letter *n* being inserted before the case termination.

*Objective*: -an or -n, denoting the object of a transitive verb.

*Possessive*: -n, an, or na, denoting possession or relationship.

*Dative*: -nika, with names of males; -naka, with names of females, denoting the person for whom intended, or motion towards.

*Ablative*: -nungu, denoting the person causing, or motion from.

*Locative of Motion*: -nia, denoting companionship, or location beside.

The Nominative and Instrumental cases have no suffix. Examples: *ngat Warian imad*, I saw Waria often; *Sarar Noboan matamangul*, Sarar struck Noboa; *Noboan mud*, Noboa's house; *Papi Ausan kazi*, Papi (is) the son of Ausa; *Guguna tati*, Gugu's father; *Noboanika uzari*, go to Noboa; *tana Marianaka ladun*, they went to Mary; *nui Noboanungu uzari*, he went away from Noboa; *ngai Noboania asika*, I am going with Noboa; *ngat Papinia dan-taian*, I glanced at Papi; *Noboa ia-muli*, Noboa talks; *Noboa ngana iman*, Noboa saw me.

*Declension of Locative Nouns.*—Names of positions such as: *ada*, the outside, *apa*, the under part, *dada*, the middle, *gima*, the top, *sigu*, distance, are found with the suffix *zi* instead of -ngu, denoting motion from. For examples see section on adverbs. A few common nouns of similar meanings follow the same rule, such as *laga*, place.

#### *Dialectical Variations.*

**Tutu.** The affixes used in Tutu are the same as in Mabuiag.

**Muralag.** In Muralag -nu is (sometimes) used for the instrument (instead of *n*); -pa with common nouns and -nipa with personal names (instead of -ka and -nika) to indicate purpose and motion towards; -nguzi (for *ngu*), to indicate origin or motion from; *nul* (for *nu*) to indicate rest at. The following sentences afford examples: *Babanu ngana waiannu*, my father sent me; *garkazinu ngana waiannu*, the man sent me; *Painauda ngana waiannu*, Painauda,

sent me; *nui mudapa uzariz*, he goes to the house; *nui mudanguzi ngapa uzariz*, he comes from the house; *Muralaganguzi*, from Muralag; *Muralagapa*, to Muralag; *Muralaganul*, at Muralag; *Painaudan muda*, Painauda's house; *pauzari Painaudanipa*, go away to Painauda; *ina Noboan mud*, this (is) Noboa's house; *ngai Noboanguzi uzerima*, I went away from Noboa; *lagia*, into the house.

**Saibai.** In Saibai *-pa* is used with common nouns (instead of *-ka*) to indicate purpose and motion towards, as e.g. *mabaegapa*, to the man.

The other cases of common nouns are the same as in Mabuiag. Proper nouns have the affix *-n* to denote the instrument and possessive, *-lpa*, for purpose and motion to (instead of *-nika*), *-ingu* to denote origin and motion from (instead of *nungu*), and *-nia* to denote action with. Examples are: *Assaiin lag*, Assai's dwelling; *Assaiilpa*, to Assai; *Assaiingu*, from Assai; *Assaiinia*, with Assai; *Jackilpa*, *Jackilingu*, *Jackinia*, to, from, or with Jack.

5. VOCATIVE NOUNS. Some nouns have a distinct form for the vocative. Such are *baba!* father! *ama!* mother! *awade!* maternal uncle! or sister's son! *kame!* mate!<sup>1</sup> (addressed to a person of same sex as the speaker), *kake!* mate! (addressed to a person of different sex to the speaker), *kole!* mates!

*Kame* and *kake* are sometimes abbreviated to *me!* and *ke!*

In other instances the vocative is indicated by the suffix *ae* or *wae*, as e.g. *mabaegae!* O man! *ngau kaziae*, my child! *ngau kazilae*, my children!

6. CAUSAL NOUNS. The ending *lai* sometimes forms a kind of future causal noun from verb stems. It is used with the subject and the object in the ablative.

Examples: *mabaegngu ninungu imalai*, the man will see you by and bye, lit. from the man through you (there will be) seeing; *nungungu tusingu aimai*, he will make a book; *ngaungu imailai*, don't let any one see me, lit. (let there be) lookings through me.

Used with the possessive it expresses the power of doing that which is indicated by the verbal root. Example: *ninu labailai*, (something) capable of cutting you.

Other cases of the pronoun may be used. *Nibia asilai*, will go with you.

*Ninungu mulalai miaingu ngau iangu?* why don't you tell him my word?

7. OTHER EXPRESSIONS USED WITH NOUNS. The word *gar* added to a noun indicates appropriation and emphasis. E.g. *Ngau aigar!* that's my food, leave it alone! *Ngau burumgar*, *ngau kazigar*, *ngau ipigar*, *ngau gulgar!* my pig, child, wife, canoe!

Examples in Tutu are: *naguai gar*, a very good yam; *urab gar*, a good coconut; *aigar*, good food, said by Maino to be the same as *kapu ai*.

The word *nge* added to a noun expresses the meaning "having become" or "it is then," or "it really is."

Examples: *Painaudanga*, it is really Painauda; *wagelnga kulainge*, the last thing is then first; *mabaeg um-mizi a maringe*, a man dies and is then a ghost; *Waria Netinge*, Waria is now called Ned; [*iagig iadainge*, the dumb spake, speechless became talkative].

8. RECIPROCAL NOUNS. These are formed on the analogy of the Reciprocal Pronouns by reduplication. *Kazikazi matam sagul taraik*, men fight one another in play.

<sup>1</sup> This word is a call to arrest the attention of a friend or stranger and seems to be the exact equivalent of the word 'mate' as used colloquially by sailors. The English word has been adopted by the natives and is one of the many expressions borrowed from a nautical source in common use in Torres Straits.



## 8. Pronouns.

1. PERSONAL PRONOUNS. *Form.*—The Mabuiag personal pronouns are as follows:

First Person: *ngai*, I; *ngaba*, we two; *ngalbai*, we two; *ngalpa*, we; *ngoi*, we.

Second Person: *ni*, thou; *nipel*, you two; *nita*, you.

Third Person: *nui*, he, it; *na*, she, it; *palai*, they two; *tana*, they.

In *ngaba* and *ngalpa* the person addressed is included with the speaker; *ngaba*, thou and I; *ngalpa*, you and I. In *ngalbai* and *ngoi* the person addressed is excluded; *ngalbai*, we two and not you; *ngoi*, we and not you.

The distinction between *nui* and *na* is the same as that between the demonstratives *nu* and *na*. *Nui* is used of males and small things, *na* of females and large things. *Mura*, all, is often added to *tana*; *tana mura*, all of them.

The demonstratives are frequently added to the personal pronouns. *Noi senu*, he there; *ngai inu*, I here; *tana ita*, these here, etc.

*Dialectical Variations in form.*

In *ngoi* and *nui*, *o* and *u* represent the indefinite vowel, and in all the dialects these may be often written *ngai* or *noi*.

**Tutu.** *Ngāibai* is occasionally used for *ngaba*, and *ngāi* for *ngoi*.

**Muralag.** *Ngī* is used for *ni*, *ngipel* for *nipel*, and *ngita* for *nita*.

**Saibai.** *Ngalbe* is used for *ngalbai*, *ngi* for *ni*, *ngipel* for *nipel*, and *ngita* for *nita*.

*Note on Derivation.*—An analysis of the personal pronouns seems to clearly show their origin from demonstratives. The elements of the compounds may be indicated thus:

<i>nga</i> , the speaker (as in <i>nga-pa</i> ).	<i>na</i> , a large thing referred to.	<i>ta</i> , plural.
<i>ni</i> , the person addressed.	<i>i</i> , a small number present.	<i>ba</i> , <i>pa</i> , including.
<i>nu</i> , a small thing referred to.	<i>pel</i> , <i>pala</i> , two.	<i>l</i> , the plural sign.

The *bai* of *ngalbai* is unexplainable.

*Declension of Personal Pronouns.*—The personal pronouns are declined through a variety of cases by means of affixes which, although they have a general likeness to the noun affixes are not exactly the same. In the singular number the cases are somewhat irregular but they are quite regular in the plural.

*Nominative and Instrumental.* The subject of an intransitive verb is indicated by the simple form of the pronoun.

The subject of a transitive verb requires a suffix *t* in the first person singular, *d* in the other persons of the singular. The dual and plural have no suffix.

Sing. 1. *ngat*, I; 2. *nid*, thou; 3. *nuid*, he or it; *nad*, she or it.

Examples: *ngat Papi mataman*, I struck Papi; *nid midonga iapeka?* you choose which?

*Objective.* The Objective Case after a transitive verb is shown by the suffix *na* in the first person singular, *n* in the other persons of the singular. The dual and plural have no suffix.

Sing. 1. *ngana*, me; 2. *nin*, thee; 3. *nuin*, him or it; *nan*, she or it.

Example: *Papi ngana mataman*, Papi struck me.

*Possessive.* The Possessive Case is shown by the suffixes *u*, *zu*, *ngu*, or *nu* in the singular, *n* in the dual, *mun* or *pun* in the plural. Gender, i.e. size, is indicated in the first and third persons singular.

Sing. 1. *ngau*, my (a man speaking); *nguzu*, my (a woman speaking); 2. *ninu*, thy; 3. *nungu*, his or its; *nanu*, her or its.

Dual. 1. inclusive, *ngaban*, of us two (thee and me); exclusive, *ngalbain*, of us two (him and me); 2. *nipen*, of you two; 3. *palamun*, of them two.

Plur. 1. inclusive, *ngalpun*, of us (you and me); *ngolmun*, of us (them and me); 2. *nitamun*, your; 3. *tanamun*, their.

Examples: *ngau paru*, my face; *ninu kulu*, your knee; *nungu get*, his hand.

In these the *n* is doubtless the same as the *n* of the possessive suffix to proper names of persons, *l* is the adjectival suffix; *mu*, a plural particle, perhaps the stem of *mura*, all. The *pu* of *ngalpun* alone is strange.

These pronouns are equivalent to adjectives, and like the corresponding derivatives of nouns, may take the noun suffixes *nga* and *mal*, and thus become nouns equivalent to the expressions mine, thine, etc.

First Person.	Second Person.	Third Person.
Sing. <i>ngarunga</i> , <i>nguzunga</i> } mine.	<i>ninunga</i> } thine.	<i>nungunga</i> , <i>nanunga</i> .
Plur. <i>ngarumal</i> , <i>nguzumal</i> }	<i>ninumal</i> }	<i>nungumal</i> , <i>nanumal</i> .

And so on with all the possessive forms.

*Dative.* The Dative Case indicating distinction or motion towards is formed in the singular number from the simple pronouns, and in the dual and plural from the possessive by the suffix *ka* which is the same as that used with nouns. In the singular *ki* or *be*, in the dual and plural *i* is added before the suffix.

Sing. 1. *ngaikika*, for or to me; 2. *nibeka*, for or to thee; 3. *nubeka*, for or to him or it; *nabeka*, for or to her or it.

Dual. 1. inclusive, *ngabanika*, for or to us (thee and me); *ngalbainika*, for or to us (him or her and me); 2. *nipenika*, for or to you two; 3. *palamunika*, for or to those two.

Plur. 1. inclusive, *ngalpunika*, for or to us (you and me); exclusive, *ngolmunika*, for or to us (them and me); 2. *nitamunika*, for or to you; 3. *tanamunika*, for or to them.

In the first person singular *ngaika* is sometimes found.

Examples: *ngai nibeka mid meka*? I for—you what shall do? *aidun nui nubeka barpudika*, *ngaikika launga*, he bought food for him, not for me.

*Locative of Motion.* The suffix *ia* meaning "along with" or "beside" is used in the same way as the dative *ka*.

Sing. 1. *ngaikia*, with me; 2. *nibia*, with thee; 3. *nubia*, with him or it; *nabia*, with her or it.

Dual. 1. inclusive, *ngabania*, with us (thee and me); exclusive, *ngalbainia*, with us (him or her and me); 2. *nipenia*, with you two; 3. *palamunia*, with those two.

Plur. 1. inclusive, *ngalpunia*, with us (you and me); exclusive, *ngolmunia*, with us (them and me); 2. *nitamunia*, with you; 3. *tanamunia*, with them.

Examples: *Noboa ngarkia iasugul sika*, Noboa talking with me stays; *Papi nibia dantaian*, Papi looked at you.

*Ablative.* The Ablative Case indicating origin or motion from is formed by adding *ngu* to the possessive in all numbers.



Sing. 1. *ngaungu*, from or through me (a man speaking); *nguzungu*, from or through me (a woman speaking); 2. *ninungu*, from or through thee; 3. *nungungu*, from or through him or it; *nanungu*, from or through her or it.

Dual. 1. inclusive, *ngabanungu*, from or through us (thee and me); exclusive, *ngalbainungu*, from or through us (him or her and me); 2. *nipenungu*, from or through you two; 3. *palamunungu*, from or through those two.

Plur. 1. inclusive, *ngalpunungu*, from or through us (you and me); exclusive, *ngolmunungu*, from or through us (them and me); 2. *nitamunungu*, from or through you; 3. *tanamunungu*, from or through them.

Example: *nita pa ngaungu*, go ye away from me.

*Dialectical Variations in Declension.*—The indefinite vowel *ǣ* or *ø* is frequently heard after the endings *t* or *d* in all the dialects.

**Tutu.** *Possessive:* Sing. 1. *ngǣzu* (a woman speaking); Dual. 1. exclus., *ngalban* is sometimes used.

*Dative:* Sing. 1. *ngapa*. Dual. 1. exclus., *ngalbanika* (sometimes). Plur. 1. exclus., *ngāimunika*.

*Locative:* Sing. 1. *ngakia*.

*Ablative:* Sing. 1. (femin.) *ngǣzungu*. Plur. 1. exclus., *ngaimunungu*.

**Muralag.** *Nominative and Instrumental:* Sing. 2. *ngid*. Dual. 2. *ngipel*. Plur. 2. *ngita*.

*Objective:* Sing. 2. *ngin*.

*Possessive:* Sing. 2. *nginu*. Dual. 1. inclus., *ngabani*; 1. exclus., *ngalbaini*; 2. *ngipeni*. Plur. 1. inclus., *ngapanu*; 1. exclus., *ngoimunu*; 2. *ngitamunu*; 3. *tanamunu*.

*Dative:* Dual. 2. *ngipenipa*; 3. *palamunipa*. Plur. 1. inclus., *ngalpanipa* or *ngalpamunipa*; 1. exclus., *ngoinipa* or *ngoimunipa*; 2. *ngitanipa* or *ngitamunipa*; 3. *tananipa* or *tanamunipa*.

*Ablative:* *nguzi* is added to the possessive forms instead of *ngu* as in *Mabuiag*.

**Saibai.** *Nominative, Instrumental, and Objective, as in Muralag.*

*Possessive:* Sing. 2. *nginu*. Dual. 1. exclus., *ngalben*. 2. *ngipen*. Plur. 1. inclus., *ngalāpan*; 1. exclus., *ngaimun*; 2. *ngitamun*.

*Dative:* Sing. 1. *ngaiapa*; 2. *ngibepa*; 3. *nubepa*, *nabepa*; Dual. 1. inclus., *ngabalpa*; 1. exclus., *ngalbepa*; 2. *ngipelpa*; 3. *palamulpa*; Plur. 1. inclus., *ngalpalpa*; 1. exclus., *ngāimulpa*; 2. *ngitamulpa*; 3. *tanamulpa*.

*Locative:* Sing. 1. *ngaibia*. 2. *ngibia*. Dual. 1. exclus., *ngalbenia*; 2. *ngipenia*. Plur. 1. exclus., *ngāimunia*; 2. *ngitamunia*.

*Ablative:* Sing. 1. (femin.) *ngǣzunguz*; 2. *nginunungu*; 3. (femin.) *nanunguz*. Dual. 1. inclus., *ngabalngu*; 1. exclus., *ngalbelngu*; 2. *ngipelngu*; 3. *palamulngu*. Plur. 1. inclus., *ngalpalngu*; 1. exclus., *ngāimulngu*; 2. *ngitamulngu*; 3. *tanamulngu*.

*Other expressions used with Personal Pronouns.* The personal noun *kurusaig* (singular and dual), or *kurusaigal* (plural) is used to give an exclusive sense to the personal pronouns, somewhat equivalent to the English "self, by one's self." It always requires the possessive form of the pronoun preceding.

<sup>1</sup> It is exactly equivalent to the Old English and Scottish, my lone, thy lone, etc., and the Melanesian noun with suffix. Cf. G. P. Marsh, *Lectures on the English Language*, London, 1868, p. 215, and my paper in *Journal Anthropological Institute*, xxiv. p. 28, 1894.

Examples: *ngau kurusaig*, myself only; *ninu kurusaig*, thyself alone; *nungu kurusaig*, himself; *ngaban kurusaig*, we two only; *ngalpun kurusaig*, we only; *mata nui nungu kurusaig sika*, he stands there alone by himself; *mata palai palamun kurusaig siaumaka*, they two stand there alone.

Muralag has *kurseg*. Saibai, *kusaig*.

Myself, thyself, himself, etc. as reflexive pronouns are expressed by the ablative case of the ordinary pronoun.

Examples: *Ngai ngaungu umeka*, I am speaking to myself (lit. I speak from me); *ni ninungu umeka*, you are speaking to yourself; *ngaba nyabanungu mataumaka*, we two are striking ourselves; *ngalpa ngalpunungu matamika*, we hit ourselves; *ngai ngaungu matami*, I hit myself; *ngi nginungul mataima* (Muralag), you struck yourself.

In cases other than the objective, the ordinary pronoun is used. *Aidun nui nubeka barpudika, ngaikika launga*, he bought food for himself, not for me; *ai tana tanamunika barpudika, ngolmunika launga*, they bought food for themselves, not for us.

*Reciprocal Personal Pronouns.* These are formed by reduplicating the dual and plural forms. *Ngabangaba umaumaka*, we two are talking to one another.

2. INTERROGATIVE PRONOUNS. The personal interrogative is *nga?* who? It is declined as a pronoun.

*Nominative of Intransitive Verbs.* *Nga?* who?

*Nominative of Transitive Verbs.* *Ngada?* who? by whom?

*Accusative.* *Ngan?* whom?

*Possessive.* *Ngunu?* whose?

*Dative.* *Ngabeka?* for or to whom?

*Ablative.* *Ngunungu?* from or through whom?

*Locative of Motion.* *Ngabia?* with whom?

Examples: *Ninu nel nga?* thy name (is) who? *nin ngad mataman?* who hit you? *nid ngan mataman?* whom did you hit? *inu ngunu tusi?* whose book is this? *ngai ngapa ngabeka?* to whom do I come? *ni ngapa ngunungu?* from whom do you come? *ni ngabia pateka?* whom do you go with?

The suffixes *nga* and *mal* forming nouns may be added to the possessive: *ngununga?* whose thing? *ngunumal?* whose things?

*Nga* may be used in apposition with a common noun, and then precedes it like a demonstrative: *nga mabaeg ngana gamtaran?* what man touched me?

When two persons are referred to *nga* is followed by *wal*. *Nga wal sepalab kazin tatiru ubi aiman?* which of those two sons did the father's wish?

The interrogative pronoun used with common nouns is *miai?* what? It has no special form for the dual or plural. It is thus declined.

*Nominative of Intransitive Verb.* *Miai?* what? (is).

*Instrumental and Nominative of Transitive Verb.* *Midon?* what? (did).

*Accusative.* *Miai?* what?

*Possessive.* *Mid?* *mido?* *midi?* of what? This is adjectival rather than possessive. Cf. *mi* and adjective suffix *-a*.

*Dative.* *Mika?* to what?

*Ablative.* *Mingu?* from what? through what?

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Examples: *Nungu nel miai?* its name is what? *nid midon mataman?* you hit yourself with what? *nin midon mataman?* what hit you? *nid miai purtaik?* what are you eating? *mid kubilnu?* on what night? *ni mika ulaig?* you go for what? *ni mingi iadu umeka?* what (will) you talk about? lit. you through what speak?

The noun suffixes *nga* and *mal* may be added to the possessive *mido* or *midi*. *Midonga?* what thing? which? *midimal?* what things? *midonga mangaumaka?* bring which (of two)? *nid midonga iapeka?* which do you choose?

The root *mi* is often used as an interrogative prefix. *Mi-lagnu?* in what place? The adverb *una?* where? is sometimes used for which? (See Adverbs of Place.)

3. DEMONSTRATIVE PRONOUNS. The demonstrative pronouns in Mabuiag consist of the simple demonstrative particles *ina*, *inu*, *sena*, *senu*, *pina*, *pinu*, and their derivatives. They sometimes have the noun suffix *nga*, but otherwise do not differ from the demonstrative adjectives.

4. INDEFINITE PRONOUNS. The word *wara*, another, forms the stem of several indefinite pronouns, as *waranga*, another one; *waramal*, other things; *warig*, another person; *warigul*, other persons. These are declined as nouns, *warigau matam*, beating of some persons; *ap warigopa turari* (Muralag), gave the garden to another person. *Wad*, 'like the other,' is also used to express a supposition; *inu wad ngat nin imangul*, this is like the other time I saw you, i.e. have I not seen you before? In Saibai *durai* is used for *wara*. In Muralag *badagi*, plur. *badagili*, is used for 'some' or 'any'; *badagi kawakikal noino gasaman*, some young men caught him.

Other indefinite pronouns are: *mura*, all, plur. *murarai*, the whole company; *manarimal*, a few things; *manarigal*, a few persons. *Tana iananab*, lit. they severally, is used for 'each.'

## 9. Verbs.

1. FORM AND DERIVATION. In Mabuiag any word or phrase may be used as equivalent to a verb and thus form the predicate of a sentence. The following are examples:

*Demonstrative*: *Ngai inu*, I (am) that one; *ngai ngapa*, I (come) hither; *ina kapu ai*, this (is) good food.

*Adjective*: *Ngai kikiri*, I (am) sick; *nui kulai Noboanika*, he fronts (gets before) Noboa; *na utui*, she (is) asleep.

*Noun*: *Nui Gumulaig*, he (is) a Gumu man; *tana Mualgal*, they (are) Moa people; *ngai nungu ngulaig*, I know him, lit. I (am) his knower; *ngai zagetka*, I am going to work, lit. I (am) for work; *nui koamaka*, he warms himself, lit. he (is) for warmth; *tana mura sarupal*, they (were) all drowned (men).

*Pronoun*: *Ni nga?* you (are) who? *ninu ia mid?* what do you say? lit. your word (is) what?

*Adverb*: *Tana nubeka keda*, they to him (said) thus; *nita pa ngaungu*, (go) ye away from me.

*Interjection*: *Kame! aie! mate! come here! kole! ina! mates! (look) here!*

*Simple Forms*.—The simplest forms of the verb are made by adding *ai* or *i* to the verbal root.

The suffix *ai* indicates the active voice, *i* expresses a kind of middle or reflexive voice or even a passive. With the former ending the action is transitive and passes to another, with the latter the action is directed to the doer either as the object or beneficiary of the action, and thus expresses a condition rather than an action.

The following examples, in which the two forms are derived from the same root clearly show this distinction.

<i>Arai</i> , put in; <i>ari</i> , go in, enter.	<i>Nurai</i> , wrap round; <i>nuri</i> , go round.
<i>Angai</i> , carry, hold; <i>angi</i> , wear.	<i>Pamai</i> , dig, make hole; <i>pami</i> , leave a space.
<i>Kosimai</i> , bring up, rear; <i>kosimi</i> , grow up.	<i>Pudai</i> , pluck, pull away; <i>pudi</i> , fall away, undress.
<i>Lupai</i> , shake; <i>lupi</i> , wag (head, etc.).	<i>Tarai</i> , set upon, put upon; <i>tari</i> , stand on.
<i>Matamai</i> , strike; <i>matami</i> , strike one's self.	<i>Wangai</i> , pack, fill up; <i>wangi</i> , crowd into.
<i>Natai</i> , roast, burn; <i>nati</i> , burn one's self.	
<i>Nidai</i> , touch; <i>nidi</i> , hold.	

In some cases there is a slight change of form, as e.g. *ialgai*, tear, slit; *ilagi*, become torn.

There are many verbs which correspond to transitives in English but have in Mabuiag the intransitive form. Examples are: *wani*, drink; *karengemi*, hear; *iapu-poibi*, ask questions, etc.

In some cases it is not easy to see the reason for the particular suffix, as e.g. *karengemi*, hear; *iapu-poibi*, ask questions; but it is probable that in such examples the action, such as hearing, or questioning, is regarded as beneficial to the hearer or questioner.

Verbs with the ending *ai* will be hereinafter referred to as Class I., those with ending *i* being distinguished as Class II.

For the syntax of these forms see Mode, Indefinite, p. 34.

The verbal stems in *ai* and *i* when used as nouns in the plural may have the suffix *l* or *lai*. *Nungungu ninungu gasamal*, from him through you there will be catchings, i.e. he will catch you; *matamal*, hittings; *imalai*, seeings; *karengemil*, hearings. (*Vide Causal Nouns*, p. 21.)

#### *Dialectical Variations.*

In **Tutu** sometimes and always in **Muralag** and **Saibai**, verbs of the second class end in *iz* or *izi* instead of *i*. This ending seems to show the identity of the verbal ending with the adjectival termination *zi*. A few words in Mabuiag have retained the ending, e.g. *mizi* and its compounds.

*Derivative Verbs.*—There seem to be a few cases in which a noun stem becomes a verb by simply affixing the verbal termination, as e.g. in *matam*, a stroke, *matam-ai*, strike; *irad*, shade, *urad-ai*, cover; *azir*, shame, *azir-ai*, make or be ashamed; *aka*, fear, *ak-ai*, be afraid of; *bud*, mud, *bud-ai*, spread out; *kada*, up, *kad-ai*, lift up. Usually however an indeterminate verb is added to the noun to express a verbal use of the word.

*Compound Verbs.*—In Mabuiag there are a very great number of verbs which in their simple form have an extremely general signification, such as *asi*, go with, follow, become like; *poibi*, offer, make a sound; *tidi*, bend, break, turn; *adui*, put out; *mai*, make, bring, cause; *mizi*, be made, become; *palai*, separate; *pali*, become separated;



*puidai*, place in line; *puidi*, move in a line; *pudai*, pull or pluck; *pudi*, fall; *tarai*, set on, place on; *tari*, be put on, stand; *tai*, throw, etc.

To render the meaning definite, words are prefixed to the verbal stem. These are often abbreviated and may sometimes be inflected. The prefixed words indicate sometimes the object, sometimes the instrument, sometimes merely the manner or direction of the action named by the verbal stem.

It is somewhat difficult for a European to follow the construction of these compounds and in some few cases the exact meanings of the verbal stems or prefixes were not obtained. But in most cases the construction was explained by my informants and there is no doubt as to the general principles upon which the compounds are formed.

The Prefixes may be divided into four classes: Corporal, Nominal, Modal, and Directive.

*Corporal Prefixes* are names of parts of the body, usually of that by which the action is performed, as e.g. *dan*, 'eye' in *dan-pali*, awake (open eye); *danan-patan*, watch (pierce with eye); *dan-tai*, turn eyes to (throw eyes); or *ngana*, 'breath, heart, mind,' in *ngana-pudi*, rest (let fall breath); *ngonanumai*, remember (bring into mind).

*Nominal Prefixes* are names of common things, as e.g. *ia*, word, in *iadu-palgai*, inform (put forth words); *iaka-mai*, confess (bring to a word); *ia muli*, speak, say (open word); *iapu poihi*, ask questions (cry out in words); *ia turai*, promise, owe (call word), etc.

In this connection words denoting colour retain the prefix *gamu*, surface or skin, the verb stem used being *asi*, to go with, become like. Example: *Nungu dan paramad gamu-usin*, his eye became red, lit. his eye param-like surface went with; *param*, red ochre.

*Modal Prefixes* have the force of adverbs and denote the manner or circumstances of the action, as e.g. *gar*, together, in a lump; in *gar-nanami*, push, knock against; *gar-palai*, become convalescent (become whole); *gar-patai*, assemble; *gar-tai*, press; *gar-walgai*, wash; *gar-widami* (plur.), stand close together, etc.

*Directive Prefixes*. These are by far the largest class and give generally the sense of adverbs of direction. Examples are: *Ngapa-mizi*, come (be brought hither); *ngapa-uzari*, come (hither go), etc.

### Table of Verbal Prefixes.

#### 1. Corporal.

*bag*, cheek.  
*dan*, eye.  
*gam*, skin, body.  
*get*, hand.  
*gud*, mouth.  
*kuku*, foot.  
*kuik*, head.  
*madu*, flesh.  
*ngana*, lungs, breath, heart.  
*paru*, brow, face.  
*sib*, liver.  
*tabai*, shoulder.  
*wakai*, throat, voice.

#### 2. Nominal.

*bar*, grass.  
*bup*, forest, bush.  
*burda*, grass, thatch.  
*butu*, sand.  
*gub*, wind.  
*gud*, hole, opening.  
*ia*, word, speech.  
*karar*, turtle-shell.  
*karum*, lizard.  
*kuik*, beginning, foremost part.  
*sup*, covering.

3. *Modal.*

*apa*, below.  
*dada*, between.  
*gar*, in a mass, together.  
*gima*, above.  
*ia*, in a row.  
*lu*, afar.  
*ngur*, on the edge or point of.  
*pal*, double.

4. *Directive.*

*ada*, out, away.  
*iu*, moving horizontally.  
*kada*, upward.  
*kid*, in a reverse direction.  
*kun*, back.  
*mulu*, downward.  
*ngapa*, hither, to the speaker.  
*pa*, off, away.  
*sig*, afar.

The prefix is used even when it has the same meaning or form as the object of the verb. Cf. *ngai ngau gamu gar-walgaik*, I wash my skin; *ngai ngau garo-gamu gar-walgaik*, I wash my entire body; *ngai ngau kuik gar-walgaik*, I wash my head; *ngai ngau get gar-walgaumaka*, I wash my hands; *nungu gamu gam-uzir*, his skin itches. In these *gar* means body, *gamu* the skin or surface of the body.

The following will serve as examples of the indeterminate verbs as modified by prefixes. Many others will be found in the vocabulary.

## ASI, go with, become.

*ap-asi*, be humble (*ap*, ground).  
*balbalgi-asi*, become straight (*balbalgi*, straight).  
*iagi-asi*, be quiet (*iagi*, wordless).  
*kapuaka-asi*, believe (*kapuaka*, for good thing)<sup>1</sup>.  
*karar-asi*, obey (*karar*, turtle shell)<sup>2</sup>.  
*kauba-asi*, be tired (*kauba*, weariness).  
*mapu-asi*, be heavy (*mapu*, weight).  
*mina-asi*, finish (*mina*, right, proper, true).  
*ngulaig-asi*, be able (*ngulaig*, one who knows).  
*palel-asi*, wither (*palel*, withered).  
*paupa-asi*, decline of day (*paupa*, down, to west).  
*ubigi-asi*, dislike (*ubigi*, not wish).

## PAGAI, pierce.

*adaka-pagai*, come out of boat (*adaka*, to outside).  
*get-pagai*, stretch out hand (*get*, hand).  
*gimia-kasia-pagai*, step over stream (*gima*, top, *kasa*, stream).  
*iaragi-pagai*, hunger (*iaragi*, no stomach).  
*muluka-pagai*, come down (*muluka*, downward).  
*pa-pagai*, enclose (*pa*, fence).  
*paiwan-pagai*, shoot *paiwa* from mouth (*paiwa*, a herb)<sup>3</sup>.  
*pasi-pagai*, stand beside (*pasi*, side).  
*rima-pagai*, come suddenly (*rima*, metathesis of *mari*, ghost).  
*toitu-pagai*, pray (*toitu*, roof).  
*ur-pagai*, dive (*ur*, sea).

## MAI, bring, take, make, cause.

*adaka-mai*, take away (*adaka*, to outside).  
*gamu-mai*, snatch away (*gamu*, surface).  
*geget-mai*, torment (*geget*, smart, pain).  
*iaka-mai*, confess (*iaka*, to speech).  
*iawa-mai*, journey (*iawa*, farewell).  
*kadaka-mai*, exalt (*kadaka*, upward).  
*launga-mai*, despise (*launga*, nothing).  
*mina-mai*, measure (*mina*, proper, true).  
*muluka-mai*, debase (*muluka*, downward).  
*ngapa-mai*, bring (*ngapa*, hither).  
*ngonanu-mai*, remember (*ngonanu*, in heart).  
*uka-mai*, add, mix (*uka*, two).

## PALAI, separate, divide, carve.

*adaka-palai*, release (*adaka*, out).  
*borsa-palai*, damage (*borsa*, damage).  
*dan-palai*, live, be alive (*dan*, eye).  
*karum-palai*, bother, distract (*karum*, lizard)<sup>4</sup>.  
*kutal-palai*, save (*kutal*, ends).  
*minar-palai*, write (*minar*, mark).  
*ngulaig-palai*, inform (*ngulaig*, one who knows).  
*palga-palai*, smash (*pal*, double).  
*poi-palai*, shake off dust (*poi*, dust).  
*sagul-palai*, lose, waste (*sagul*, play).  
*sirisiri-palai*, choke (*sirisiri*, tangled bush).  
*tiki-palai*, sweep (*tiki*?).

<sup>1</sup> This is the native explanation, 'go for a good thing.' The word is used in the Gospels for 'faith,' 'believe.'

<sup>2</sup> Lit. become like *karar*, which is soft and pliable when heated.

<sup>3</sup> *Paiwa* bark was chewed and spit on a head before it was cut off.

<sup>4</sup> Referring to moving of lizard's head from side to side, and applied to a person persuaded to look at many things in rapid succession.



## PUDAI, pull, pluck.

*ada-pupai*, surpass, excel (*ada*, out).  
*adaka-pudai*, pluck out (*adaka*, to outside).  
*apa-pudai*, spread out (*apa*, ground).  
*bar-pudai*, buy, sell (*bar*, grass).  
*get-pudai*, scrape hands, greet (*get*, hand)<sup>1</sup>.  
*gud-pudai*, open (*gud*, hole).  
*iadi-pudai*, haul up anchor (*iadi*, anchor).  
*muluka-pudai*, fall down (*muluka*, downward).  
*ngana-pudai*, rest (*ngana*, breath).  
*pasa-pudai*, open door (*pasa*, door).  
*urpu-pudai*, float (*urpu*, on sea).  
*uru-bal-pudai*, stretch string (*uru*, string, *bal*, across).

## ADAI, put out.

*dan-adai*, be born (*dan*, eye).  
*doia-adai*, get well (*doi*, out of the house, out of doors).  
*kazi-adai*, beget (*kazi*, child).  
*kirer-adai*, dance (*kirer*, dance).  
*malgui-adai*, grow (*malgui*, a shoot).  
*mosal-adai*, spit (*mos*, spittle)<sup>2</sup>.

## NIDAI, hold, carry, bring.

*baudia-nidai*, draw boat on shore (*baudia*, to shore).  
*doi-nidai*, heal (*doi*, out of the house).  
*gimia-nidai*, set on top (*gimia*, to the top).  
*kata-nidai*, seize by throat (*kata*, throat).  
*kuik-nidai*, fulfil (*kuik*, head).  
*tunge-nidai*, light torch (*tunge*, dry coconut fronds).

## PUIDAI, draw, put along line.

*adaka-puidai*, draw out (*adaka*, to outside).  
*apia-puidai*, make sit (*apia*, on ground).  
*gima-puidai*, put on top (*gima*, top).  
*gudazi-puidai*, save (*gudazi*, from hole).  
*mai-puidai*, weep (*mai*, mourning).  
*nau-puidai*, sing (*nau*, song).

Other less common examples are seen in the following list.

*Aimai*, make: *kuik-aimai*, begin (*kuik*, head); *wara-kid-aimai*, do wrongly (*wara-kid*, another way); *apo-aimai*, spread, as cloth (*apa*, ground); *irad-aimai*, shade (*irad*, shade); *kwaimai-aimai*, scarify (*kwaimai*, cicatrix, scar).

*Angai*, hold, catch, wear: *getan-angai*, *getal-angai*, spoil (*geta*, hand); *mai-angai*, mourn (*mai*, mourning); *ikai-angai*, rejoice (*ikai*, glad); *ras-angai*, rise of storm (*ras*, storm, wind).

## TAI, throw.

*ada-tai*, throw away (*ada*, out).  
*aigi-tai*, spend, finish (*aigi*, no food).  
*bag-tai*, threaten (*bag*, cheek).  
*bal-tai*, turn aside (*bal*, across).  
*dan-tai*, watch (*dan*, eye).  
*kauria-tai*, swear (*kauria*, into ear).  
*kid-tai*, change (*kid*, another direction).  
*kuik-tai*, nod (*kuik*, head).  
*marama-tai*, bury (*marama*, pit, hole)<sup>2</sup>.  
*ngana-tai*, wonder at (*ngana*, breath).  
*piki-tai*, dream (*piki*, dream).  
*wagel-tai*, follow (*wagel*, after).

## MIZI, hold, have, become.

*adaka-mizi*, depart (*adaka*, to outside).  
*akan-mizi*, fear (*aka*, fear).  
*armin-mizi*, dawn (*ar*, dawn, *mina*, real).  
*ngapa-mizi*, come (*ngapa*, hither).  
*um-mizi*, die (*um*, death, dead).  
*wal-mizi*, cry out (*wal*, a cry, coo-ee).

## PUGAI, pluck.

*ada-pugai*, despise (*ada*, out).  
*adaka-pugai*, throw away, reject (*adaka*, to outside).  
*geget-pugai*, irritate, use bad language (*geget*, smart, sore).  
*kulan-pugai*, cut with stones (*kula*, stone).  
*wati-pugai*, fail (*wati*, bad).

## WIDAI, put to.

*adaka-widai*, cut off (*adaka*, to outside).  
*gam-widai*, kindle fire (*gam*, surface).  
*gar-widami* (plural), assemble (*gar*, together).  
*gud-widai*, salute (*gud*, mouth).  
*gud-gar-widami* (plural), take counsel, discuss (*gud*, mouth, *gar*, together).  
*ngur-widai*, cast out (*ngur*, point).

<sup>1</sup> The old method of salutation.

<sup>2</sup> This may possibly be derived from *ladai*, cut.

<sup>2</sup> Burial in a grave is an introduced custom.

*Arai*, put in, *Ari*, go in: *bup-ari*, escape (*bupa*, bush); *wapi-arai*, catch fish (*wapi*, fish); *gud-arai*, betray (*gud*, hole).

*Gasamai*, get, receive: *kain-ipi-gasamai*, marry (*kain ipi*, new wife).

*Gurgumi*, roll round: *dan-gurgumi*, pray (*dan*, eye).

*Iai*, sit: *apia iai*, sit or lie on ground; *niai*, sit; *siai*, be there (cf. Demonstrative Verbs).

*Iapi*, choose: *bag-iapi*, threaten (*bag*, cheek).

*Imai*, see: *kuik-imai*, begin (*kuik*, head).

*Iruai*, swell: *maita-irui*, be satisfied with food (*maita*, belly).

*Iudai*, pour out, *indi*, come out: *wakai-iudai*, pray (*wakai*, voice); *wal-iudai*, cry out (*wal*, coo-ee, shout); *ngana-iudi*, wonder at (*ngana*, breath).

*Luai*, *ruai*, tack, go aslant: *get-luai*, stretch out arm (*get*, arm).

*Lupai*, *rupai*, scatter: *ngu-rupai*, teach (*ngu*, knowledge, origin)<sup>1</sup>.

*Matamai*, *matami*, strike: *gud-matamai*, shut (*gud*, hole, doorway); *warup-matamai*, beat drum (*warup*, drum); *dan-gud-matamai*, blindfold (*dan*, eye); *samu-dan-matami*, twinkle eyes (*samu-dan*, eyelash).

*Nanamai*, strike with body: *getan-nanamai*, slap (*get*, hand); *sup-nanamai*, crowd round (*sup*, a cover); *ngaran-nanamai*, kick (*ngaran*, with foot).

*Nitui*, project: *get-nitui*, point (*get*, hand, finger); *kaba-nitui*, row, paddle (*kaba*, oar, paddle); *niki-nitui*, shoot out branches (*niki*, twigs); *mui-nitui*, make fire.

*Nurai*, wrap round, *nuri*, go round: *sup-nurai*, wrap (*sup*, cover); *sirisiri-nurai*, choke with weeds (*sirisiri*, tangled bush); *wakai-nuri*, make mistakes (*wakai*, voice); *iaka nuri*, forget (*iaka*, for a word); *gat-nuri*, be low water (*gat*, reef at low tide).

*Palgai* (?bring up forcibly), *palgi*, spring up: *iadu-palgai*, inform (*iadu*, word); *kata-palgi*, jump up (*kata*, neck); *sib-kat-palgi*, be frightened (*sibu*, liver)<sup>2</sup>.

*Pali*, be partly separated (as a hinge): *dan-pali*, be awake (*dan*, eye); *gud-pali*, open (*gud*, hole); *apo-pali*, *butu-pali*, shake off dust (*apa*, earth, *butu*, sand); *aka-pali*, be frightened (*aka*, fear); *koama-pali*, warm one's self (*koam*, heat); *palga-pali*, smash (*pa*, away, *lag*, place(?)); *sib-palga-pali*, be startled (*sibu*, liver)<sup>2</sup>; *gar-pali*, be whole (*gar*, body, lump).

*Pamai*, dig: *sib-pamai*, worry about (*sibu*, liver)<sup>2</sup>; *gud-pamai*, enlarge hole (*gud*, hole).

*Pami*, make way through: *sib-pami*, worry (*sibu*, liver)<sup>2</sup>; *mad-pami*, be startled (*mad*, flesh).

*Patai*, cut, break, stick in: *kuik-patai*, behead (*kuik*, head); *butu-patai*, prepare (*butu*, sand); *wat-patai*, dry up (*wat*, dry); *danan-patai*, watch (*danan*, with eye); *lu-patai*, crack (*lu*, shell of crab); *miti-patai*, taste (*mit*, sweetness).

*Pati*, go in: *gulpu pati*, embark (*gulpu*, in boat); *butu-pati*, be ready; *iata-pati*, shave (*iata*, beard).

*Pini*, paint: *idin-pini*, anoint (*idin*, with oil).

*Poibai*, give: *kasa-poibai*, lend (*kasa*, bare, only, just).

*Poibi*, utter sound: *poibi*, crow; *ial-poibi*, crackle (*ial*, sounds, words); *iapu-poibi*, ask question (*iapu*, word); *nukunuku-poibi*, sigh (*nukunuku*, ?).

*Pudi*, fall, hang down: *muluka-pudi*, stoop (*muluka*, downward); *balbad-pudi*, peep (*bal*, across, *bad*, corner); *ngana-pudi*, rest (*ngana*, breath); *bogia-pudi*, walk with a stick, be lame (*bogia*, with a walking-stick).

*Pungai*, sail: *berai-pungai*, to be loose of belt (*berai*, loose); *giun-pungai*, laugh (*giun*, with laughter).

*Purtai*, eat: *danan-purtai*, watch, stare at (*danan*, with eyes).

<sup>1</sup> Cf. suffix *-ngu*, from, origin, cause.

<sup>2</sup> The liver *sibu* is the seat of the emotions.



*Tamai*, carry away, *tami*, move away: *kabu-tamai*, carry with outstretched arms (*kabu*, breast, chest); *wakain-tamai*, think (*wakain*, with voice); *ia-tamai*, be angry (*ia*, word); *tira-tami*, sail boat (by letting rope slip through *tira*, holes in gunwale).

*Tarai*, set up or place, *tari*, be placed: *kadai-tarai*, set up; *kadai-tari*, arise (*kadai*, up); *gamu-tarai*, touch; *gam-tari*, touch lightly (*gam*, surface, skin); *gima-tarai*, tread on (*gima*, top); *kataia-tarai*, tie round neck (*kataia*, on, along the neck); *sugul-tarai*, converse, hold meeting (*sugul*, open space, dancing ground); *kulun-tari*, kneel (*kulun*, on knees); *bal-tarai*, stop (*bal*, across); *apa-tari*, reach bottom of hill (*apa*, ground).

*Tardai*, to spin the *wāna* top: *gul-tardai*, sail canoe (*gul*, canoe); *get-tardai*, to dip into with hand (*get*, hand).

*Tidai*, bend, turn, break by bending: *balbal-tidai*, straighten (*balbal*, crooked); *pa-tidai*, break as stick (*pa*, away); *dang-tidai*, turn down corner of leaf (*dang*, tooth); *wapid-tidai*, swim like a fish, with wavy motion (*wapid*, fishlike); *tudi-tidai*, make fish-hook (*tudi*, fish-hook); *kaza-tidai*, double string (*kaza*, fathom); *irad-tidai*, overshadow (*irad*, shadow).

*Tidi*, bend or turn round: *kunia-tidi*, return, go back (*kunia*, along the back); *get-tidi*, read (*get*, hand); *muluka-tidi*, bow head (*muluka*, downward).

*Turai*, call: *kunia-turai*, recall (*kunia*, along back); *iadu-turai*, preach (*iadu*, with word).

*Umai*, walk, go along: *dan-walmai*, save, ransom (*dan*, eye).

*Umai*, say, speak: *ta-umai*, praise (*ta*, ?).

*Uradai*, cover: *dan-uradai*, die (*dan*, eye).

*Utui*, plant, shoot, sleep.

*Wadai*, stop, hinder: *ia-wadai* (*ia*, word), forbid; *iadu-wadai*, caution (*iadu*, with word); *gud-wadai*, present (*gud*, mouth).

*Wai*, put, place, send, *wiai*, let be, leave: *wakai-wai*, give good advice (*wakai*, voice); *iadai-wai*, send message (*iadai*, words); *iananab-wai*, scatter (*iananab*, in different directions); *gud-wai*, loosen, forgive (*gud*, mouth); *get-wai*, let go (*get*, hand); *kudu-wai*, assent (*kudu*, a syllable, part of word).

*Walgui* (?): *walgui*, fill with solids; *gar-walgai*, wash (*gar*, together, lump); *gizu-walgai*, sharpen, make point (*gizu*, point).

*Wanai*, leave, put; *wani*, be left: *sib-wanai*, pity, be sorry for, cheer up (*sibu*, liver); *kasa-wanai*, forsake (*kasa*, bare, naked); *terai-wanai*, to flavour (*terai*, tasty).

*Infix*. In some words the letter *d* is apparently an infix conveying a sense of motion.

For examples, cf. *tarai*, set, place upon, and *tardai*, *taradai*, bear, carry, sail (move ship); *tari*, set hand on, *taridi*, lift. Also cf. *tiai*, *tidai*; *wiai*, *widai*; *niai*, *nidai*; *iai*, *iudai*.

*Contracted Verbs*.—A few verbs appear in a contracted form.

Examples: *mutumi* for *muia utimi*, go inside; *sizari* for *si uzari*, go down (go out of sight). Perhaps also *karengemi*, hear, from *kauran gasami*, get, apprehend with the ear.

**SPECIAL FORMS OF THE VERB.** There is in Mabuiag no substantive verb. *Ina kapu ai*, this (is) good food; *nui Gumulaig*, he is a Mabuiag man. Cf. Adjectives, p. 15.

The verb 'have' is expressed by the noun suffix. *Ngai tusilaig*, I have a book; *pui nisalnga*, a tree has leaves.

There are no special forms of the verb to indicate the Causative, Reciprocal, or Desiderative. These are expressed by means of compounds, or by syntax. *Vide* section on Mode.

The verbal stem in a compound seems to have very often the force of a causative.

The stems *mai* and *mizi*, and *palai*, *pali* especially often seem to merely change the preceding word or phrase into a verb, as e.g. *ngat nin ikaika-mani*, I make you joyful; *ngau nubia asinginga-miad*, I did not go with him, lit. my with-him not-going was done; *ngat tusi gumi-marika*, I hide a book, make secret a book; *um-mizi*, die, become dead; *aka-palai*, frighten, cause fear; *guban borda gaugui-palaik*, wind shakes the thatch; *gaugui-palai*, make shaky; *kerket-palai*, make smart, cause wound; *koama-pali*, make one's self warm; *kuik-palai*, increase, make head; *iagi-palai*, make wordless, silence; *iadai-palai*, make words, chatter, etc.

The word *asi*, go with, follow, and hence, become like, is used similarly. *Noi gamu diu asin*, he was pleased, lit. he body cheerful went with.

2. PERSON. Person is not indicated by any change in the form of the verb.

3. NUMBER. When required the number, Singular, Dual, or Plural, is shown by a change in the ending of the verbal stem. The dual ends in *uma*, the plural in *mi*. These, however, are rarely used except before the tense suffixes, and when the number is shown by the plural noun or pronoun or by the word *mura*, no sign of number need be used with the verb. Verbs of the first class agree in number with their object, those of the second class agree with their subject.

When the object of a verb of Class I. or the subject of a verb of Class II. (without a direct object) is in the third person plural compounded with *mura*, all, the singular ending may be used.

Examples: *Ngat tanamun imanu*, I see them all, but *ngat tana imaminu*; *ngoi mura wanin*, we all drink, but *ngoi mura tanamunika muleminu*, we all spoke (to) them.

The *i* of the stem is usually dropped before the dual or plural ending especially with verbs of the first class.

Examples: *palai*, sing. *palan*, dual *palauman*, plur. *pulamin*, cut; *wanai*, sing. *wanan*, dual *wanauman*, plur. *wanamin*, sent.

In some verbs of the second class the *i* of the stem is changed to *e* before *uma*.

Examples: *muli*, speak; *muleuman*, two spoke; *nidi*, touch; *nideuman*, two touched; *mangi*, come; *mangeuman*, two came.

Some verbs are irregular in the expression of number.

Examples: *mai*, *mani*, *mangauman*, *mamain*, taken; *aimai*, *aiman*, *airuman*, *aimin*, made.

Some verbs are defective as regards the expression of number, the missing forms being supplied by words from a different root.

Examples: Sing. *uzari*; dual *uzarman*; plur. *ladun*, went. Sing. *ulaik*; dual *ulmeumaka*; plur. *todik*, walk. Sing. *apatanorima*; dual. *apatanormanu*; plur. *apa-taianu*, sat.

Some verbs have the singular number ending in *mi*.

A few verbs are used only in the plural. These often have a singular ending.

Examples: *apa-taeen*, many sat; *tana ladun*, they went.



*Dialectical Variations.*

Tutu and Muralag agree with Mabuiag in the method of expressing number.

Saibai has *ama* for the dual instead of *uma*, and *mai* or *moi* in the plural instead of *mi*. The plural in the first translation was written *möi*. Examples: *matamanu*, *matamāman*, *matamain*, struck one, two, or three; *muliz*, *mulemāman*, *mulemi*, one, two, or three spoke.

4. MODE. There are eleven modes in which verbal expressions may be used in the language of the Western Islanders. The differences are indicated partly by inflections, partly by the use of auxiliary words. The modes are as follows:

- |                          |                         |
|--------------------------|-------------------------|
| 1. <i>Indefinite.</i>    | 7. <i>Desiderative.</i> |
| 2. <i>Infinitive.</i>    | 8. <i>Potential.</i>    |
| 3. <i>Imperative.</i>    | 9. <i>Subjunctive.</i>  |
| 4. <i>Indicative.</i>    | 10. <i>Conditional.</i> |
| 5. <i>Interrogative.</i> | 11. <i>Quotation.</i>   |
| 6. <i>Negative.</i>      |                         |

*Indefinite Mode.* The simple verbal stem is used with the Possessive, Nominative, or Instrumental Cases of Nouns or Pronouns, to express an action indefinitely without limit of time or place.

When used with a possessive the verbal stem may be regarded as a noun.

Examples: *Ngau ngonanu-mani*, I remember (I bring in mind), lit. my bringing in mind; *ngalpun imai*, we see (our seeing); *nitamun keda mulai*, your saying so.

When used with the simple nominative the word expressing action or condition may be regarded as an adjective.

Examples: *Nita ladu*, you go; *nui luai nungu zugu*, he stretched out his arm; *tana iadai wai*, they send a message. These may be compared with such expressions as *na utui*, she (is) asleep; *ngai kikiri*, I (am) sick.

The instrumental form is also used with the simple stem. Example: *nuid karengemi*, he hears.

*Infinitive and Participial.* After an order the infinitive is expressed by the subjunctive endings *-e*, *-mare*. (*Vide* Subjunctive mode.)

The infinitive of purpose is shown by the suffix *ka*, which does not differ in meaning from the noun suffix *ka*.

Examples: *Tana ladu barpudaka*, they go to buy (for buying); *aie! apatanuri purutaka*, come, sit down to eat; *nuid Tomagani amai nge kiaman wagel maduka adaka maika*, Tomagani then made an oven afterwards for taking off the flesh.

When the verb requires an object this is indicated also by the dative: *Ngai aigig nubeka poibaika*, I have no food to give him, lit. I (am) foodless for giving to him; *nita ubin mimika ngaikika matamka*, you wish to kill me.

The simple forms of the verb (*vide* Indefinite mode) take the place of participles.

*Imperative.* A few verbs are found only in the imperative. Such are *aie!* come! (singular); *aiewal!* come! (plural); *pa!* away! hence! *boi!* come! The simple form of the verb may be used in the imperative.

Examples: *Ni uzari barpudi ninu zapul!* go and sell thy goods! *nita ladu!* go ye! *ninu unai ninu uidai!* leave your present! lit. your present (is) your leaving; *ninu get luai!* stretch your hand!

An order to one person is indicated by the suffix *-r*. With verbs of Class I. when a dual object is indicated this becomes *-umar*, when the object is plural *-mir*.

Examples: *Ni iagi asir*, be quiet; *nid ngana wanar*, leave me alone; *nid nuin waeer*, send him; *ngalpain dan gud-palaumar*, open the eyes of us two; *ngalpai sib-wanaumar*, pity us two; *nid ngau aidai butu-patamir*, prepare my foods.

An order to two or more persons is shown by the suffix *u*. With verbs of the second class, and with verbs of the first class when the object is dual, *mariu* is used instead of *u*. When there are more than two objects the suffix is *miu*.

Examples: *Ni muli!* speak thou! *nipel mulimariu!* speak ye two! *nita mulimiu!* speak ye! *buiul malamiu!* fill the bottles! *iagi asiumariu!* be ye two quiet! *nita tanamun aidun poibau!* give ye their food!

When an order is given to repeat an action *-da* is used instead of *-r*, and *ziu* instead of *u*. With the verbs of the first class these change for dual objects into *-umada* and *-umaziu*, for plural objects into *-mida* and *-miziu*.

Examples: *Nid nuin imada*, *palai imaumada*, *tana imamida*, look at him, them two, them often; *Nita nuin imaziu*, *palai imaumaziu*, *tana imamiziu*, look ye often at him, them two, them.

*Modifications of Imperative.* The harshness of an imperative is modified by the use of the particles *gar*, *de*.

Examples: *Ngaika gar marar*, (please) bring me that; *nita de nuin iapu poibi!* just ask him! *garka nubeka lak muli de*, let the man tell him again; *imau de*, go and see! *ni muli de*, *ngai nungu ubigi asig!* (you) tell him I don't want him. Cf. *Ngalbai de nubeka lak mulika*, we two will just tell him again.

*The Negative Imperative or Prohibitive.* This is expressed usually by the simple negative with the nominative or possessive form of the pronoun.

Examples: *Ninu maigi!* don't mourn! *nita akagi!* *nitamun akagi!* *ninu akagi!* fear not! *ninu uzaraigi!* don't go! *wara mabaegau ngulaig palaigi!* do not inform other men (lit. don't be other man's informant); *nitamun uzaraig!* don't go! *nitamun karengemigi!* don't listen! *nipel akagi!* *nipen akagi!* fear not! *ninu nipen*, *tanamun sepalab zangu imaiigi!* don't look at those two things (dual)! *ninu setab zangu imaiigi!* don't look at those two (plural).

*Maigi*, the negative imperative of *mai*, *mani*, do, bring, take, etc. is often used as a prohibitive word.

*Indicative.* The indicative mode is indicated by a variety of endings. These will be discussed in the section on Time.

*Interrogative.* In asking questions the verb undergoes no change, but the word *au* or *wau* is placed at the end of the sentence. When an interrogative pronoun is used *au* or *wau* may be omitted. The interrogative may also be expressed by a



supposition, and the tone of the voice, as e.g. *kaiki uzarima?* to out of sight gone? has he gone? *inu wad ngat nin imangul?* did I see you as well? lit. like this other.

Examples: *Ni mangi au?* have you come? *ni uzarik au?* are you going? *ina kapu ai au?* is this good food? *noi nubepa mulaini au?* did he tell him? (Muralag). *palamunungu nga ngapa-uzarika kai?* *Gizu au, launga Waria au?* which of them two will come, Gizu or Waria? *ninu imainginga au?* don't you see?

*Negative.* There is properly speaking no negative verb. An equivalent is formed by the use of the negative nouns formed from the verb stem. In the present tense the personal noun, in apposition with the subject and in past tenses the verbal noun with possessive subject, are most commonly used.

Present.  
*Noi imaigig*, he does not see (is not seeing).  
*Palai imaigig*, they two do not see.  
*Tana imaigigal*, they do not see.

Past.  
*Nungu imainginga*, he did not see one or two things (his not seeing).  
*Palamun imainginga*, they two did not see one or two things.  
*Tanamun imainginga*, they did not see one or two things.

The termination of the plural noun is used in the past when the object is more than two. *Nungu imaigimal*, *palamun imaigimal*, *tanamun imaigimal*, he, they two, they, did not see (three or more) things.

With verbs of Class I. the object is put into the possessive case.

*Ngau nungu imainginga*, I do not see him; *ngau ninu imainginga*, I did not see you; *ngau ninu matamginga kaiib*, I did not hit you to-day; *ngau nungu ngul imainginga*, I did not see him yesterday; *mingu ninu ngaikika modobia-mainginga?* why have you not paid me? lit. for-what your to-me payment-not-making?

*Desiderative.* A wish is expressed by the infinitive of purpose followed by the noun *ubi*, wish, in the objective case, with the tenses of the verb *mizi*, the object with verbs of Class I. being put into the dative case.

Present. *Ngai imaika ubin meka*, I wish to see (lit. I have a wish for seeing); *ngai ubin meka nubeka imaika*, I wish him to see. Imperfect. *Ngai imaika ubin miar*, I wished to see.

A negative is expressed similarly by *ubigi*, the negative of *ubi*, and the verb *asi*, go with, *asi* being used as a personal noun *asi-g*, a goer with.

*Ngai nungu ubigi asig*, I do not want him, I (am) his not-wishing goer-with.

In some cases the causal noun in *lai* follows *ubigi asi*.

Example: *Ngai ubigi asig nungungu imalai*, I don't wish him to look.

*Potential.* The ability or power to perform an action is indicated by a personal noun, singular and dual, *ngulaig*, plural *ngulaigal*. This word appears to be derived from the noun *ngu*, indicating cause, origin, knowledge. (Cf. noun suffix *ngu*.) Hence *ngulaig* is a person with power or knowledge. The negative is also a personal noun, singular and dual, *karawaeg*, plural *karawaegal*, a person or persons who do not know,

who cannot do anything. When used as equivalent to 'know' or 'know not' the object is put into the possessive case.

Examples: *Ngai nungu ngulaig*, I know him; *ngai nungu karawaeg*, I don't know him, lit. I (am) his not-knower; *ngai karawaeg uzar*, I cannot go.

*Subjunctive.* The verb in a dependent sentence rarely differs from that in the principal statement. In a few cases however there are indications of a special subjunctive ending. This is *e* or *i* which, with verbs of Class I., forms dual *umare*, plural *mi*.

Examples: *Ni nibeka muli, noid ime, imaumare, imami*, you tell him to (go and) see one, two, many things; *palamunika muli aidun purteumare*, tell them two to eat (that they may eat) food; *tanamunika muli ai purte*, tell them to eat food.

*Ni mata nieda, noi mule*, you stay (keep staying), let him talk.

*Ni mata nieda, palai muleumare*, you stay, let them two talk.

*Ni mata nieda, tana mulimi*, you stay, let them talk.

*Nita mata niamiziu, noi mule*, stay ye, let him talk.

*Nita mata niamiziu, palai muleumare*, stay ye, let them two talk.

*Nita mata niamiziu, tana mulimi*, stay ye, let them talk.

*Nipel mata niaumaziu, noi mule*, stay ye two, let him talk.

*Nipel mata niaumaziu, palai muleumare*, stay ye two, let them two talk.

*Nipel mata niaumaziu, tana mulimi*, stay ye two, let them talk.

*Conditional.* The word *na* preceding the verb or its equivalent, expresses a doubt or a future contingency.

Examples: *Ngat na nuin imaikai kai, ngai nubeka muleka kai*, if (or when) I shall see him, I will tell him; *ngai na miad*, if I am there; *mabaeg na siauniad*, if the (two) men are there; *nui na uzari, tana nuin matamka*, if he goes they will kill him.

*Nai* or *nanai* is also used in sense of 'should.' *Ngai na nai si meka*, if I shall be there; *ngaba na siaumaka*, if we two should be there; *nuid nanai tabu manu, nui nubia toidema nai*, if he should take up a snake, it would bite him. Cf. *nai* in *nguki-nai*, thirsty, from *nguki*, water.

Probability is expressed by the word *senakai* or *sinakai*.

Examples: *Nui senakai gulnu pataikai ngapa*, he will perhaps go away in a boat; *ni na senakai ubin meka*, if you like; *ngat sinakai batainga tardaikai Waibenika*, I perhaps to-morrow cross to Thursday Island; *ngai sinakai uzarika*, perhaps I (will) go.

Saibai has *sike* for *sinakai*. *Sike ngalpa nubeka iamuliz, noi uzar*, suppose we tell him he will go away.

The particle *nge* following the verb expresses a consequence, or a completed result.

Examples: *Ina ngat maika nge*, I take him now (in consequence of something said); *ngato nuin iman nge*, I saw him then.

A dependent sentence is often avoided by the use of a noun phrase: *Ninungu mulalai miaingu ngau iangu?* why did you not tell him what I said? through you (there was) telling from-what from my word?

*Quotations.* These are always introduced by the demonstrative *keda*, meaning 'such,' 'so,' 'thus,' 'these,' etc. Sometimes the verb *muli*, say, or some of its forms appears as



an introducer, but more often *keda* alone is used as though a verb. Sometimes the noun *ia*, word, speech is used with *keda* to introduce a sentence.

Examples: *Nui muli nungu waduamka keda*, "Awade, ngaikika malud patar," he said to his nephew thus, "Nephew, cut green (stuff) for me." *Tana Gomulgal keda ia*, "Iagi, miai dogai, senu Adi Kuiam," those Gomu folk said, "Be quiet, what dogai, that's Adi Kuiam." *Nui keda Kuiam*, "Awade, ni midi iadu umeka?" He Kuiam said, "Nephew, what are you saying?" *Nuid nel taran keda*, "Ni ngau nguki nel Meto," he called (its) name thus, "You (are) my water named Meto." *Nuid lako si kulai kazi pagan, keda iadai mairarai*, "Mawa keda, mawa keda," etc., he again there speared the first man, saying these words, "Mawa keda," etc.

5. TIME. Time is indicated by the verb, only in the indicative mode. There are six principal tenses distinguished by suffixes to the verbal stem and three subsidiary tenses shown by separate words or particles.

*Present and Future Inceptive Tense.* Verbs of the first class suffix *-ka* or *k*. This is added in the singular number to the stem, in the dual and plural to the modified stem in *uma* and *mi*, the verb agreeing in number with the object.

Example: *Ngat tusi angaik, ngat kuasar tusi angaumaka, ngat tusil angamika*, I hold a book, two books, books.

Verbs of the second class have usually in the singular only the stem suffix *i*. With the dual and plural signs this becomes *eumaka*, and *imika*. The verb agrees in number with its subject.

Examples: *Ngai nibeka nagi, ngalbai nibeka nageumaka, ngoi nibeka nagimika*, I, we two, we look towards you; *ngalbai nubeka muleuman*, we two talk to him. The ending in *-ka* is however not common and it is more usual in dual and plural to use the present perfect, as e.g. *nageuman, nagimin*.

*Imperfect Tense.* Continuous or customary action in the past is indicated by the suffix *-r*. Verbs of Class I. have dual *umar*, and plur. *mir*, those of Class II. dual *eumar*, Plur. *-mir*. This tense is rarely used alone, but is usually compounded with *ngul*. (See Subsidiary Tenses.)

Example: *Nid kot poipalar*, you were shaking dust (from your) coat.

*Perfect Tense.* The present perfect or past just elapsed is shown in verbs of Class I. by the suffix *nu*, usually abbreviated to *-n*. This has the dual *-umanu* or *-uman*, plural *minu* or *min*.

Examples: *Ngat nuin imanu, ngat palai imaumanu, ngat tana imaminu*, I saw him, them two, them; *nipel nuin imanu*, you two saw him.

The temporal force seems to be in the vowel *u*, which never appears in the present tense.

Verbs of Class II. suffix *ma* to the stem in the singular, and have dual *eumanu*, and plural *iminu* or *eminu*.

Examples: *Ngai nibeka mulema*, I spoke to you; *ngalbai nubeka muleumanu*, we two spoke to him; *ngoi nipenika muleminu*, we spoke to them two.

*Past Tense.* Action in a distant past is shown in verbs of Class I. by the suffix *-din*, in dual *-umadin*, plural *-midin*.

Examples: *Ngat nuin imadin*, *ngat palai imaumadin*, *ngat tana imamidin*, I saw him, them two, them long ago; *ngat Warian imadin*, I saw Waria long ago; *ngat nibeka modobiamadin*, I paid you long ago.

Verbs of Class II. end in *aidin*, *aumadin*, *imidin*.

Examples: *mulaidin*, *mulaumadin*, *mulimidin*, told long ago.

*Repetition.* Repeated action is shown in both classes by the suffix *-da* with the usual modifications for dual and plural.

Examples: *Ngat nuin imada*, *ngat palai imaumada*, *ngat tana imamida*, I repeatedly see him, them two, them; *ngai nubia niada*, I often stop with him; *palai ngaikia, niaumada*, they often stop with me.

*Future.* This is properly expressed by a subsidiary tense but the present endings *-k*, dual *-umaka*, and plur. *mika* are used.

Example: *Ngai lagka uzarika kai*, I to-house will go by and bye. (*Vide* Subsidiary Tenses under *kai*.)

*Subsidiary tenses.* These are shown by the suffixed words *ngul*, *kai*, *guruig* or *kuruig*.

*Ngul* (lit. yesterday) indicates a recent past and may be added to any past tense. *Ngat palai imaumarngul*, I saw them (all the time); *ngat nuin ngul imangul*, I saw him yesterday.

*Kai* (lit. by and bye, soon, near) is the usual termination of the future tense. It is usually added to the present in *ka*, or to the stem, but sometimes appears with the perfect in *n*, usually then with the link vowel *e*. Sometimes *kaine* or *kainekai* is used for *kai*. Examples: *Inub pui kosik kai*, *nita bangal kausa imaik kaine*, this (little) tree will grow, you by and bye fruit will see; *ngai ngapa kainekai*, or *ngai mangika kaine kai*, I will come; *ngat kosar urab angaumaka kaine bangal*, I will bring two coconuts to-morrow.

Sometimes when *kai* is added the tense ending is lost, as in: *ngat nuin imaikai*, I will see him, but, *ngat palai imaumaka kai*, I will see them two.

*Kai* before the verb may be translated "soon," and expresses a near future. *Noid nin batainga kaine imaik*, he will see you to-morrow; *Gizu kai uzari*, Gizu is about to go.

*Kai* alone at the end of a phrase means "yet, still." *Inu mina maginga kai*, this is still really a little thing.

*Guruig* or *kuruig*. This is probably connected with the verb *kurusika*, arrive, reach, attain to, and is in noun form, though the plural is not used. It is used to express a distant future.

Example: *Nita iapupoimi guruig*, ye shall ask.

The future indicating possibility or capability is expressed by the Causal Noun (*vide* Nouns, p. 21): *Mabaenggu ninungu karengemil*, the man will hear you, lit. from the man through you (will be) hearings

*Continuance.* Continued action is shown by the adverb *mata*, with the endings which denote repeated or imperfect action: *mata pawur*, keep on swimming; *mata aimda*, keep on doing.

*Completed action.* The completion of an action is shown by the past of the verb *mina-asin*, finish. *Ni kasange turka mina-asin*, you have just finished fighting.



*Sequences of Tenses.* The following examples illustrate the tenses.

1. *Kulai mui gamu-widadin*, lit a fire long ago.
2. *Mata kaine mui gamu-widangul*, lit fire since then.
3. *Ngul mui gamu-widarngul*, lit fire yesterday.
4. *Kubil mui gamu-widan bangal*, lit fire last night.
5. *Mata kaine mui gamu-widad*, lit fire later.
6. *Mata magi batainga mui gamu-widanu*, lit fire early this morning.
7. *Mata kaine mui gamu-widan*, lit fire later.
8. *Mui gamu-widan kaine*, have just lit a fire.
9. *Mui gamu-widaik*, just going to light fire.
10. *Mui gamu-widaik kaine kai*, will soon light a fire.
11. *Mui mina kai kubil gamu-widaikai*, will light a fire to-night.
12. *Mui magi batainga gamu-widaikai*, will light fire to-morrow morning.
13. *Mui wagel sabat kaine bangal gamu-widaik*, will light a fire next week.

In these examples (given to me by Maino), *kulai* may be translated, formerly; *mata*, quite; *kaine*, close up in time, before or after; *ngul*, yesterday; *kubil*, night; *magi*, little; *batainga*, morning; *kaine kai*, close up here; *mina kai*, really, now; *wagel sabat*, after Sabbath, i.e. next week.

#### *Irregularities in the Expression of Tense.*

Verbs ending in *ui* suppress the *i* before the tense endings *-n*, *-r* and *-din*, as e.g. *irun*, *irur*, *irudin* from *irui*, swell; *nitun*, *nitur*, *nitudin* from *nitui*, burn.

#### *Dialectical Variations in Expressing Tense.*

**Tutu.** In the present tense of verbs of Class II. a few words have *iz* for *i*; *ngai nibeka ia muliz*, I say to you. *Ngul* is sometimes added to the verbal root, as e.g. *Sarar Noboan matamngul*, Sarar was hitting Noboan. *Kuruig* appears in the form *koroi*.

**Muralag.** In the present tense *-pa* is suffixed instead of *-ka*, and when used without the suffix the stems of verbs of Class I. end in *ari* instead of *ai*, as e.g. *ngata ngin imari*, I see you. The distant past ends in *dini* instead of *din*.

**Saibai.** In the present and future tenses *-pa* is used for *-ka*, and verbs of Class II. have *iz* for *i*, with the ending *mi*, in the plural; as e.g. *noi muliz*, *palai mulemaman*, *tana mulemi*, he, they two, they speak. In the imperfect *ärä* is often found for *ar*. In the future *kaiki* is used often for *kai*; *ngat noin matampa kaiki*, I will hit him. The ending *ngu* takes the place of *ngul*, and when suffixed to *din* there is a tendency to pronounce *il* instead of *in*, as e.g. *madilngu* for *madinngul*, had brought yesterday.

6. LIST OF IRREGULAR VERBS. The list on the following page contains those verbs which appear to be more or less irregular in certain tenses and numbers. Only the simple stem and simple tenses are given. The number is shown by 1. for singular, 2. for dual, 3. for plural, when these are irregular, otherwise only the singular is given. The dash indicates that no example has been recorded.

English	Stem	Present	Imperfect	Perfect	Distant Past	Repetition
<b>CLASS I.</b>						
<i>Bring, take</i>	mai	1. maika <sup>1</sup> 2. mangaumaka 3. mamaika	1. marngul <sup>2</sup> 2. mangaumarngul 3. mamairngul	1. manu, mani 2. mangaumanu <sup>3</sup> 3. mamainu	1. madin 2. mangaumadin <sup>4</sup> 3. mamaidin	1. maida 2. mangaumaida <sup>5</sup> 3. mamaida
<i>Catch</i>	gasamai	gasamka	—	gasamanu	gasamdin	gasamad
<i>Drink</i>	wani	1. unika 2. waniumaka 3. wanimika	—	1. waninu 2. waniumanu 3. waniminu	1. wanidin 2. waniumadin 3. wanimidin	—
<i>Extinguish</i>	usimai	usimka	—	(usimanu) (usimnu)	usimdin	—
<i>Leave</i>	upai	unaik	wanar	wananu	wanadin	wanad
<i>Make</i>	aim, aimai	1. aimka 2. aiumaka 3. aiumika	1. aimar 2. — 3. —	1. aimanu, aimanu 2. aiumanu 3. aiuminu	1. aimdin 2. aiumadin 3. aimidin	1. aimda 2. — 3. —
<i>Point at</i>	get-nitui	get-nitui	get-nitungul	get-nitun	get-nitudin	get-nitud
<i>Silent, be</i>	iagi-asi	iagi-asik	iagi-asir	iagi-asinu	iagi-asidin	iagi-asi-niad
<i>Swell</i>	irui	iruika	—	irunu	irudin	irud
<i>Wash</i>	ulagi	walgaik	walgar	walgan	walgaidin	walgiaid
<b>CLASS II.</b>						
<i>Become, be, etc.</i>	mizi	1. meka 2. mengaumaka 3. mimika	1. miarngul 2. mengaumar 3. mimirngul	1. mema 2. — 3. —	1. miaidin 2. mengaumadin 3. mimidin	1. miada 2. mengaumada 3. mimid
<i>Come</i>	mangi	1. mangika 2. mangeumaka 3. mangimika	—	1. mangima 2. mangeumanu 3. mangimin	—	—
<i>Enter</i>	muia-uti	muia-uteka	muia-utaingul	1. muia-utema 2. muia-uteuman 3. muia-utimin	muia-utaidin	—
<i>Go</i>	uzar, uzari	1. uzari 2. uzarmaka 3. laduika	1. uzaraingul 2. uzaraumangul 3. ladungul	1. uzerima 2. uzaraumanu 3. ladunu	1. uzarsaidin 2. uzaraumadin 3. ladudin	1. ulamida <sup>6</sup> 2. ulmemeda 3. tadida
<i>Lie flat</i>	iai	iuka	iar	iunanu	iunadin	—
<i>Look</i>	nagi	nagika	nagaungul	nagima	nagaidin	—
<i>Melt (intrans.)</i>	idi-wai	idi-waiaka	—	idi-waiama	idi-waidin	idi-waid
<i>Precede</i>	kulai-tai	kulai-taiaka	—	kulai-taiema	—	kulai-taiad
<i>Reach (extend arm)</i>	get-luai	—	get-luaiangul	get-luaiaima	get-luaiaidin	—
<i>Rise (sun)</i>	danami	danaka	danamaingul	danaima	danamadin	—
<i>Run</i>	zilami	zilaik	zimaingul	zilaima	zimaidin	—
<i>Scratch</i>	kurtumi	—	—	kurtuima	—	—
<i>Stay</i>	apa-tanori	1. apa-tanorika 2. apa-tanormaka 3. apa-tanormika <sup>7</sup>	apa-tanoraingul	1. apa-tanorima 2. apa-tanormanu 3. apa-tanorminu <sup>8</sup>	1. apa-tanoraidin 2. apa-tanormadin 3. apa-tanormidin <sup>9</sup>	—
<i>Tack</i>	ruai	ruaika	—	ruaima	ruamadin	—
<i>Torn, be</i>	ilagi	ilagika	—	ilagima	—	—
<i>Walk about</i>	ulmai	1. ulaik 2. ulmeumaka 3. todik	—	—	—	1. ulamida 2. ulmemeda 3. tadida
<i>Ward off</i>	akami	akaika	akamaingul	akaima	akamadin	—

<sup>1</sup> Saibai has 1. maipa, 2. mamampa, 3. maimaipa.<sup>2</sup> Saibai has 1. madilngul, 2. mamamangul, 3. mamaingul.<sup>4</sup> Saibai has 2. mamamadin.<sup>5</sup> These are Saibai.<sup>6</sup> Also apa-taianu and apa-nitaman.<sup>3</sup> Saibai has 2. mamamanu.<sup>5</sup> Saibai has 2. mamamada.<sup>7</sup> Also apa-tiaik.<sup>9</sup> Also apa-taian.



## 10. Adverbs.

The number of distinct Adverbs in Mabuiag is somewhat limited, their place being supplied by the components of the compound verbs.

1. FORM. A few adverbs are formed by means of a suffix *ma*. An example is: *koima*, greatly, from *koi*, great.

A few adverbs are formed by reduplicating adjectives: *mail*, mourning, *mailmail*, sadly; *ikal*, glad, *ikalikal*, gladly; *tuma*, waiting, *tumatuma* (Saibai), presently.

2. DEMONSTRATIVE ADVERBS. These have been dealt with in the section on Demonstrative Words.

3. INTERROGATIVE ADVERBS are formed by the various cases of the interrogative pronoun, by the prefix *mi*, and in a few instances by distinct words.

The simple interrogative is *au* or *wau*, placed at the end of the phrase.

Example: *Nid Noboan imanu au?* did you see Noboa?

Time: *Mid*, the possessive case of 'what?' is used with the name of the special time. *Mid mai?* what day? *mid kubil?* what night? *mid buta?* what space (of time)? *mid tonar?* what season? *mid goiga?* what day?

Place: The word *una*, sometimes *unaga*, is used in asking the question 'where?' *Nui una?* or *nui unaga?* where is he? *senubi kazi unaga sipa* (Muralag)? where does that man stay?

This word may sometimes be translated 'which?' *Tusi unaga koinga?* which is the big book? *una koinga?* which is the big one? *unaga minanga?* which is the best (proper) one?

The noun *lag*, its locative *lagnu*, dative *lagaka*, and ablative *lagazi*, are used with prefix *mi* in questions as to the place where, whither, and whence. *Nui milagnu?* where is he? *nui milagka uzarimu?* whither is he gone? *noi milagazi?* whence (comes) he? *ninu tati milagnu?* where is your father?

Manner: The interrogative 'how?' is usually translated by *mid kid?* what way? *ngaba mid kid minamka?* how (shall) we measure? *nita mid kid sizarmin?* how did you come down? *nui mid kid kai, a mid iabuia kai ngapa?* how did he come and along what path did he come here?

Cause: The ablative of *mi* or *mido*, *mingu* or *minguz*, from or through what, and the dative *mika*, for what? are used to translate 'why?' *Mingu ninu ngaikika modobia maiginya?* why don't you pay me back? *nita ngaikika mika iapupoibimika?* why do you ask me? *ni inu mika nidi?* why do you do this?

Quantity and Number: 'How much?' or 'how many?' may be translated by *mid* alone, or by *mid* in conjunction with other words.

Examples: *Ninu boitai mid?* your baskets how many? *kurusika mid ngat nin poibaik?* how much (lit. arrive at what) shall I give you? *nui mid goigoika senu?* he (was) there how many days? *ninu kikiriu goigoil mid?* your sick days what? how long have you been ill? *mid kazal?* how many fathoms?

"Up to what?" is translated by *kurusika mid?* *kurusika mid ngat nin poibaik?* how much shall I give you now?

When used with numerals, *mid* is repeated with each word, *mid mabaegal kai ngapa?* *mid urapon, a mid kosar a mid mura au?* how many men came? one, two, or many?

In replying the noun may be omitted. *Nin lidai midad?* your baskets how many? *ngau ukasar!* mine (are) two!

4. ADVERBS OF TIME. Most adverbs of time are nouns or noun phrases. A few are demonstratives, and some may be regarded as true adverbs.

Examples: *Inab, inab maipu*, now; *kai, kaiki*, soon, not yet; *inab goiga*, to-day; *kaiib*, this morning; *bataingu*, to-morrow; *senab goiga*, day after to-morrow; *ngul* or *ngulan goiga*, yesterday; *kulai goiga*, day before yesterday; *wara goiga*, some other day; *bangal maitai*, in future, by and bye; *lako*, again; *ingarui*, always; *mata*, continuously; *mata kulai koi-kulba*, long ago; *mata-kurdar* (Saibai, *mata-dobura*), immediately, directly; *kaine*, for the first time; *kulu-kulba* (Saibai), first-time; *magikia*, for a little time, soon after; *amadan*, after a while; *kabuzinga*, formerly (lit. old thing).

The use of the particle *nge* has been already illustrated. (*Vide Verbs*, p. 37.)

#### 5. ADVERBS OF PLACE. Adverbs of place are usually either demonstratives or nouns.

Demonstrative adverbs of place have been dealt with in a former section.

Nouns denoting positions are used as adverbs. The chief of these are: *ada*, outside; *apa*, the under part; *dada*, the middle; *gima*, the top; *sigi*, a distant place. They are used in adjectival form: *adul, apal, dadal, gimal, sigal*; in the dative *adaka, apaka, dadaka, gimaka, sigaka*; or in the ablative *aduzi, apazi, dadazi, gimazi, sigazi*; or in the locative *adia, apia, dadia, gimia, sigia*. In these compounds the adjectival form expresses position only, the dative expresses motion towards, the ablative motion from, the locative, on with verbs of motion.

Examples: *Uruai adal nika nungu mudungu*, bird stops outside (from) its nest; *nui adaka pardaik*, he takes it (to) outside; *ngat adazi maika*, I take (it) from outside; *apia kabutar*, lay (it) on the ground; *apau pui dadal pagaik*, garden post sticks up in the middle; *pui apa dadaka pudi*, tree fell into the middle of the garden; *nui sigia ulaika*, he passes along at a distance.

The word *dogam*, side, may be used in a similar way, or may be compounded with the foregoing, as *ada-dogam*, etc., or with other words as *bodai-dogam*, left side; *get dogam*, right side; *kala dogam*, back; *nagu-dogam*, the farther side; *wara-dogam*, other side; *inab-dogam*, this side. The names of winds in conjunction with *dogam*, name the points of the compass.

Other adverbs of place are: *kulai*, before; *wagel*, behind; *amadan*, near; *poitai*, far off; *gai*, in one place, close together; *iananab* (Saibai, *nainonob*), in separate places; *kula mata iananab wazimka*, stones separate lie about; *kulal gai masik urapun dogamnu*, stones stop together in one place; *si-parui*, this way; *lu*, distant; *lugi*, close up; *babab*, everywhere; *magikia*, a little farther on; *bal*, across.

#### 6. ADVERBS OF DIRECTION.

The word *kid*, which is somewhat difficult to translate, forms part of many adverbs of manner and direction. It is possibly connected with the demonstrative *keda*, 'such,' and may therefore often be translated "in such a way, that way referred to."

Examples: *Ngapa kid*, towards the speaker, from front, right or left; *pa kid*, away from the speaker, from front, right or left; *kalungu pa kid*, from behind, away from the speaker; *kalungu kid*, from the back, towards the speaker; *bal kid*, crossways; *kidakida*, backwards and forwards; *kadakakid*, upright; *mulukakid*, downwards; *paipakid*, towards the wind, windward; *paupakid*, away from the wind, to leeward. (See Vol. II. p. 23.)

*Kid* may be used with the directive cases of common nouns: *mabaegka kid kabutar*, lay (it) towards the men.

Other expressions of direction are: *pasingu keda kid*, from one side in such a direction; *wara pasingu*, from the other side.

When used with the demonstrative particles *kid* sometimes appears abbreviated to *ki*.

Examples: *Mabaeg pinukadaka kid ulaig*, the man goes up to yonder; *mabaeg pinuka ki ulaig*, man goes along yonder.

#### 7. ADVERBS OF MANNER. Many adjectives are used without change as adverbs of manner.



Examples: *sobaginga*, fast, quickly; *sobalinga*, slowly; *koi*, very (lit. big); *gabudan*, slowly; *kasigi*, quickly; *magao*, boldly; *gumi*, secretly.

A few adjectives are reduplicated to form adverbs of manner.

Examples: *ikalikal*, gladly; *moilmoil*, sadly; *warawara*, diverse.

Simple adverbs of manner are *mamu*, *mamui*, *mamoi*, carefully, well in health, smart; *babab*, entirely, completely; *nguigidan*, for nothing, without cause, in vain; *mata*, alone; *kasa*, just, barely; *samido*, really; *tumakai*, perhaps (lit. will be by and bye); *keda*, so, thus, this way; *koima*, greatly, emphatically; *sinakai*, nearly; *matakeda*, just so, all the same; *gar*, very, indeed, as in *gar kutaig*, the very last, the youngest child.

Restrictive adverbs are *mata*, only; *kasa*, just; *ba*, in an incomplete fashion, almost.

Examples: *kasa-poibai*, lend; *ba pinin*, not properly painted; *ba nagi*, not see properly; *ina mata kapuza*, this is the only good thing; *kula mata urapon sika*, only one stone is there. 'Very' is translated by *koi* or *gar*; *koi sigal*, very far off.

8. ADVERBS OF AFFIRMATION AND NEGATION. Any word or phrase followed by *au* or *wau* becomes a question. *Ngai au?* is it I? *ni mangi au?* are you coming?

The affirmative adverb is *wa*. It is often inserted in the sentence to make it emphatic. *Wa gar*, and *sa mido* are also used.

The negative is *Launga*. Negation is usually expressed by means of the suffix *gi*.

The affirmative and negative adverbs used in reply to a question are used in apposition to the question and not as in English. *Ninu imainginga au?* you don't see? *wa, ngau imainginga!* yes! I don't see! or *launga! ngat iman!* no! I see! *ninu ngaikika modobiginga?* you have not paid me? Answer: *launga! ngat nibeka modobia madin!* no, I have paid you long ago!

9. ADVERBS OF CAUSE. Expressions such as "for my sake" are translated by the possessive case of the pronoun and the noun with the suffix *mal* (see Nouns, p. 16, Pronouns, p. 23). *Ngaumal*, for my sake; *ninumal*, for thy sake; *nungumal*, for his sake; *kedazangmal*, for the sake of such things.

## 11. Connective Words.

1. PREPOSITIONS. There are in the Mabuiag Language no prepositions. The relations between nouns which prepositions express in English are indicated by the noun suffixes or by compound expressions.

*Simple Postpositions.* These have been fully dealt with in the section on Nouns and Pronouns. As representing the English prepositions they may be recapitulated here.

*Of:* *-au* or *-u* (with Common Nouns); *-an* or *-n* (with Proper Nouns); *-u*, *-nu*, *-ngu*, *-n* (with Pronouns).

*To, towards, for:* *-ka* (with Common Nouns); *-nika* (with Proper Nouns); *-kika*, *-beka* (with Pronouns).

*From, through, because of:* *-ngu* (with Common Nouns); *-zi* (with Locative Nouns).

*At, in (rest):* *-nu*.

*By, along with, into (motion):* *-ia* (with Common Nouns); *-nia* (with Proper Nouns); *ki* (with Demonstratives).

*By means of, with:* *-an*, *-n* (with Nouns); *-d* (with Pronouns).

*Like to:* *-d*.

These do not always exactly correspond to the English. For example: Burnt *with* fire, is in Mabuia, *muingu nitun*, burnt *from* fire; a canoe's sail, *gulugu waku*, sail *from* a canoe.

**Compounds.** These are of two kinds. The first are adverbial and are the cases of the adverbs of place derived from locative nouns which have been already illustrated. The second are common nouns of a similar character.

**Adverbial.** These have the postpositions *ka*, to; *zi*, from; and *ia*, by or into. The suffixes *ngu* and *nu* are not used with these.

*Adaka*, to the outside of; *adazi*, from the outside of; *adia*, on the outside; from *ada*, outside.

Examples: *Nita adaka uzari senab gogaitngu*, you go to the outside of (lit. from) that village; *nita pelet adia garwalgan*, you have washed the plate on the outside.

*Gimaka*, to the top; *gimazi*, from the top; *gimia*, by the top; from *gima*, top.

Examples: *Urui gimia padia urik*, bird flies over hill-top; *mabaeg gimia kasia pagan*, man steps over the stream.

When rest is implied *dogam* is added to *ada*, and with other words the adjectival form is used. *Kula mudanu adadogamnu sika*, the stone stops outside the house, but *gimal padanu*, on the top of the hill, top hill-on.

**Common Nouns.** Among these are: *paru*, front; *pasi*, side; *kala*, back; *mui*, inside. These are used with the suffixes *ka*, *ngu*, *nu*, and *ia*. Both the prepositional and governed noun are put into the same case.

Examples: *Nui si mudanu muinu*, he was there inside (in) the house; *nui mudia muia uti*, he entered into the inside (into) the house; *kula ngau pasinu siaumaka*, (two) stones are on each side of me; *tana za ngau mudia pasia angaik*, they carry the thing beside my house; *kula ngau parunu sika*, stone is in front of me; *kula ngau kalanu sika*, the stone is behind me; *nui maluia pasia uzari*, he walks by the sea; *ni parungu uzari*, walk before; *ni kalangu uzari*, go behind.

**Verbal.** The equivalents of some prepositions are verbs, as e.g. *kurusika*, till, lit. arrive at, reach; *mina-asin* (Saibai, *muasin*), after, lit. finish; *tumakai*, till, lit. wait till by and bye; *urgi* (Saibai, *worogi*), upon, lit. placed on another; *asi*, with, lit. go with.

Examples: *Kurusika inab tonarnu*, up to this time; *gimazi kurusika apa*, from the top to the bottom; *ukasar maipu na minuasini*, after two days, when two days were finished; *kulanu worogi wanan* (Saibai), left on top of a stone; *ngau nubia asigingia miad*, I did not go with him, lit. my not going with him happened.

## 2. CONJUNCTIONS. The common copulative conjunction is *a*.

Examples: *Nungu get a ngaunga*, his hand and mine; *Papi a Noboa palai uzarman*, Papi and Noboa went.

When persons are enumerated *wal* is used after each name.

Examples: *Palamun nel Uimugi wal, a Samugi wal*, their names were Uimugi one, and Samugi the other; *nipel wal Noboa*, you and (the other) Noboa.

The word *kaime* (Tutu, *kaimeg*), 'mate,' 'companion,' Plural *kaimel*, Saibai, *kalmel*, is sometimes used to express 'and' or 'with,' especially with the pronouns.

Examples: *Nipel kaimel uzarmariu*, go with him! you and he go! (lit. you two (as) companions go!); *wara ngau kalmel ai purutan*, one who has eaten food with me.

Sequence is expressed by *nge*, or *nge keda*, and cause by *keda* used as an adjective with the nouns *mai*, or *za* in various cases. *Nge* is thus equivalent to 'thereupon,' 'then,' and *keda mai*, *keda za*, etc. may be translated, 'because,' 'therefore,' etc.



Examples: *Nan Tigina Aba nge gasamdin*, her Tigi, Aba then took (i.e. married); *ina Dagain kuik nge, nungu ipi Kerpai, palamun kazil keda Ponau kuikuig a Wais nge keda a Mawato nge keda a Badugu nge keda a Dagum nge keda a Mabar gar kutaig*, this (is) Dagai's family then, his wife Kerpai, their children thus, Ponau (the) eldest, a Wais, then thus also Mawato, then thus also Badugu, then thus also Dagum, then thus also Mabar (the) very youngest; *Ni nan tati, keda mai na mangi*, you are her father, therefore she comes; *nuid ngana mataman kedazangu*, he hit me because of that.

*Sa* often introduces a sentence.

Examples: *Sa Kebesun kazil ita*, now these are Kebesu's children; *sa lay de wanau!* now come away from the place!

For the words *na*, *nanai*, *senakai*, *sike*, cf. Verbs, conditional mode.

## 12. Exclamations.

Exclamations consist for the most part of vocative nouns or imperative words, but there are a few simple forms.

1. SIMPLE FORMS. *Wa!* yes! *launga!* no! *ae!* in answer to a call! *wa gar!* yes indeed! *pa!* away! *ina!* here! look here! *boi!* come on! *si!* *sikai!* don't know! *akami!* oh! (surprise); *matakeda!* that will do! *ngai ngatal!* I am sorry!

2. SALUTATIONS. The visitor on arrival says *sangapa!* those visited reply *wa!* A passer by says *sauki!* or on passing by and leaving *siaupa!* Those passed say *sawa!* go on! 'Farewell!' is translated by *yawa*, or *yawakai!* (singular), *nipel yawa!* *nita yawa!* (dual and plur.); and the same is said in return. If the journey is short, *magi yawakai!* is said.

3. VOCATIVE NOUNS. These have been already given. (Nouns, p. 21.)

4. IMPERATIVES. Certain imperatives are in common use as exclamations.

Examples: *Wanar!* leave off! *maigi!* don't (touch)! *aie!* come! (to one); *aiewal!* come! (to more than one); *tumakai!* wait-a-bit! *asig!* don't go! *mulaig!* hold your tongue! be quiet!

Other exclamatory phrases are: *Ngai ngatal!* I am sorry! *mitalnga!* woe! [in the Gospels *Mitalnga gar!* is used for Hail!].

## 13. Numerals.

1. NUMERALS. Throughout the Western Islands of Torres Straits there were practically but two numerals, *urapun*, one, and *ukasar*, two. The former was usually pronounced *urapuni* in Muralag, and the latter *ukōsa*. *Ukasar* was very commonly pronounced *kuasar* and *kōsa*, and all three forms were written by Waria. Higher numbers were expressed by repetition of one and two; *ukasar-urapon*, three; *ukasar-ukasar*, four; *ukasar-ukasar-urapon*, five; *ukasar-ukasar-ukasar*, six.

In Saibai *uka-māddōbilgal* was given for 'three,' and *ukauka* for 'four.'

In Muralag *badagili* was given for 'three.' These however are not numerals, *uka-modobilgal* literally meaning 'two and the fellow making up (three),' from the verb *modobi*, 'make an equivalent,' 'pay,' 'reward,' with the adjective ending *-li*, and the plural noun ending *-gal*. *Badagi* in Muralag means 'some,' hence *badagi-li* with the adjective ending

Dr Haddon also obtained at Muralag in 1888, *ina nabigēt* (this here hand), or *nabigēt* (this hand) for five; *nabigēt nabigēt* for ten; *nabikoku* (this foot), for fifteen; and *nabikoku nabikoku* for twenty. *Nabigēt* can hardly be said to be the name of the number five, but indicated that there were as many of the objects referred to as there are fingers on one hand<sup>1</sup>.

<sup>1</sup> These are suggestive of the Lifu vigesimal system used by the first mission teachers in the Islands, and were possibly imitations of their enumeration.

In the same island *maura* was given for 100 (i.e. *mura*, 'all'), and *kaigasa* for 1000 (*küi gürsar*, 'a great many'), but these are not true numerals.

The demonstratives *ina* (singular), *ipāl* (dual), and *ita* (plural), were sometimes used with one, two, and three. One Muralag informant, in 1888, gave 1 = *ina urapuni* (this one), 2 = *ipal ukasar* (those two), 3 = *ita badagili* (those not the other two), 4 = *ipal ukasar ukasar*, 5 = *ipal ukasar ina urapuni*, and 6 = *ipal ukasar ukasar ukasar* or *wara badagili*.

*Note on Derivation.*

There is no doubt that the root forms of the numerals are *ura* and *uka*. The former is seen in the adjective *wara*, other, and the verb *urgi* (Saibai, *worogi*), to place one on another; and *uka* appears in the verb *uka-mai*, to double, make two.

All the numerals now in use are borrowed from the English and spelled phonetically: *wan*, *tu*, *thri*, *foa*, *fuiv*, *sikis*, *seven*, *eit*, *nain*, *ten*, *eleven*, *tuelf*, *thodin*, *fotin*, *fijitin*, *sikistin*, *seventin*, *eitin*, *naintin*, *tuente*, *thode*, *fote*, *fifite*, *sikiste*, *sevente*, *eiti*, *nainte*, *handed*, *thausan*.

2. OTHER NUMERAL EXPRESSIONS. There are no ordinal numbers. A kind of Distributive is expressed by a periphrasis, or by reduplication.

Examples: *Iananab uman*, spoke one at a time; *kosarkosar waiauman*, sent two at a time, or two by two; *mata kōsa*, two by two (lit. only two, two alone); *komakoma* (Saibai), one by one; *ukaukalaalo* (Saibai), two by two, two at a time; *sena pamar* (Muralag), take one at a time (lit. take out that); *sepal kul maumur* (Muralag), take two at a time; *sela pamariu*, take three at a time (lit. take out those).

The expression *wara tapi* was given for 'half.'

3. METHOD OF COUNTING. Counting is usually performed on the fingers, beginning with the little finger of the left hand. There was also a system of counting on the body by commencing at the little finger of the left hand: 1. *kutadimur* (lit. end-finger), then following on with the fourth finger, 2. *kutadimur gurunguzinga* (lit. a thing following the end finger); middle finger, 3. *il get*; index finger, 4. *klak-nitui-get* (spear-throwing finger); thumb, 5. *kabaget* (paddle-finger); wrist, 6. *perta* or *tiap*; elbow joint, 7. *kudu*; shoulder, 8. *zugu kwuik*; left nipple, 9. *susu madu* (breast-flesh); sternum, 10. *kosa-dadir*; right nipple, 11. *wadogam susu madu* (lit. other-side breast-flesh), and so on in reverse order preceded by *wadogam* (other side), the series ending with the little finger of the right hand. (These names were obtained at Mabuiag; those used in Tud and Muralag are somewhat different.) This gives nineteen enumerations, of which eleven to nineteen are merely inverse repetitions of one to nine. The Rev. S. MacFarlane in a MS. (quoted in the former "Study," p. 162) gave a similar list for Saibai:—1. *urapon*; 2. *wardadim* (other finger); 3. *dadadim* (middle finger); 4. *kalakōnitu*, spear thrower; 5. *kuikudimō*, chief finger or thumb; 6. *perta*, wrist; 7. *kudu* (elbow); 8. *zugu*, shoulder; 9. *susu*, breast; 10. *kabu*, back; 11. *wadegam zugu*, shoulder on the other side. The names are simply those of parts of the body themselves, and are not numerals<sup>1</sup>.

This system could only have been used as an aid to counting, like using sticks tied on to a string, as was done in Murray Island, and not as a series of actual numbers. In a question of trade a man would remember how far along his person a former number of articles extended, and by beginning again on the left little finger he could recover the actual number.

Only the old men were acquainted with this method of enumeration, and it is now superseded by the European system.

<sup>1</sup> Cf. the systems of counting in the Papuan Languages of British New Guinea in Part III. of this volume.



#### 14. Syntax.

The following is a summary of the chief syntactical rules, most of which have been anticipated in the foregoing pages.

1. The Subject precedes the Verb.

Examples: *Ngai iman*, I saw; *mabaeg uzari*, the man goes; *na awaial si Toranu baltaiar*, the pelicans there on Tora floated.

2. The Direct Object follows the Subject and precedes the Verb.

Examples: *Ngat nuin iman*, I saw him; *nuid kounil gud-waian*, he undid the bundle.

3. The Indirect Object usually precedes but sometimes follows the Verb.

Examples: *Nui nungu mudia muia uti*, he his house inside went; *ngai gar napapa baltai-kai Kuikusogaika*, I will just cross over there to Kuikusogai.

An Intransitive Verb sometimes has a direct object. *Ngat nuin bag-iapi*, I threaten him, *ni butu apopali*, you shake off dust.

4. The case of a Noun depends on the meaning of the verb and its prefix, and so does not always correspond to the construction in English.

Examples: *Tana ngabania gar-mapi*, they meet us, lit. they with-us body-strike; *ngai nungu iaka-nori*, I forget his words, lit. I go round for his words; *tana ninungu get unaigi*, they do not let you go, lit. they from you hands do not put; *ninu get unaigi nungungu*, you do not let him go, lit. your hand is not put from him.

5. Origin always requires the Ablative case in *-ngu*, destination or purpose the Dative in *-ka*.

Examples: *Muingu tu*, from fire smoke; *nitamunngu ubig ngai asik*, through them no wish I go with, i.e. I don't want them; *ngalpa tamaik wagedogamuka*, we go to other side; *kaukuik nupai ngaikika iatarka*, a young man there for me calls.

6. Adjectives and Possessives used Attributively precede the Noun.

Examples: *Kain dumawaku*, new cloth; *kulal baradar*, stony ground; *ngau kazi*, my child; *lagau kala*, house's back; *ninu wati pawa*, your bad doing; *wara kutanu*, on another evening.

7. Adjectives used Predicatively follow their Noun with the noun endings *-nga* or *-mal* for things or places, *ig* or *igal* for persons.

Examples: *Baradar kulalnga*, ground (is) stony; *ngai iagig*, I (am) speechless.

8. The Adverb as a rule precedes the Verb.

Examples: *Nui kadaka wali*, he upward climbed; *tana tari nge uzari*, they quickly there-upon go.

9. When a Noun denoting a position or part is used with another Noun it is placed in the same case.

Example: *Mudia muia utiz*, into the house into the inside enter.

# A GRAMMAR OF THE MIRIAM LANGUAGE SPOKEN BY THE EASTERN ISLANDERS OF TORRES STRAITS.

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### 1. Introduction.

The Miriam language is spoken only on the Murray Islands (Mer, Dauar and Waier), Darnley Island (Erub), and Stephen's Island (Ugar), in the eastern portion of the Straits. The language in all these places is substantially the same, and no differences of dialect have been noted. In native estimation the language at Erub is spoken much slower than at Mer, owing to the suggestion of the legendary heroes Abob and Kosi, and according to the same account the Ugar people are said to speak the language slower still<sup>1</sup>. As I was only able to study the language at Mer, I had no opportunity of verifying this alleged slowness of the Erub and Ugar speech.

The natives of the Eastern Islands call themselves the Miriam le and their language Miriam mer. *Le* and *mer* are the words for 'people' and 'language.' The derivation of Miriam is unascertained.

The Western Islanders are designated by the Miriam only by the names of their islands followed by *le*, as e.g. Tud le, a native of Tutu; Saiba le, a native of Saibai.

Almost all the information embodied in this grammar was obtained from the two chiefs of the Murray Islands, Arei, or 'Harry,' the Mamus<sup>2</sup> of Mer, and Pasi, the Mamus of Dauar. The latter, the younger man, had been taught in the Mission School<sup>3</sup>, and was fairly well acquainted with English. In using his own language, however, Pasi was often found to drop into the shortened style which had been and was in vogue in the school and church, and to which he himself applied the term 'cut it short.' Arei was much older than Pasi, his knowledge of English was much less, and he had been less influenced by the Mission, so that I always regarded his decision as to the meaning or construction of a phrase as authoritative. [Examples from the Gospels have been quoted only when the construction has been otherwise verified. These are enclosed in square brackets.] Some examples have been taken from a MS. written by Pasi. (*Vide Literature of the Eastern Islanders.*)

The language compared with that of the Western Islanders was found much more difficult to analyse.

<sup>1</sup> Hunt, Rev. A. E., "Ethnographical Notes on the Murray Islands," in *Jour. Anthropol. Inst.* N.S. 1., O.S. xxviii. 1898, p. 17.

<sup>2</sup> Mamus is the word now used by the Queensland Government to designate the leading man in each of the Torres Straits Islands. Its origin has been elsewhere discussed. See Introduction, p. 1.

<sup>3</sup> The first school in Torres Straits was started at Darnley Island on Aug. 24, 1873. The 'Papuan Institute' for training native teachers was established in Murray Island by Dr MacFarlane in January, 1879.



## 2. Song Language.

1. THE MALU SONGS. The songs sung in the Malu ceremonies<sup>1</sup> are said by the Miriam le to have been introduced by the Nagirem le and Sikarem le, i.e. by people from the islands of Nagir and of Yam and Tutu; the two latter being the dwelling-place of Sikar, the brother of Malu<sup>2</sup>.

The language in which these songs were given differed considerably from the common speech of the natives. Sometimes the difference appeared to consist in the use of archaic Miriam forms, sometimes in the use of strange or foreign words. Sometimes the differences seemed to arise from the alteration of words to suit the air to which they were sung. Mamus Arei, from whom I endeavoured to obtain the translations, had great difficulty in explaining the meaning of some of the words, and could give no explanation of others. It seemed to him sufficient when a word was unknown to describe it as 'word belong Malu.' In some cases it is probable that the interpretations are only approximately correct, or even that current Miriam words are given instead of the old forms.

The words of the Malu songs were taken down by Dr Haddon and Dr Myers, and will be given in full, with the airs to which they are sung, in Vol. VI. of these Reports. I give here: (1) a short vocabulary of all the Malu words known to me which differ from the ordinary Miriam, and (2) a list of words for which Mamus could give no equivalents.

Besides the words given in the list for Malu's drums, clubs, and spears, which are proper nouns, all the nouns which have special reference to him are made into quasi-proper nouns by the suffix *et*; hence: *Maluet*, Malu himself; *tereget*, the teeth he wore; *Adet*, the god or hero; *padet*, the water-hole associated with him. When referred to as a man (*le*) he is *leluti*; his spear 'sticks fast' *tararemeti* (for *tararem*), and he says *naukarikiluti* 'haul me out,' instead of *naukarik* (take me up).

2. KAMUT AND KOLAP SONGS. In the *kamut* (cat's cradle) songs words often appear which are not current Miriam. Some of these were said to have no meaning, as e.g. *kapumita* in the *kobek* song, and *zariz* in the *kuper* song, but from the context these are certainly words from the Western language. All the *kolap* (top) songs (collected by Dr Myers) as sung in Mer, appear to have been originally in the Western language, and since corrupted. All those which have been recorded contain words from the Western language. One which is said to have reached Mer via Muralag and Tud contains a Kiwai word. The *kamut* and *kolap* songs will be found in Vol. IV.

3. OTHER SONGS. In Pasi's MS. (*vide* Literature of the Eastern Islanders) he gives two versions of what he called 'song belong smoke,' and said that it was formerly sung when smoking. He was not able to translate it, and it appears to be very corrupted, although some words are recognizable as Miriam, while a few words seem to belong to the Western language. Attention is called in Vol. VI. to the fact that many of the sacred songs in Mer have a Western origin.

<sup>1</sup> Described in Vol. VI.

<sup>2</sup> Cf. Vol. VI. in the Bomai or Malu Legend, and v. pp. 64, 375.

1. *Malu Words.*

<i>Malu word</i>	<i>Miriam equivalent</i>	<i>Meaning</i>	<i>Notes</i>
Adaneba	(?) ardar neb	found a hole (?)	The arrangement of these words is not correct, 'found a hole' is properly ' <i>neb ardar</i> .'
aka	—	why!	
aritarit	—	burning	
bangem	kaisu	turtle-shell	
beizar	sai	stone-fence	This was also given as <i>bau-gimia</i> , which is a Western phrase meaning 'on a spear,' or 'along a spear.'
dararager	—	stick two things together (as wax on drum)	
deaber	deib-eber	swell up	
emarer, emorer	?	sway about	
iaba	wiaba	they	Mr J. Bruce suggested the meaning 'are glad.'
imadari	iamā	here	
isaua, sauado	esaua	smear	
isemadariei	itarat	two put in a mat and roll up	
kasi	uerem	baby	This is the Western word <i>kazi</i> .
kopa	kip	buttocks	
Malita	Malu id	Malu oil	
na	—	there	
Nemau	—	—	One of Malu's drums. This word is not in the songs.
okadosaker	oka-deskeda	exhort	Probably sp. of <i>Ocimum</i> (II. p. 183). This probably means an open space, or the uncultivated ground; <i>soge-pur</i> , a grassy space.
pasir	pas	scented leaf	
pur	gedub	garden	
Put	—	—	
taiawa	esererdi	to spout (of whale or dugong)	The proper name of Malu's spear.
Tamer	—	—	The proper name of Malu's disc club.
tunglei	deraueli	stand round	
uma	meriba	we (incl. plur.)	
Waduli	—	—	
wakoi	kuri	a small mat	This is the Western word <i>waku</i> . The mat was said to come from Masig or Aurid.
Wasikor	—	—	
			One of Malu's drums. This word is not in the songs.

2. *Unexplained Malu Words.*

Abemed-abemed	? adjective from <i>arbumda</i> , plucked up.	eker	— ?
akes-akes	? sticking up, adj. from <i>iski</i> .	gereb	— ? name of a tree.
ged-argem	—	pinar	— ? name of a tree.
asak-asak	? cut down, adj. from <i>desak</i> .	tol	— ? name of a tree.



### 3. Phonology.

1. ALPHABET. *Vowels.* *a* as in 'father'; *ǣ* as in 'at'; *e* as *a* in 'date'; *ě* as in 'let'; *è* nearly as *ai* in 'air'; *i* as *ee* in 'feet'; *ī* as in 'it'; *o* as in 'own'; *ò* as *aw* in 'saw'; *u* as *oo* in 'soon'; *ũ* as in 'up.'

The quantities of the vowels are not as a rule marked. In monosyllables and in the accented syllables of other words they are usually long. Elision of a short vowel between two consonants is very common, as e.g. *karbara* for *karabara*, *abgri* for *abgëri*, *idgiri* for *idġiri*, *damsare* for *damōsare*, *trum* for *tūrum*. Elision of a final vowel rarely takes place, as the meaning of the word is affected thereby.

The short sound of *ǣ* is often confused with *ũ*. When used in conjunction with the liquids *r* or *l*, *e* and *i* are often confused, a word being indifferently *dasmeri* or *dasmiri*, or *dasmeli* or *dasmili*. In the early printed books *ě* (due to Lifu influence) was used for *ě*.

*Diphthongs.* *ai* as in 'aisle'; *au* as *ow* in 'cow'; *ei* as *ay* in 'may'; *eu* as a compound of *e* in 'there' and *u* in 'put'; *oi* as *oy* in 'boy.'

*Consonants.* *k, g; t, d; p, b; w; s, z; r, l; m, n.* These are sounded as in English. The voiceless and voiced consonants are more distinct than in the language of the Western Islanders. The only confusion of sounds especially prominent was that between *r* and *l*. *Z* is the soft sound of *s*, not *dz*.

The sound of *ng* in 'sing,' which is so common in the Western language, is unknown in the Eastern. In introduced words *g* takes its place. *Arei* pronounced *sig* for *sing*, the *ngg* sound in 'finger' was sounded as two consonants *n* and *g*, fin-ger.

In the Mission translations *u* is used instead of *w*, as e.g. *uader* for *wader*; *uaba*, *uiaba* for *waba*, *wiaba*; but in writing they use the two letters indiscriminately.

In the Rev. J. Tait Scott's book, written for Erub, *v* was used for *w* or *u*, and Pasi in his MSS. has also written *v*. Pasi was able to say 'five' after some practice, but both he and *Arei* were inclined to pronounce 'fibe.'

In the early vocabularies<sup>1</sup> *f* was sometimes used in words which are now written with *p*. It is strange, however, that in introduced words containing *p* the tendency is to substitute *f* for *p*. Pasi was continually saying *rofe* and *sarf* for 'rope' and 'sharp,' though on one occasion he used *rofe* and *rope* in consecutive sentences.

The early vocabularies also had in some instances *sh* for *s*, and *th* for *d*. These sounds were not heard by me, and *s* was used for *sh*, *sip* and *sarf* for 'ship' and 'sharp.'

2. SYLLABLES. In Miriam any consonant may close a syllable. Final vowels are not often elided, probably because they have a definite grammatical signification. In the spoken language, however, elision of vowels in the middle of words is very common, but, when written, there is a tendency to lengthen words by the insertion of quite unnecessary vowels. Words, for example, which were plainly pronounced *pitge*, *dasmer*, *mitkemge*, are written by Pasi *pitege*, *dasemer*, *mitkemege*. This spelling occurs also in the children's letters, and seems to be due to Samoan influence. In Finau's MS. of the Gospels it is especially prominent<sup>2</sup>.

<sup>1</sup> Vide Introduction, p. 2.

<sup>2</sup> Literature of the Eastern Islanders, *infra*.

3. PRONUNCIATION AND SPELLING OF INTRODUCED WORDS. With the exceptions already noted, i.e. *g* for *ng*, *f* for *p*, and *s* for *sh*, the Eastern Islanders have no difficulty in pronouncing English words. Those which have been introduced are spelled phonetically *mani*, *uk*, *sefenti*, *paip* or *faif*. What has been written with regard to words introduced from Hebrew and Greek into the Scripture translations in Mabuiag applies equally to the Miriam. Scriptural proper names, however, have in Miriam the Lifu spelling, whereas in Mabuiag the Samoan orthography is followed. Thus in Miriam *Aberahama*, *Isaaka*, and *Iakobo* are used where the Mabuiag has *Aperaamo*, *Isaako*, and *Iakopo*.

4. SOUND CHANGES. In the application of prefixes to verbal stems various alterations are made which will be discussed in the section on verbs. The chief changes appear to be as follows:

*a* becomes *e* as *d-etager* from *atager*, but is sometimes retained as in *n-abi* from *abi*.

*e* changes to *a* or *ao*, as in *n-akeamda* from *ekeam*, *n-akesmulu* from *ekesmer*, *n-aospereda* from *espili*.

*i* changes to *a* or *au*, as in *nakeli* from *ikeli*, *nautmeri* from *itmeri*, *naupe* from *ipe*, *darake* from *ike*.

*au* changes to *i* or is retained as in *d-idbari*, *daraudbari* from *audbar*.

There is no rule for these changes.

Consonant changes except that between *r* and *l* are rare. The change of a liquid to a semi-vowel is seen in *baili*, past tense *baiiver*.

#### 4. Word-building.

The language of the Eastern Islanders of Torres Straits is in the agglutinate stage, but the significant roots and modifying particles are not so clearly distinguishable as in the language of the Western Islanders. The Particles have no meaning when separated from the root word.

1. ROOTS. *Form*. With regard to form, root words in Miriam consist of one, two, or more syllables.

One syllable: *ne*, torch; *pi*, ashes; *ur*, fire; *ad*, outside; *u*, coconut; *au*, big; *wag*, wind; *bes*, false; *gein*, oyster; *baur*, fish spear.

Two syllables: *abu*, fall; *bigo*, bull-roarer; *kaba*, banana; *kwoier*, bamboo knife; *segur*, play; *tonar*, custom.

More than two syllables: *iserum*, ant; *kimiar*, male.

*Meaning*. With regard to signification roots are found as Demonstratives, Adjectives, Nouns, Pronouns, Verbs, Connectives.

Demonstratives: *ab*, this, that; *pe*, here.

Adjectives: *au*, large; *kebi*, small; *debe*, good.

Nouns: *lu*, thing; *le*, man; *kosker*, woman; *gab*, path; *gem*, body; *meta*, house.

Pronouns: *ka*, I; *ma*, thou; *na?* what?

Verbs: *erap*, break; *ero*, eat; *ipit*, strike.

Connectives: *a*, *ko*.



2. **PARTICLES.** *Form.* With regard to form the Particles in Miriam are usually monosyllables, consisting of a single vowel and consonant. The chief exceptions are *dara*, *naba*, and *doge*, but these are probably for *de* and *are*, *na* and *ba*, *de* and *ge*.

*Position.* With regard to position the Particles in Miriam are prefixes or suffixes. Prefixes are used with the Verbs and Pronouns, but suffixes are used with Demonstratives, Adjectives, Nouns, Pronouns, and Verbs<sup>1</sup>.

*Meaning.* With regard to meaning the Particles are Radical, Functional, or Qualitative.

*Radical Particles* modify the meaning of the root:

1. Prefixes: as, *ta-*, indicating movement hither; *o-*, inception; *ua-*, continuous action. In Miriam many prefixes of this kind appear to exist in connection with the verb stems, but their exact definition is difficult. Examples are: *ig*, *ag*, *eg*, *ek* in the words *ig-mesi*, squeeze; *ag-isi*, lift up; *d-eg-wati*, haul; *ek-oseli*, beckon. In these the prefix seems to indicate action done with the hand (*tag*). For additional examples *vide* Verbs—Derivation.

2. Suffixes: as, *kak*, indicating negation; *-k*, sudden motion; *-mu*, outward motion, etc.

*Functional Particles* indicate the functions of words or the class to which they belong.

1. Prefixes: as, *na-*, one of us; *de-*, one of them; *ba-*, reciprocal action, etc.

2. Suffixes: as, *-em*, to, for; *-lam*, from; *-ge*, in, at; *-ra*, of, belonging to.

*Qualitative Particles* indicate the inherent quality of the words.

1. Prefixes: as, *dara*, *na*, dual number.

2. Suffixes: *-i*, present time; *-lu*, past time; *-lei*, dual number; *-are*, plural number, etc.

In Miriam the function of a word and its quality are often indicated by the same particle, as e.g. *dara-* indicates that the action of a verb is directed away from the speaker, as well as to more than one person.

3. **REDUPLICATION.** There are in Miriam a large number of reduplicated words. Reduplication appears to indicate number or repetition, and is therefore used to form adjectives and nouns in which some particular state or object is numerous or repeated.

Examples: *nini*, watery, full of water (*ni*, water); *ogog*, dirty (*og*, dirt); *muimui*, deep (*mui*, inside); *mizmiz*, a piece (implying other pieces). Most nouns which have continuity, or numerous simple parts, appear in reduplicated form, as e.g. *weswes*, coral; *gerger*, day (lit. sun); *wonwon*, echinus; *kolberkolber*, a tuft of cassowary feathers.

4. **COMPOUND WORDS.** A number of words in Miriam appear to be compounds, although the exact components cannot easily be separated.

## 5. Classes of Words.

For convenience of description and comparison the following classes of words may be distinguished in Miriam: Demonstrative Words and Particles, Adjectives, Nouns, Pronouns, Verbs, Adverbs, Connectives, Exclamations, and Numerals.

<sup>1</sup> It is in the grammatical use of Prefixes that the Miriam agrees with the Papuan languages of New Guinea, and differs from the Mabuiag and those of Australia.

## 6. Demonstrative Words and Particles.

The demonstrative words are not nearly so numerous in Miriam as in the language of the Western Islanders of the Straits. Moreover, the majority of the words so used in Miriam are verbs, whereas in the Western language they are adjectival or adverbial.

1. SIMPLE FORMS. The simple forms of the demonstratives are *ia* (in composition often *i*), *ab*, *pe*, and *ge*. There seems to be a very slight difference of meaning between these when used without another particle.

*Ia* is rarely found alone. *Ab* is used commonly of past time, and so may be usually translated 'that,' as, *abgereger*, that day, i.e. yesterday; *abged*, that country. *Pe* is assertive, 'that's it,' 'this is it,' in pointing to a thing, *pe!* there it is! *Pasi pe!* there is Pasi! *Ge* is used of distant place; *kara meta ge*, my house yonder.

*Ab* is used before a noun with *i* or *pe* following it, e.g. *ab lu i*, *ab lar i*, this thing, this fish; *ab lu pe*, that thing.

*Ab* is no doubt the stem of the personal pronoun *ab-i*.

2. ADJECTIVAL DEMONSTRATIVES. The ordinary expression for 'this' or 'that' is *abele*, which is used with all sorts of nouns as an adjective. The termination *ele* would seem to be connected with the present tense ending *li*. Cf. *abele gereger*, to-day, this day, with *ab-gereger*, yesterday, that day.

Examples: *abele jiauwali*, this book; *abele neis jiauwali*, these two books; *abele jiauwali peike*, that book there.

3. PRONOMINAL DEMONSTRATIVES. These are to a great extent indicated by the verbal demonstratives, as e.g. *kaka nali*, I (am) here; *ē dali*, he (is) there.

*Abele* is used as a demonstrative pronoun, and is declined as a noun. The ablative *abelelam*, from or through this or that, is used to translate the conjunction 'therefore.'

Examples: *ma kari abele ikwar*, you give me this; *nako abele?* what (is) that?

4. ADVERBIAL DEMONSTRATIVES. These are formed by prefixing *ia*, *pe*, or *ge* to the words *noka*, *irdi*, *ko* and *ke*, as: *inoka*, *penoka*, *genoka*; *irdi*, *peirdi*, *geirdi*; *iako*, *peko*, *geko*; *ike*, *peike*. For examples see Adverbs—Time and place.

5. VERBAL DEMONSTRATIVES. These are numerous in Miriam, and consist of a demonstrative stem which is declined through various persons, numbers, and tenses by means of prefixed or suffixed particles.

Those found are: *nali*, *nami*, one of us (is) here; *dali*, one of them (is) there; *imi*, one of them (is) here; *nake*, one of us was there; *dike*, one of them was there; *ali*, one thing (is) here or there. As these are conjugated in person, number and tense, they will be given fully in the Section on Verbs.

## 7. Adjectives.

1. FORM AND DERIVATION. *Simple*. A few adjectives are simple roots, such as *au*, large; *kebi*, small; *wit*, bad; *debe*, good.

Verbal stems or nouns may be used as adjectives, as in *ut-eip-ki*, sleep-mid-dark, i.e. night; *eip-ki*, mid-dark, midnight; *amri-ki*, sitting-dark, i.e. evening.

*Derived from Nouns*. Adjectives are derived from nouns by reduplication.



Examples: *oyog*, dirty, from *oy*, dirt; *wewe*, sandy, from *we*, sand; *bambam*, yellow, from *bam*, turmeric; *nunur*, ripe, from *nur*, harvest-time.

Sometimes there is a double reduplication: *mamamamam*, red, from *mam*, blood.

In some cases the adjective appears in reduplicated form, but the noun is not separately found: *eded*, alive; *kerkar*, new; *gebigebi*, cold.

A vowel is often changed in reduplication: *adud*, bad; *watwet*, dry; *garger*, sharp.

Some adjectives appear to be formed from names of places or persons by the suffixes *eb* and *em* or *am*, but there is some doubt about the meaning.

Examples: *Dauareb le*, men of Dauar; *Nagirem le*, men of Nagir; *Sigarem le*, men of Sigai (brother of Malu).

*Derived from Verbs.* Adjectives are formed from verbal stems by prefixing *a*, or by changing the initial syllable to *a*.

Examples: *atager*, spoken, from *detager*, say; *amri*, sitting, from *emri*, sit; *apaitered*, spilled, from *epaiter*, spill.

There are many irregular forms, as e.g. *audbar* from *didbari*, bind; *aomei* from *omeida*, grow; *augo* from *ogi*, climb.

As these adjectives represent the simplest form of the verbal stems they are given with the verbs in the vocabulary.

Negative adjectives are formed by adding *kak* to the root of another word.

Examples: *Ma nole erar-kak*, you are not tired (*erar*); *bar-kak*, straight (*barbar*, crooked); *turum-kak*, fruitless; *sip-kak*, rootless.

This formation is usually found with verbal stems, any of which may be changed to a negative adjective by this suffix, as e.g. *ardar-kak*, not find; *arnir-kak*, not follow; *asmer-kak*, not see.

## 2. POSITION. The adjective used attributively precedes the noun.

Examples: *adud u*, bad coconut; *golegole soqe*, green grass; *buzbuzi lewer*, rotten yam; *nerazi meta*, rest house.

When used predicatively, the adjective follows the noun, and then usually has the termination *le* (person) or *lu* (thing), or the noun is repeated after the adjective.

Examples: *Turum ageg*, fruit (that is) ripe; *abele lar debelu*, this fish (is) a good one; *lam euselul*, a leaf (that is) withered; *abele lar debe lar*, this fish (is) a good fish; *neis lar debe lar*, two fishes (are) good fish.

## 3. COMPARISON. *Comparison.* This is usually made by two positive statements.

Examples: *abele debe u*, *abele adud u*, this (is) a good coconut, this (is) a bad coconut.

The noun *tum*, top, may also be used to express comparison, and is used in the dative case.

Examples: *Ma Miriam mer au umele kari tumem*, you know Miriam language more than I; lit. you Miriam language great(ly) know me to-above.

*Superlative.* The demonstrative is used to indicate superiority.

Example: *Debe u peike*, the good coconut (is) there, implying that the others are not so good.

*Equality.* The equality of two things is shown by means of the words *mokakalam*, all the same, like; or *okakes*, equal.

Very often the equality of two things is expressed by a single sentence; *Neis u debele nake*, two coconuts (which are) good are there, i.e. one coconut is as good as the other.

*Likeness.* A similarity between two things is shown by the words *mokakalam*, or *kaise*.

Examples: [*kaka etomeret le mokakalam abin*, I (will) show you a man like him]; *e abi kaise*, he is like him.

*Suitability.* The word *koreb* or *abkoreb* is used after the objective pronouns in order to express something suitable or fit.

Examples: *kari koreb*, suitable or proper for me; [*keribi ikuar leuer abkoreb abele geryer*, us give food suitable (for) this day.—Lord's Prayer].

4. COMPOUND EXPRESSIONS USED AS ADJECTIVES. Many equivalents to adjectives are made by periphrases. These are either nouns in the locative case or descriptive phrases.

Examples: *kaka abi nasge*, I (am) sorry for him, lit. I (for) him in sorrow; *e kari sirip-ge*, he (for) me in-shame, he is ashamed of me; *gaire-luglugle*, rich man, lit. a many-thinged man; *lukak le*, a poor man, lit. nothing man; *no-gem*, bare, naked, lit. only body; *no-lam*, leaves only.

#### 5. INDEFINITE ADJECTIVES.

These are: *nerute*, another, a certain, any; *wader*, some, a part; *nerute a nerute*, one and then the other, each; *gaire*, many; *neis*, both. All is expressed by the demonstrative verb *uridili*, past *urder*.

### 8. Nouns.

1. FORM AND DERIVATION. *Simple Forms.* Nouns in Miriam are usually simple roots as *baker*, stone; *ur*, fire; *le*, man; *mei*, sky; *meta*, house; *paser*, hill.

As verbs, adjectives, and nouns of allied meanings are in Miriam usually expressed by entirely distinct words, there are not, as in Mabuiag, any definite affixes which change one class of words into another.

In some cases there is the appearance of a suffix, as for example in such a phrase as: *ma asilam idigiri*, you cure the sore, where *ma* means you, *idigiri*, make well, but the noun 'sore' is *asi*, and the suffix *lam* is 'from,' the literal meaning being 'you from-the-sore well-make.'

*Nouns derived from Nouns.* A few nouns appear to be formed from place-names or other nouns by the suffixes *eb* and *em* or *am*, as e.g. *Dauar-eb*, Dauar men; *Zugareb*, Zag men; *keparem le*, arrow men. But these words are often used with the noun *le* (*vide* Adjectives), and are probably adjectives rather than nouns (*vide* *Nagirem le*, p. 50).

*Nouns derived from Verbs.* A few nouns appear to be formed from verbal stems by prefixing a consonant.

Examples: *garap*, goods (*erap*, buy); *geum*, fear (*eumi*, dying); *gôgô*, precipice, slanting place (*ôgi*, climb up); *kelar*, strength (*elele*, hold tightly); *tereg*, tooth (*ereg*, bite). *Vide* Verbs—Derivation.

*Compound Nouns.* A compound personal noun may be formed by adding *le* (person) to the simple form of the verb, as e.g. *eruam le*, thief; *lug-asmer le*, observant person.

*Le* is also added to the name of a place to indicate an inhabitant of that place, as e.g. *Dauar le*, an inhabitant of Dauar; *Lasle*, a person belonging to Las (a village in Mer).



The owner of any property is named by the words *kem le*, as e.g. *nar kem le*, owner of canoe; *ged kem le*, owner of land.

The name of an inanimate object may also be formed from a verb by adding the noun *lu*, thing.

Examples: *bau-lu*, seat; *emeret-lu*, old thing; *atket-lu*, needle.

2. NUMBER. There is no change in the form of a noun to indicate number. *Le* is 'man' or 'men'; *kosker*, 'woman' or 'women'; *lu*, 'thing' or 'things.'

When necessary the dual or trial number may be expressed by the numerals *neis*, two, or *neis-netat*, three, preceding the noun.

When it is necessary to indicate more than three, the adjective *gair* or *gaire*, many, is used, as e.g. *gair le*, *gaire kosker*, *gair lu*, many men, many women, many things. If the number is very large, the first syllable of *gair* is lengthened to *gai-ai-r* or *gai-ai*.

When the plural is collective, *giz*, a noun meaning a quantity or an assemblage, is used following; as e.g. *lu giz*, a quantity of things; *le giz*, an assemblage of people.

Totality is shown by the demonstrative word *uridili* (in present tenses) or *urder* (in past tenses), as, *wa mena uridili*, you stay all of you here; *ni menu urder*, we all stayed here.

A few nouns appear only as collectives: *Omasker*, children; *lakub*, crowd.

3. GENDER. There is no distinction of gender in naming inanimate objects, and persons of different sexes are usually indicated by distinct words, as e.g. *kimiar*, a man, or male; *kosker*, a married woman; *neur*, an unmarried woman; *makerem*, a youth.

A few nouns indicating persons are of common gender, as *le*, a human being; *werem*, a child; *pòpa*, grandparent; *nunei*, sister's child; *nurbet*, elder brother or sister; *nap*, grandchild.

Sex in naming animals is shown by *kimiar*, male, or *kosker*, female, used as an adjective preceding the noun, as e.g. *kimiar borom*, boar; *kosker borom*, sow; [*kimiar faul*, a cock].

Somewhat analogous to gender is the native distinction of *au nei* and *kebi nei*, or big and little names. The *au nei* or big name includes not only all the species and varieties of the thing named, but also all their parts. The *kebi nei* has a corresponding meaning limited to the particular variety or part. In Pasi's MS. he has prefixed the *au nei* to his lists of animals and things, as for example, when giving a list of parts of the body, he says: *Gair lera gemra nei peike*. *Epe gem au nei, kebi nei kerem, kod, neis ikab, a ner, morop, baibai mus, op, irao, neis pone a pit, etc.*; i.e. Many men's body's names here. Then *gem* (body) big name, little name *kerem* (head), *kod* (occiput), *neis ikab* (two temples), and *ner* (breath), *morop* (forehead), *baibai mus* (eyebrow), *op* (face), *irao* (eyelid), *neis pone* (two eyes) and *pit* (nose), etc.

Other examples from Pasi's MSS., or given to me orally, are as follows:

#### AU NEI.

*Lar* (fish).  
*Lewer* (food).

#### KEBI NEI.

*Geigi* (Cybium commersoni); *dabor* (Cybium sp.); *iruapap* (Zygæna).  
*Usari* (white yam); *ipigaba* (yam var.); *kakidegaba* (yam var.); *duibar* (yam with root coming above ground); *boromatar* (a flat, sweet yam); *penau* (a pink yam); *ipigaba* (one which meets with some obstacle in the ground and so becomes deformed); *goz, tap, sap* (other varieties).

## AU NEI.

## KEBI NEI.

<i>Nor</i> (reef).	<i>Aumekep</i> , <i>Mebgor</i> , <i>Etkep</i> , <i>Keud</i> , <i>Kerget</i> , <i>Makagar</i> , are names of particular reefs near Mer; <i>kes</i> (crack in reef); <i>mat</i> (coral).
<i>Nar</i> (canoe).	<i>Tarim</i> (bows); <i>kor</i> (stern); <i>tam</i> (platform); <i>garabad</i> (board at end of gunwale); <i>neis tug</i> (two outrigger poles); <i>neis sal</i> (two rails at end of platform).
<i>Meta</i> (house).	<i>Teter</i> (side posts); <i>sesere</i> (main post); <i>kosker-teiber</i> (horizontal bars); <i>mui</i> (inside); <i>pek</i> (upright sticks tied to <i>kosker teiber</i> ); <i>lemlem</i> (thin sticks or laths).
<i>Sorsor-lar</i> (shell fish).	<i>Terpar</i> ( <i>Tridacna elongata</i> ); <i>asor</i> ( <i>Pterocera lambis</i> ); <i>keret</i> ( <i>Strombus</i> ); <i>nazir</i> ( <i>Trochus niloticus</i> ).
<i>Mer</i> (name of one of the Murray Islands).	<i>Baur</i> , <i>Keweid</i> , <i>Zaub</i> (places on Mer).
<i>Lu</i> (tree).	<i>One</i> ( <i>Ficus</i> ); <i>gar</i> (mangrove); <i>kaperkaper</i> ( <i>Abrus precatorius</i> ); <i>meker</i> ( <i>Terminalia catappa</i> ).
<i>Baker</i> (stone, coral).	<i>Neit</i> (rock covered with shallow soil); <i>mat</i> (coral from reef); <i>weswes</i> (branching coral); <i>terpur</i> (crumbling coral); <i>bonau</i> (round coral).
<i>We</i> (beach).	<i>Burbur</i> (fine sand); <i>iser</i> (mixture of earth and sand).
<i>Sep</i> (soil, earth).	<i>Berder</i> (mud); <i>par</i> (ground).
<i>Le</i> (mankind).	<i>Kimiar</i> (man); <i>kosker</i> (woman); <i>makerem</i> (youth); <i>neur</i> (girl); <i>maik</i> (widowed person); <i>werem</i> (child); <i>Pasi</i> , <i>Arei</i> , <i>Ulai</i> (persons' names).
<i>U</i> (coconut).	<i>Gad</i> (green); <i>kiril</i> (small, immature); <i>pis-u</i> (young); <i>ayeg-u</i> (dry).
<i>Kaba</i> (banana).	<i>Neu</i> (ripe); <i>zarvem</i> (sweet); <i>keres</i> (unripe); <i>pes</i> (stalk); <i>terib</i> (remains of flower stalk).
<i>Nuri</i> (sweet potato).	<i>Ogargab</i> .

The *au nei* of the masked performers in the initiation ceremony of the cult of Bomai and Malu was *agud*, but Malu was the *kebi nei*, and Bomai the *gumik nei*, or secret name.

Some of the *au nei* were said to be *au au nei*, or 'very big names.' An example given was *lu*, which included *lu* (properly plants), *meta* (house), *baker* (stones), and such things also as *bokes* (boxes), *bau-lu* (chair), *tarpor* (bottle), *lampa* (lamp), *sik* (floor).

4. CASE. Nouns are declined through nine cases by means of suffixed particles<sup>1</sup>. Two cases have no suffix. A difference is made between Common Nouns and Proper Names of Persons.

*Declension of Common Nouns.*

The affixes used with Common Nouns are:

1. Active Instrumental: **-de**, denoting the active agent or nominative to a transitive verb.

Examples: *Larede kari naregli*, a fish bites me; *neurde nesur ikeli*, the girl makes a petticoat; *eburde meta ikeli*, the bird makes a nest; *meb bazde dimdi*, moon by cloud (is) covered.

2. Passive Instrumental: **-u**, denoting the instrument by means of which an action is done.

<sup>1</sup> In the printed books only the particles indicating the dative and ablative cases of nouns are suffixed, others are written separately after the noun, but are suffixed to the pronouns. That they are true suffixes appears from the fact that no other particle may come between them and the noun.



Examples: *E kari laru napiti*, he is hitting me with a fish; *ma abara keremge pateru ipit*, you hit (on) his head with a small bamboo; *e borom dimri lageru*, he ties the pig with a rope; *e lar eremli bauru*, he spears a fish with a fish spear.

3. Possessive: **-ra**, denoting possession.

Examples: *Lasra lewer peike*, the food of Las is there; *ura peau*, coconut leaf; *neur-ra tag*, girl's hand. When used simply to qualify, the preceding noun may have no suffix; *lu tam*, a tree branch.

4. Dative: **-em**, denoting purpose or motion towards.

Examples: *Kaka ogi paserem*, I am climbing up to the hill; *kaka sumezem bakeam, lugede kari ipiti*, I went to the bush, a tree struck me; *e lewer boromem ikedi*, he places food for the pig.

5. Ablative: **-lam**, denoting cause or motion from.

Examples: *Kaka narlam tabakeamulu*, I came from the boat; *kaka ekesmer Gelamlam*, I fell from Gelam; *wiaba Loslam tabakeauware*, they came from Las; *e katorlam tabu*, it fell from the sky.

6. Locative: **-ge**, denoting rest or motion at, in, or beside.

Examples: *Kaka metage badari*, I am going into a house; *E Lasge emri*, he lives at Las; *Kaka sumezge emri*, I stay in the bush; *ebur lu tange igredi*, the bird perches on the branch.

This case is always used with the verb *asoli*, hear, as, *Kaka gair lege asoli*, I hear many men, lit. I hear beside many men.

7. Comitative: **-kem**, denoting 'in company with.'

Examples: *Lasle lewer eroli Ulaglekem*, a Las man is eating with an Ulag man; *E meta ikeli nerute metakem*, he makes a house along with another house; *wiaba bakeauware epeikem*, they take baskets with them, lit. they go with baskets.

8. Vocative: **-ě**, only used with common nouns denoting a person.

Examples: *leě*, O man! *koskerě*, O woman!

9. Nominative with intransitive verb, and 10. Objective. Common nouns have no suffixes for these cases.

Examples: *Le bakeam*, the man goes; *kaka ebur dasmeri*, I see a bird; *Paside kari u ikwar*, Pasi gave me a coconut; *kaka wali adem igida*, I take off my clothing; *karim jiauwali tekau!* bring me a book; *kaka seb daiwi*, I dig the ground.

In a sentence with a transitive verb the noun in the objective case follows the nominative, as e.g. *eburde le dasmeri*, the bird sees the man.

11. Restrictive: **-et**. This case is used only with common nouns and with the name *Malu*. It transforms the common noun into a kind of proper noun.

Examples: *Larede kari naregli*, a fish bites me, i.e. any fish, but *laret kari narusidare*, the fish keeps biting me, i.e. the fish I am holding. The suffix *et* is most frequently used with the names of relationships, and in the active instrumental case. In answer to the question: *nete abele ikeli?* who made this? the reply would be: *kari koskeret*, my wife, or *kari abet*, my father. So also in a statement: *kari weremet meta ikeli*, my son (is) building a house; *abara weremet meta ikeli*, his son (is) building a house. For *Malu* examples vide p. 50.

**Irregular Common Nouns.** A few common nouns are irregular.

Examples: *Le*, man, has possessive *le-ra* or *le-la*, restrictive *le-lut*.

*Lu*, thing or tree, inserts *g* before the endings *-de*, *-u*, *-ra*, *-em*, *-lam*. Active instrumental *lugede*, passive instrumental *lugu*, possessive *lugra*, dative *lugem*, ablative *luglam*. *E kari ipit lugu*, he hit me with a stick; *lugede kari napiti*, the tree struck me.

*U*, coconut, has passive instrumental *uu*, dative *uem*. *E kari uem namsi*, he asked me for a coconut.

Some nouns insert *e* before *-de* and *-ra*. Active instrumental *tulikede*, a knife; *larede*, a fish; *boromede*, a pig; possessive *larera*, of a fish.

Nouns ending in *k* assimilate *k* and *g* in the locative, and have only one *k* in the comitative. *Tulike*, on a knife; *tulikem*, with a knife.

*Personal or Proper Nouns*. The cases of Personal Nouns differ slightly from those of Common Nouns.

1. Active Instrumental: **-de**.

Examples: *Nitide mara kerem ipit?* *Paside*, who struck your head? *Pasi* (did); *Ninide nesur ikeli*, Nini makes a petticoat.

2. Passive Instrumental: not used with Personal Names.

3. Possessive: **-ra**.

Examples: *Pasira meta*, Pasi's house; *Areira werem*, Arei's child.

4. Dative: **-em**.

Example: *Kaka Pasiem bakeamulu*, I went to Pasi.

5. Ablative: **-lam**.

Example: *Kaka Pasilam tabakeam*, I come from Pasi.

6. Locative: **-doge**.

Examples: *Kaka Areidoge eroli*, I eat beside Arei; *naket lewer Pasidoge?* how many yams beside Pasi? With the verb *asoli*, *doge* is also used; *kaka Pasidoge asoli*, I hear Pasi.

7. Comitative: **-pkem**.

Examples: *Keriba Pasipkem bakeam Dauarem*, we went with Pasi to Dauar; *wiaba Pasipkem lar erem*, they spear fish with Pasi; *Kadodoipkem*, with Kadodo, along with Kadodo; *mamusipkem*, with Mamus.

8. Vocative: **-ae**.

Example: *Pasiae!* O Pasi!

9. Nominative with Intransitive Verb. This case has no suffix.

Example: *Kaige tabakeam ukem*, Kaige came with a coconut.

10. Objective: **-i**.

Examples: *Kaka Haddoni dasmer*, I saw Haddon; *kaka Bautui dasmer*, I saw Bautu; *kaka Pasi dasmer*, I saw Pasi.

5. VOCATIVE NOUNS. Some nouns have special forms which are used only in the Vocative case.

Examples: *Baba!* father! *Amawa!* mother! *Awima!* (in addressing a relation by marriage).

[In the Gospels *oe!* appears as a call to a man, but is possibly the Samoan 'oe, thou. *kole!* is also used in the Gospels in addressing many. Cf. the Mabuiag *kole?*].

6. SUBSTITUTION AND AVOIDANCE OF NAMES. In speaking to his wife's relations (i.e. her father, mother, brother or sister) a man must not use their proper name, but addresses them as *Awima!* In speaking about any one of them he calls them *naiwet*, as does also any stranger speaking to him about them.

Similarly a woman must not mention the names of her husband's relations, but addresses any of them as *Awima!* and speaks of them as *neubet*.



7. SEQUENCE OF CASES. When a noun in any case except the Nominative or Accusative is used with the possessive case of another noun or pronoun, the objective suffix may be used for the possessive.

Examples: *E abi tage egimuli*, it settles on his hand; *kari koskera epei*, my wife's basket; *taba ged-ge*, at his own place; *le kemge*, in a man's body; *taba apulam*, from his mother.

8. OTHER EXPRESSIONS USED WITH NOUNS. I have some examples of an ending *ei* added to a proper noun and indicating duality. *Wiaba Pasiei lewer erolei*, they two (of whom Pasi was one) food ate; *keriba Pasiei bakeamulei Dauarem*, we (Pasi and I) went to Dauar.

### 9. Pronouns.

1. PERSONAL PRONOUNS. The Miriam Personal Pronouns are as follows:

First Person: *Ka, kaku*, I; *mi, meriba*, we; *ki, keriba*, we.

Second Person: *Ma, mama*, thou; *wa, waba*, you.

Third Person: *E*, he, she, it; *wi, wiaba*, they.

*Mi* and *meriba* include the person or persons addressed and are thus equivalent to 'thou and I,' 'you and I,' or 'we and you.' *Ki* and *keriba* exclude those addressed and are equivalent to 'he and I,' 'they and I,' 'he and we' etc.

The short forms *ka, ma, mi, ki, wa, wi* are used generally in conversation and with imperative verbs. *Mi, ki, wa, wi* may be used either in the dual, trial, or plural, but *meriba, keriba, waba* and *wiaba* should only be used in the plural number. This rule is frequently disregarded in the Gospel translation.

In the printed books *E* (he, she, it) is now always printed with a capital letter, but was not so printed in the 1879 Gospels, or in Rev. J. T. Scott's *Book of Parables*. In the printed books, also, the plural pronouns are printed *ua, uaba, wi, wiaba*.

*Note on Derivation.* It will be noticed that the Miriam pronouns may be arranged either into two sets, i.e. *ka, ma, wa*, and *ki, mi, wi*, or into three pairs, *ka, ki*; *ma, mi*; *wa, wi*. The set with *a* is restricted entirely to the persons conversing, i.e. to the speaker (*ka*) and one person (*ma*), or more than one (*wa*) addressed by him. The set with *i* is restricted to the speaker's party (*ki, mi*) and outsiders (*wi*). Taken in pairs *ka* means I (one person), and *ki*, my party, those with me. *Ma* means thou (one person), and *mi*, thy party, those with thee. *Wa* means you (many), with no outsiders, *wi* means the other persons without you. The natives certainly distinguish the persons in this way. In the jargon English the phrases were 'you me' and 'other man.' The same idea also governs the distinction of person in the verb.

*Declension of Personal Pronouns.* The Personal Pronouns are declined through a variety of cases by means of suffixes, which are practically the same as those added to Personal Nouns.

1. *Nominative*: the subject of a transitive or intransitive verb is indicated by the simple form of the pronoun. In the first and second person singular the reduplicated form is used.

Examples: *Kaka abi dasmer*, I see him; *e bakeam*, he goes; *meriba naosmelei*, we two went out; *wiaba tabaos*, they all came out; *mama epersida*, you are sliding; *waba karim oituli*, you believe me.

2. *Objective*: in this case *-i* is suffixed as with proper nouns, the root of the pronoun being variously modified. The third person singular is irregular.

First Person: *Kari*, me; *meribi*, us; *keribi*, us.

Second Person: *Mari*, thee; *wabi*, you.

Third Person: *Abi*, him, her or it; *wiabi*, them.

Examples: *E kari dasmer*, he sees me; *kaka mari obapit*, I met thee; *wiaba abi desauer-sireda*, they reviled him; *keriba wabi deraimereda*, we seek you; *wiaba wiabi dararauereda*, they surround them two.

3. *Possessive*. The possessive is indicated as with nouns, by the suffix *-ra*, which is added only to the singular pronouns.

First Person: *Kara*, my; *meriba*, our; *keriba*, our.

Second Person: *Mara*, thy; *waba*, your.

Third Person: *Abara*, his, hers, its; *wiaba*, their.

Example: *Kara bau*, my seat; *mara tag*, thy hand; *abara sarik*, his bow; *waba ged*, your land.

In the third person *tabara* is used of property owned by one or more persons and not merely in their temporary possession<sup>1</sup>.

An exclusive sense equivalent to 'my own,' 'thy own' may be given to these pronouns by suffixing (in singular only) *-bara* instead of *-ra*, to the singular forms. There is no change in the plural. *Karbara*, my own; *mabara*, thy own; *tabara*, his, her, its or their own.

Examples: *karbara meta*, my own house; *tabara apu*, his own mother.

The possessive suffixes are not used before a noun which is itself in the possessive case, the objective is used instead, e.g. *kari koskera epei*, my wife's basket; *kaka abi tag degreatumur*, I scraped hands with him (the native method of hand-shaking).

Similarly *karbara*, *mabara* and *tabara* become *karba*, *maba* and *taba*, e.g. *karbabera meta*, my father's house.

4. *Dative*. The Dative case is shown by the suffix *-m*, added to the objective:

Singular: 1. *karim*, to me; 2. *marim*, to thee; 3. *abim*, to him, her or it.

Plural: 1. (inclusive) *meribim*, to us; 1. (exclusive) *keribim*, to us; 2. *wabim*, to you; 3. *wiabim*, to them.

Examples: *Karim jiauwali tekau*, bring me a book; *e tabakeamulu karim*, he came to me; *bau marim ike*, a seat for you here; *wiaba karim opu natimedariei*, they two nod to me.

5. *Ablative*. The Ablative is shown by the suffix *-lam* added to the Objective.

Singular: 1. *karielam*, from or through me; 2. *marielam*, from or through thee; 3. *abielam*, from or through him, her or it.

Plural: 1. (inclusive) *meribielam*, from or through us; 1. (exclusive) *keribielam*, from or through us; 2. *wabielam*, from or through you; 3. *wiabielam*, from or through them.

Examples: *E bakeam karielam*, he goes away from me; *e karielam natkeda*, he snatched from me.

6. *Locative*. This case suffixes *-doge* to the Objective.

Singular: 1. *karidoge*, on, at, or by me; 2. *maridoge*, on, at, or by thee; 3. *abidoge*, on, at, or by him, her, or it.

Plural: 1. (inclusive) *meribidoge*, on, at, or by us; 1. (exclusive), *keribidoge*, on, at, or by us; 2. *wabidoge*, on, at, or by you; 3. *wiabidoge*, on, at, or by them.

Examples: *E karidoge egimuli*, it settles on me (said of a fly); *e karidoge tumge erapeida*, it broke on me, on top (of me); *ki abidoge ereiei*, we two eat with him; *keriba wiabidoge eregeda*, we eat with them.

The verb *asoli*, hear, always requires the Locative case: *gair le karidoge asorda*, many men hear me; *kaka maridoge aserer*, I heard you.

7. *Comitative*. This is shown by *-them*, suffixed to the Objective.

<sup>1</sup> It was also said to refer to the property of a person or persons belonging to a village other than that of the speaker. Cf. *te*, verbal prefix.



Singular: 1. *karitkem*, with me; 2. *maritkem*, with thee; 3. *abitkem*, with him, her or it.

Plural: 1. (inclusive) *meribitkem*, with us; 1. (exclusive) *keribitkem*, with us; 2. *wabitkem*, with you; 3. *wiabitkem*, with them.

The forms *karibitkem*, *maribitkem*, with me, with thee, were also given.

Examples: *Mi meribitkem namrida*, we sit down in one another's company; *mi dali karitkem*, he is along with me.

*Other Expressions used with Personal Pronouns.* 'Myself, thyself, etc.' are expressed by adding the syllable *bu* with various slight modifications to the root forms.

Singular: 1. *karbabu*, myself; *mabu*, thyself; *tababu*, him-, her- or itself.

Plural: 1. *meribibu*, *keribibu*, ourselves; 2. *wabu*, yourselves; 3. *wiabu*, themselves.

These forms may be used with the case suffixes thus:

Possessive: *karbara*, *mabara*, *tabara*. These are identical with the forms already given for 'my own,' 'thy own,' etc.

Dative: *karbabim*, *mabim*, *tababim*, to or for myself, etc.

Ablative: *karbalam*, *mabielam*, *tabalam*, from or through myself, etc.

Locative: *karbadoge*, *mabidoge*, *abidoge*, on, at, or by myself, etc.

Comitative: *karbatkem*, *mabitkem*, *abitkem*, with myself, etc.

*Particles suffixed to Personal Pronouns.* The Demonstrative Particles *i*, *pe*, *ge*, and the Conditional *se* are added to the pronominal roots. For the use of these *vide* Verbs—Tense.

2. INTERROGATIVE PRONOUNS. The Personal Interrogative is *niti*? who? It is the same in both singular and plural; and is declined as a Personal Noun or Pronoun.

Active instrumental: *nitide*.

Possessive: *nitira*.

Locative: *nitidoge*.

Nominative to intransitive verbs: *niti*.

Dative: *nitim*.

Comitative: *nitibitkem*.

Objective: *niti*.

Ablative: *nitielam*.

Examples: *Nitide mari ismi*? who cut thee? *nitide wabim neis tulik dekwar*? who gave you two knives? *nitira neur mama*? whose daughter (art) thou? *nitim keriba bakeam*? to whom do we go? *kaka nitidoge bakeamu*? with whom do I go?

The Interrogative used for common nouns is *nalu*? what? It is declined as a Common Noun.

Active instrumental: *nalugde*.

Objective: *nalu*.

Ablative: *nalugelam*.

Passive instrumental: *nalugu*.

Possessive: *nalugura*.

Locative: *naluge*.

Nominative to intransitive verb: *nalu*.

Dative: *nalugem*.

In *nalu*, *lu* is the common noun *lu*, thing, and *nalu* is only used when the *au nei* of the thing enquired about is not known. If the *au nei* is known, *na* is prefixed to it to form an interrogative noun, and the answer to the question will then be the *kebi nei*.

Examples: *Na-le maridog*? what people (are) with you? *nalugura pes*? handle of what? *ma naygergerge tabakeam*? on what day will you come? *na jiauwali ma laglag*? which book (do) you want?

*Na* is in very general use prefixed to words and particles to form Interrogative Adverbs. For list of these *vide* Adverbs.

*Nako* is also generally used in asking a question when a name is expected in answer.

Examples: *Nako mara nei*? what (is) thy name? *nako, ma Pasi dasmer*? what, you saw Pasi? i.e. did you see Pasi? *nako abele lu*? what (is) this thing?

3. INDEFINITE PRONOUNS. The Indefinite Pronouns have the same forms as the Indefinite Adjectives, but are used without an accompanying noun.

Examples: *Nerute*, one, a certain one, any one, some one; *uridili*, pres. *urder* past (combined with plural pronoun), all; *neis*, both; *gaire*, many; *nerute a nerute*, each, one and one.

4. DEMONSTRATIVE PRONOUNS. These have been given in the section on Demonstrative Words and Particles. They are very frequently expressed by a verbal phrase consisting of a Personal Pronoun and one of the Demonstrative Verbs.

Examples: *Kaka nali*, I here; *mama nali*, thou here; *e dali*, he there; *e dike*, he there, etc. Cf. Verbs—Demonstrative.

## 10. Verbs.

1. FORM AND DERIVATION. The investigation of the verb stems in Miriam has been a matter of great difficulty, and what is here written with regard to them is somewhat uncertain. The composition of the verbal stems is not as in Mabuiag apparent to the present speakers of the language.

*Verbal Stems.* All Miriam verb roots appear to commence with a vowel. Many verbs retain this vowel in every form in which they are used, but in some the vowel is liable to be eclipsed by a prefixed particle. The following are examples of simple verb roots: *am* in *ami*, clothe; *et* in *eti*, look up; *ig* in *igi*, undress; *og* in *ogi*, climb.

Most verb stems, however, are composed of two or more syllables, and there often appears to be between the first of these and a corresponding noun a connection which is, however, not very easy to define. In some cases the prefix appears to consist of the noun with the initial consonant omitted. The following are examples:

*Ked*, rope; *ed-omeli*, drag; *d-ed-komedi*, fasten up; *d-id-bar*, bind.

*Tay*, hand; *ig-mesi*, squeeze; *ag-isi*, lift up; *d-eg-wati*, haul rope; *ek-oseli*, beckon (*os* = out); *d-ig-agur*, put string on hands in playing *kamut* (cat's cradle).

*Karu*, fence; *iru-kili*, make fence (*ikeli* = make).

*Tereg*, tooth; *ereg*, bite; *ero*, eat; *eruseli*, chew.

In other cases the noun root seems to be present in the body of the verb, as e.g.

*Wag*, wind; *wami*, to blow (of the wind); *et-oami*, to blow fire.

*Tug*, outrigger pole; *a-trugili*, to sail boat (manœuvre *tug*).

*Sap*, ground; *e-sap-ri*, put in earth-oven.

*Eso*, back (of neck); *esor-giru*, stand with head bent; *esor-erapa*, sit with head bent.

*Kem*, company, together; *et-kem-edi*, gather up.

*Verbal Prefixes.* Verbs in use always begin with a vowel or variable particle which serves to determine the class of the verb and fix its meaning. Some of these prefixes are radical, modifying the meaning of the verb itself; others are functional, and determine the relation of the verb to others in the same sentence.

The Radical Prefixes are *ta*, *te*, *tara*, and *o*.

The prefix *ta* is only used with verbs denoting movement, and indicates movement towards the speaker.

Examples are: *tabakeam*, come (*bakeam*, go); *tais*, bring (*ais*, take); *tabaruk*, come forth (*baruk*, go forth); *tabi*, climb down (speaker below). In some cases *ta* becomes *t*, as e.g. *teosmeda*, come out (*eosmeda*, go out); *t-erperik*, roll back hither.



The prefix *te* shows that the person who is the object of the action belongs to a distant place.

Examples: *Kaka abi emetu te-detageri*, I have told him (a stranger); *kaka wiabi te-darasmer*, I saw two from other side (of Mer); *waba abi tipiti*, you kill one from a distant place; *kaka wiabi emetu te-daratayerda*, I have told plenty of other men. Cf. Pronouns *t-abara*, *ta-babu*, etc.

The prefix *tara* indicates repetition.

Examples: *Keriba ko taramidare*, we sat down again; *wiaba kari taratayerda*, they tell me again; *kaka mari tamarida*, I send you again.

The prefix *o* is inceptive, and indicates the beginning or nearness of the action.

Examples: *E o eumi*, he begins to die (i.e. is on the point of death, nearly the same as: *e maike eumi*, he nearly dies); *kara teter obatimeda*, my foot begins to go through.

In some verbs where *o* appears to be a prefixed particle it is really the noun *o* meaning the liver (regarded as the seat of the emotions), as in *o-bazgeda*, repent (liver goes back); *o-ituli*, believe (liver puts out towards something).

The prefix *wa* denotes continuous action, as e.g. *e watabu*, he climbs down, continues to climb down.

The prefixes *ba*, *de*, *dara*, *na*, will be discussed in the sections on Person and Number.

*Verbal Suffixes.* The verbal suffixes, like the prefixes, are both Radical and Functional. The Radical suffixes of which the meanings have been ascertained are *k*, *mu*, *d*, and *s*.

The suffix *k* indicates sudden motion.

Examples are: *azrik*, start back (*azer*, draw back); *emarik*, let go (*emri*, stay); *erperik*, burst (*erapei*, break); *darborik*, snatch at (*arbor*, pluck up); *desak*, erase (*desau*, rub); *iprik*, break and make a dust.

Before the tense ending *da* this suffix is often dropped, *emarida* for *emarikda*.

The suffix *mu* shows motion forth.

Examples: *Bakeamu*, go forth; *ekesmuda*, split; *batirimuda*, stretch out arms (*itiri*, stretch arms).

The suffix *d* or *ed* seems to form a Causative.

Examples: *Emeredi*, hang up, fix up (*emri*, stay); *epaitered*, spill, cause to be spilt; *etoamered*, revive fire by blowing; *asisiredi*, care for (*asisi*, feed); *ikedi*, put, place (cause to be here).

The suffix *s* is found only in a few examples, and appears to indicate a gradual or continuous doing of the action.

Examples: *Erus-eli*, chew (*ero*, eat); *eus-eli*, wither (*eu-dili*, die); *babus-er*, ooze (*abu*, go down).

The letter *r* or *l* is by far the commonest ending of verbal stems, and is usually found with transitive verbs.

The Functional suffixes to the verb will be discussed in the sections on Person, Number, Mode and Tense.

2. CLASSES OF VERBS. Miriam verbs may be divided according to their meaning into four classes. These again may be subdivided into sections according to the initial syllable of the stem. The stem may be taken to be that form of the intransitive verb which indicates the action of one person, or that form of the transitive verb which

indicates the action of one person or thing upon one other person or thing not associated with the describer of the action.

*Class I. Intransitive Verbs.*

(a) Commencing with a vowel, as, *ogi*, one climbs; *emrida*, one sits; *igi*, one perches; *ekweli*, one stands up; *eumidu*, one dies; *aosmeda*, one goes out; *ali*, one (is) here.

(b) Commencing with *ba*, as, *bakeamuda*, one goes; *batauli*, one grows; *baili*, one fasts; *badari*, one enters; *batapili*, one is deaf; *batrimuda*, one stretches arms out.

(c) Commencing with *ta* or *te*, as, *tabakeamuda*, come; *teosmeda*, come out.

*Class II. Reflexive or Reciprocal Verbs.*

Commencing with *ba*, as, *bapiti*, one strikes one's self; *bapitiei*, two strike each other; *batagriei*, two tell one another; *baospili*, one boasts (praises one's self); *banrula*, one departs (sends one's self away); *baraigida*, one dives (dips one's self).

*Class III. Transitive Verbs expressing action upon things.*

(a) Commencing with a vowel, as, *ikeli*, one makes one; *araiger*, one dips one; *itkam*, one covers one; *itkiri*, one wipes one; *erebli*, one paddles; *eroli*, one eats one; *epaiteredi*, one spills one.

(b) Commencing with *de*, as, *detali*, one writes one; *dikiapor*, one thinks; *detoamered*, one blows (fire); *derseri*, one prepares one.

(c) Commencing with *ba*, as, *batauredi*, one throws one; *bakedida*, one finishes one.

*Class IV. Transitive Verbs expressing action upon persons or animate things.*

(a) Commencing with a vowel, as, *emarida*, one sends one of them; *itmeri*, one asks one of them; *ataperet*, one scolds one.

(b) Commencing with *de* or *d*, as, *detageri*, one tells one of them; *dasmeri*, one sees one of them.

(c) Commencing with *ba*, as, *bakwari*, carry.

It is not easy to define the exact difference in meaning caused by the prefixes. Some examples may be given here to show the variation in meaning according to prefix.

*E nar erebli*, he rows a boat; *e lewer derebli*, he digs up a yam; *e barebli*, he swims.

*E abi itiri*, he wakes him; *e abi ditiri*, he sends him; *e batirimuda*, he stretches out his arms.

*E etoamered ur*, he blows fire (to revive it); *ur batoamered*, fire revives; *wag wami*, wind blows.

*Wali batagem laulange*, the cloth sticks on the table; *etagi*, count; *detugemli*, knead.

In this classification, it must be noted that it is the native expression, not the English, which determines the class. Thus many intransitives in English are transitive in Miriam, as e.g. *doze*, *ut-apit* (sleep strikes); *weep*, *e-ezoli* (shed tears); *perspire*, *merreg-igida* (take off sweat); *breathe*, *ner-esili* (send out breath); *undress*, *wali adem igidi* (strip off clothes), etc.

3. PERSON. In Miriam there are special forms of the verb which indicate position and number with regard to the agent and object of the action, as viewed by the person describing it. These forms are somewhat analogous to those which indicate Person in the verbs of other languages. In Miriam the agents and objects of actions are divided into two sets, for which it will be convenient to use the terms Inclusive and Exclusive Person. By the Inclusive Person is meant a person or persons of the speaker's company, i.e. any person or persons represented by the pronouns *kaka*, I; *mama*, thou; *meriba* or *keriba*, we. By the Exclusive Person is meant a person or persons outside the speaker's company, i.e. any person or persons represented by the pronouns *e*, he or she, or *wiaba*, they. There is also a kind of Collective Person, with the meanings 'one of us by himself,' 'one of them by himself,' 'all of us' or 'all of them.'



Person is shown by means of prefixed particles, and can only be indicated when the verb expresses the action of human beings, or actions directed towards them. The method varies according to the class of the verb.

*Class I (Intransitive and Neuter Verbs).* Verbs of this class, indicating actions of human beings and commencing with a vowel, substitute *na* for the initial or prefix *n*, when the speaker includes with himself the person or persons addressed. When the whole company perform the action *ba* or *b-* is used, and, if it be required to indicate the speaker's company as well as others, *naba* or *nab-* is used.

Examples: *Kaka* (or *mama* or *e*) *ekeamda*, I rise (or thou risest or he rises); *kaka* (or *mama* or *e*) *ogi*, I climb (or thou climbest or he climbs up); *waba neis ekweidariei*, they two stand up; *meriba neis nakweidariei*, we two (you and I) stand up; *waba* (or *keriba* or *wiaba*) *baos*, you (or they and I or they) all go out; *meriba nabaos*, we all (you and I) go out; *meriba namrilei*, you and I are sitting down.

Verbs of Class I which begin with the syllable *ba* retain this prefix throughout all forms of the verb. When the speaker includes himself in the whole company, *na* is prefixed.

Examples: *Kaka* (or *mama* or *e*) *bakeam*, I (or thou or he) go; *meriba* (or *keriba* or *waba* or *wiaba*) *bakeamudariei* (or *bakeauwidare*), we (you and I) (or we, they and I, or you or they) two (or three) go; *meriba nabakeuada*, we (you and I) all go; *wiaba* (or *waba*) *bakeanda*, they (or you) all go.

*Class II (Reflexive and Reciprocal Verbs).* These follow the same rule as verbs in Class I beginning with *ba*.

Examples: *Kaka karbabu basmeli*, I see myself; *keriba keribibu barsidare*, we (three) are striking ourselves; *wiaba tababu barseda*, they strike themselves; *keriba batagreda*, we (I and they) are talking to one another; but *meriba nabarsare*, we (you and I) fought one another.

*Class III (Transitive with inanimate object).* In these the person of the object is not expressed. The prefixes *na* or *daru* are used, but in verbs of this class they always indicate that the object is dual.

Examples: *E lewer derebli*, he yam digs up; *e meta akuru derenli*, he the house with thatch thatches; *mama neis kaba naroli*, you two bananas eat; *kaka neis lar naregli*, I two fish eat; *e neis lar naski*, he two fishes spears; *kaka neis 'sigar'*<sup>1</sup> *darasiri*, I two cigarettes prepare; *wer naokaida*, two eggs are hatched.

A very few verbs of Class III begin with *ba*. In these the action of subject and object are usually simultaneous, and only one object is implied. If two objects require indication another verb is used.

Examples: *Kaka baker batauredi*, I throw one stone; *kaka neis baker natimedi*, I throw two stones; *kaka gair baker itimed*, I throw many stones.

*Class IV (Transitives with living object).* In these verbs, if the animal or person acted upon is present with the speaker, the verb takes the prefix *na* in the singular and *de* in the dual, trial, and plural.

<sup>1</sup> Jargon English for 'cigarette.'

Examples: *Namarida, namaridariei, namarkidare, namarida*, one, two, three, or many send one of us; *natageri, natagriei, natagridare, natagereda*, one, two, three, or many tell one of us; *demarida, demaridariei, demarkidare, demarida*, one, two, three, or many send more than one of us; *detageri, detagriei, detagridare, detagereda*, one, two, three, or many tell more than one of us.

If the person acted upon is outside the speaker's company the prefixes vary according to the conjugation. If the prefix in the singular is a vowel, the dual, trial, or plural is shown by the prefix *na*. If the singular prefix is *de*, the dual, trial, or plural is *dara*.

Examples: *emarida, emaridariei, emarkidare, emarida*, one, two, three, or many send one of them; *detageri, detagriei, detagridare, detagereda*, one, two, three, or many tell one of them; *namarida, namaridariei, namarkidare, namarida*, one, two, three, or many tell more than one of them; *daratagri, daratagriei, daratagridare, daratagereda*, one, two, three, or many send more than one of them.

For further examples of the Personal Prefixes in conjunction with the Suffixes see the sections on Number and Conjugation.

4. NUMBER. The Miriam Verb indicates number in agreement with the agent by means of suffixes. These are different in the present and past tenses, and change also according to the conjugation. When the verb has an object it expresses agreement also with the number of objects by means of prefixes. Number is indicated only in the Indicative and Imperative Modes. For the latter, cf. p. 73.

The suffixes expressing number are: Singular, Present, *i* or *da*; Singular, Past, *er* or *lu*; Dual, Present, *iei* or *dariei*; Dual, Past, *lei*; Trial, Present, *idare*; Trial, Past, *le*; Plural, Present, *eda* or *da*; Plural, Past, *are* or *lare*.

Verbs of Class I. These add the numeral endings to the stem of the verb in the singular, dual, and trial. The plural takes the prefix *ba* or *b* with *na* when the speaker is included.

Examples: *ogi*, one climbs; *ogiei*, two climb; *ogidare*, three climb; *emridariei*, two sit; *bogi*, all climb; *bamer*, all sit; *nabamri*, all of us sit.

If the action is necessarily performed in two places, *na* is then used as the dual of the initial vowel.

Examples: *netat ebur igi luge*, one bird perches on a tree; *neis ebur nagi luge*, two birds perch on a tree (i.e. in two places on a tree); *neis le namridi sebge*, two men sit on the ground (make two sittings).

Verbs of Class II (Reflexive, Reciprocal). These also simply add the numeral endings to the stem. When the speaker is included with those addressed *na* is prefixed.

Examples: Reflexive: *Kaka karbabu basmili*, I see myself; *keriba keribibu barsidare*, we strike ourselves; *kaka basmeri op*, I saw my face.

Reciprocal: *Wi basmiriei*, they (two) see one another; *wiaba bautmereda*, they ask one another; *wiaba barsidare*, they (three) fight one another; *keriba badgile*, we (three) cured one another.

Inclusive person: *Meriba nabautmerare*, we questioned one another; *meriba nabarsare*, we fought one another.

Verbs of Class III (Transitives with inanimate object). These add the numeral endings to indicate the number of agents, but with them are used the prefixes *na* or *dara* to indicate two objects.



Examples: *Ikeli, ikeriei, ikerdare, ikereda*, one, two, three or many make one; *nakeli, nakeriei, nakerdare, nakereda*, one, two, three, or many make two; *mama kaba eroli*, you eat a banana; *mama neis kaba naroli*, you eat two bananas; *e kari gab nerueli*, he shows me the way (dual because road goes in two directions); *gair le lar eregeda*, many men eat the fish; *mama gair kaba eroli*, you eat many bananas.

With these verbs it is important to observe that when the subject of the verb is inanimate the prefix and suffix express the same number.

Examples: *Baker kara kerem ipiti*, a stone struck my head; *baker kara kerem nipitiei*, two stones struck my head (i.e. struck two places).

Verbs of Class IV (Transitives with personal object). In these, owing to the expression of the person (inclusive or exclusive) of the object, and also through a change by which the trial and plural endings may be used when the agent is singular or dual, the expression of number is somewhat complicated, and may be most conveniently shown by the following table:

Suffix		Number of Subject	Prefix	Number of Objects		Ref. to Examples
Present Tense	Past Tense			Inclusive Person	Exclusive Person	
i or da	er, lu	one	na	one	—	1
		one	de or vowel	two	—	2
		one	de	—	one	3
		one	dara or na	—	two	4
iei or dariei	lei	two	na	one	—	5
		two	de	two	—	6
		two	de or vowel	—	one	7
		two	dara or na	—	two	8
idare	le	three	na	one	—	9
		three	de	two or three	—	10
		one or two	de	three	—	11
		three	de or vowel	—	one	12
		three	dara or na	—	two or three	13
		one or two	dara or na	—	three	14
da, eda	are	plural	na	one	—	15
		plural	de	two or three	—	16
		one, two, three or more	de	plural	—	17
		plural	de or vowel	—	one	18
		plural	dara or na	—	two, three or more	19
		one, two, three or more	dara or na	—	plural	20

## EXAMPLES.

All the examples which follow were given by my informants at various times. In order to obtain them it was necessary to get every possible combination of the pronouns as subjects and objects in a sentence. This was a matter of some time and difficulty, and was only completely done with the verb 'tell' (*detageri*). Nearly all the same sentences with the verb 'send' (*emarida*) were also obtained, as well as a great many with other verbs. These were found to agree with the results obtained with the verb 'tell.'

In the examples the cyphers are used for the numerals, i.e. 1. for *netat*, 2. for *neis*, and 3. for *neis-netat*. The pronouns ending in *a* are subjects, those ending in *i* are objects.

## THE VERB 'TELL.'

1. Mama (or e) kari .....natageri .....Thou tellest (or he tells) me.  
Kaka (or e) mari .....natageri .....I tell (or he tells) you.
2. Mama (or e) keribi 2 .....detageri .....Thou tellest (or he tells) us two *excl.*  
E meribi 2.....detageri .....He tells us two *incl.*  
Kaka (or e) wabi 2 .....detageri .....I (or he) tell you 2.
3. Kaka (or mama or e) abi.....detageri .....I (or thou or he) tell him.
4. Kaka (or mama or e) wiabi 2.....daratagri .....I (or thou or he) tell them 2.
5. Waba 2 (or wiaba 2) kari .....natagri .....You 2 (or they 2) tell me.  
Keriba 2 (or wiaba 2) mari .....natagri .....We 2 *excl.* (or they 2) tell thee.
6. Waba 2 (or wiaba 2) keribi 2.....detagri .....You 2 (or they 2) tell us 2 *excl.*  
Wiaba 2 meribi 2.....detagri .....They 2 tell us 2 *incl.*  
Keriba 2 (or wiaba 2) wabi 2.....detagri .....We 2 *excl.* (or they 2) tell you 2.
7. Meriba 2 (or keriba 2 or waba 2 or wiaba 2)  
abi.....detagri .....We 2 *incl.* (or we 2 *excl.* or you 2 or they 2) tell him.
8. Meriba 2 (or keriba 2 or waba 2 or  
wiaba 2) wiabi 2 .....daratagri .....We 2 *incl.* (or we 2 *excl.* or you 2 or they 2) tell them 2.
9. Waba 3 (or wiaba 3) kari .....natagridare .....You 3 (or they 3) tell me.  
Keriba 3 (or wiaba 3) mari .....natagridare .....We 3 *excl.* (or they 3) tell thee.
10. Waba 3 (or wiaba 3) keribi 2 (or keribi 3)...detagridare .....You 3 (or they 3) tell us 2 *excl.* (or us 3 *excl.*).  
Wiaba 3 meribi 2 (or meribi 3).....detagridare .....They 3 tell us 2 *incl.* (or 3 *incl.*).  
Keriba 3 (or wiaba 3) wabi 2 (or wabi 3)...detagridare .....We 3 *excl.* (or they 3) tell you 2 (or 3).
11. Mama (or e or waba 2 or wiaba 2) keribi 3...detagridare .....Thou (or he or you 2 or they 2) tell us 3 *excl.*  
E (or wiaba 2) meribi 3 .....detagridare .....He (or they 2) tells us 3 *incl.*  
Kaka (or keriba 2 or e or wiaba 2) wabi 3...detagridare .....I (or we 2 *excl.* he or they 2) tell you 3.
12. Keriba 3 (or meriba 3 or waba 3 or wiaba 3)  
abi.....detagridare .....We 3 *excl.* (or *incl.* or you 3 or they 3) tell him.
13. Keriba 3 (or meriba 3 or waba 3 or wiaba 3)  
wiabi 2 (or wiabi 3).....daratagridare ...We 3 *excl.* (or *incl.* or you 3 or they 3) tell them 2 (or 3).
14. Kaka (or mama or e or meriba 2 or keriba 2)  
wiabi 3 .....daratagridare ...I (or thou or he or we 2 *incl.* or *excl.*) tell them 3.  
Waba 2 (or wiaba 2) wiabi 3 .....daratagridare ...You 2 (or they 2) tell them 3.
15. Waba (or wiaba) kari .....natagereda .....You (or they) tell me.  
Keriba (or wiaba) mari .....natagereda .....We (*excl.*) (or they) tell thee.



16. Waba (or wiaba) keribi 2 (or keribi 3) .....detagereda .....You (or they) tell us 2 *excl.* (or 3).  
 Wiaba meribi 2 (or meribi 3).....detagereda .....They tell us 2 *incl.* (or 3).  
 Keriba (or wiaba) wabi 2 (or wabi 3) .....detagereda .....We *excl.* (or they) tell you 2 (or 3).  
 17. Mama (or waba 2 or waba 3 or waba)  
     keribi .....detagereda .....Thou (or you any number) tellest us more than 3 *excl.*  
     E (or wiaba 2 or wiaba 3 or wiaba) keribi...detagereda .....He (or they any number) tells us more than 3 *excl.*  
     E (or wiaba 2 or wiaba 3 or wiaba) meribi...detagereda .....He (or they any number) tells us more than 3 *incl.*  
     Kaka (or keriba 2 or keriba 3 or keriba)  
     wabi .....detagereda .....I (or we *incl.* any number) tell you more than 3.  
     E (or wiaba 2 or wiaba 3 or wiaba) wabi...detagereda .....He (or they any number) tells you more than 3.  
 18. Meriba (or keriba or waba or wiaba) abi ...detagereda .....We *incl.* or *excl.* or you or they more than 3 tell him.  
 19. Meriba (or keriba or waba or wiaba) wiabi 2                      We *incl.* or *excl.* or you or they more than 3 tell them.  
     (or wiabi 3 or wiabi) .....daratagereda ..... any number.  
 20. Kaka (or meriba 2 or meriba 3) wiabi .....daratagereda .....I (or we *incl.* 2 or 3) tell them more than 3.  
     Keriba 2 (or keriba 3) wiabi .....daratagereda .....We *excl.* 2 or 3 tell them more than 3.  
     Mama (or waba 2 or waba 3) wiabi .....daratagereda .....Thou (or you 2 or 3) tellest them more than 3.  
     E (or wiaba 2 or wiaba 3) wiabi .....daratagereda .....He (or they 2 or 3) tells them more than 3.

In the past tense the forms for the verb 'tell' are: 1, natagerer; 2, 3, detagerer; 4, daratagr; 5, natagrilei; 6, 7, detagrilei; 8, daratagrilei; 9, natagrile; 10, 11, 12, detagrile (or detagile); 13, 14, daratagrile (or daratagile); 15, natagerare; 16, 17, 18, detagerare (or detagrilare); 19, 20, daratagerare (or daratagrilare).

#### THE VERB 'SEND.'

The forms of the verb 'send' which correspond to those given above are as follows:

Examples.	Present.	Past.	Examples.	Present.	Past.
1.	namarida.	namariklu.	11.	demarkidare.	demarkile.
2.	emarida.	emariklu.	12.	emarkidare.	emarkile.
3.	demarida.	demariklu.	13.	namarkidare.	namarkile.
4.	namarida.	namariklu.	14.	namarkidare.	namarkile.
5.	namaridariei.	namariklei.	15.	namarida.	namarkare.
6.	demaridariei.	demariklei.	16.	demarida.	demarkare.
7.	emaridariei.	emariklei.	17.	demarida.	demarkare.
8.	namaridariei.	namariklei.	18.	emarida.	emarkare.
9.	namarkidare.	namarkile.	19.	namarida.	namarkare (or namariklare).
10.	demarkidare.	demarkile.	20.	namarida.	namarkare.

NOTE: It appears from some examples that *de* may be used with the singular inclusive when the action is repeated. The following is verbatim. '*E kari nabgili*' (i.e. he calls me). I say this to you when man calls my name; you answer, '*E mari nole abgerkak*' (i.e. he don't call you). Then man repeats and I say, '*E kari dabgeli*' (he calls me a second time). This is analogous to some examples (*vide* p. 69) with verbs of Class I.

When the Verbs of Class IV are used with an inanimate object, they follow the construction of Verbs of Class III as e.g. *kaka baker dasmeri*, I see a stone; *kaka neis baker darasmeri*, I see two stones.

5. MODE. There are nine Modes in which verbal expressions may be used in Miriam. These are:

- |                |                   |                 |
|----------------|-------------------|-----------------|
| 1. Infinitive. | 4. Interrogative. | 7. Potential.   |
| 2. Imperative. | 5. Negative.      | 8. Subjunctive. |
| 3. Indicative. | 6. Desiderative.  | 9. Quotation.   |

*Infinitive.* There is no distinct form for the Infinitive. The stem without endings of number, but with the personal prefixes, is used to express the infinitive of purpose or object.

Examples: *Kaki mari natager ma ekau*, I tell you to take it, I tell you, you take; *kaka urem lewer ikaida*, I (go) for fire yam (to) cook; *ma kari ikwar kaka erele*, you give me water I drink; *e tabakeamulu kari nasmer ab gerger*, he came to see me yesterday.

[In the Gospels *ko* is used for the infinitive: *Ko atiem*, to voyage; *ese nerute le grip nagri ko asoli*, *debele E asoli*, if any man ear has to hear, good he hears. I could obtain no support for this construction from my informants, *ko* was always an adverb, 'again.' *Vide* Future Tense.]

*Imperative.* The Imperative is shown by suffixes which change according to number.

The ordinary form differs from the Indicative only in the dual number which has the ending *-lam* or *-am*.

Examples: *Ma ekwe!* stand (thou) up! *wa ekwelam!* stand (ye two) up! *wa ekwidare!* stand (ye three) up! *wa bakwe!* stand ye (all) up! *ma bakeam!* go thou! *wa bakeamulum!* go (ye two)! *wa bakeawidare!* go (ye three) up! *wa bakeaware!* go ye up! *ma detager!* tell (thou) him! *wa bogi!* all of you climb up; *ogam!* climb ye two!

If the speaker includes himself among those he addresses, verbs of Class I (in *ba*) and of Class II have the prefix *na* or *n*.

Examples: *mi nabakeamulam!* let us two go! *mi nogi!* let us climb up!

Verbs of Class III have the dual prefixes *na* or *dara* for two objects, and verbs of Class IV have the proper personal prefixes.

Examples: Class IV: *Ma detager* (or *daratager*, or *daratagridare*, or *daratagrarere*)! tell (thou) one (two, three, or more); *wa abi detagram!* tell (ye two) him! *wa daratagram!* tell (ye two) them two! etc.; *ma keribi detagerare!* tell (thou) us! *ma kari lewer ikwar eroli!* give (thou) the food (to) eat!

When the action ordered is to be continued or performed in the absence of the person giving the order the following suffixes are used:

Singular, *-oa* or *-wa*; Dual, *-oam* or *-wam*; Trial, *-dariwam*; Plural, *awem*.

Examples: *Ma pleit itikroa!* wipe the plate! (while I am away); *ma detageroa!* tell (thou) him! *ma daratageroa!* tell (thou) them two! *ma daratagridariwam!* tell (thou) them three! *ma daratagrauem!* tell (thou) them all! *wa detagroam!* tell (ye two) him! *wa daratagrowam!* tell (ye two) them two! *wa daratagridariwam!* tell (ye two) them three! *wa daratagrawem!* tell (ye two or three) them all! *wa detagridariwam!* tell (ye three) him! *wa daratagridariwam!* tell (ye three) them two or three!

The harshness of an Imperative may be modified by suffixing *se* to the pronoun, as *mase*, *wase*, or by commencing the order with *debele*, (it is) good.

Examples: *Mase bakeam!* if you go! (Jargon, suppose you go!) *wase bakeamulam!* *debele ma bakeam!* good you go! *debele wa bakeamulam!* good you two go! *debele kaka bakeamu muriz gedim*, good thing I go to a far off place. [The form with *debele* is common in the Gospels, *debele no dikaer abele urutem!* good just to leave (it) for this year! *keubu debeler ma ismi!* afterwards (you) cut it down! also, *mase ma keribi detager!* you tell us!]



The Prohibitive or Negative Imperative does not differ from the ordinary negative, and is always in adjective form.

Example: *Ma nole eruam!* don't steal!

*The Indicative.* The Indicative is conjugated through a variety of persons and numbers and tense. It is fully discussed in those sections.

*The Interrogative.* An Interrogative sentence begins with *Nako?* what?

Examples: *Nako, ma Pasi dasmer?* did you see Pasi? *nako abele lu?* what (is) this thing? An interrogative adverb or pronoun may be used instead of *nako*.

The particles *ao* and *me* used at the end of a sentence make it interrogative. For examples *vide* Interrogative Adverbs.

*The Negative.* The negative can only be used in adjective form, with *nole* preceding and *kak* following the verb-stem, with the prefix *a*. There is no distinction of tense in this mode.

Examples: *E mari nole abgerkak*, he does not call you; *kaka nole umerkak mara meta*, I do not know your house; *e nole meta adukak*, he did not set fire to the house.

The particle *no* preceding the verb limits its action.

Examples: *no dasmer*, just see and nothing more; *Nageg e no kurge balu*, Nageg she just went into a hole; *ma no nana!* you just stop here! *ege no ekailu wege*, he was then just left (left alone) on the beach.

*The Desiderative*, expressing a desire to do something, is shown by the adjective *laglag*, from the noun *lag*, something wished for.

Examples: *Kaka turum laglag, ma kari nakwar*, I want (some) fruit, you give me (some); *kaka laglag uteid*, I want to sleep.

The negative of *laglag* is *nole lakak*.

Examples: *Wiaba nole lakak emrilu amege*, they don't want to stay by the oven; *gair le nole lakak abele le Mokeis*, men did not want that man Mokeis.

*The Potential.* A Potential is shown by the verb *umele*, know how, be able; of this the negative is *umerkak*, unable. I have no examples of this given by my informants, but it is of common use in the Gospels.

The indeclinable word *nab* is used to express inability.

Example: *Abele neis nar nab Darage dekaelei*, these two canoes could not stay at Dara.

*Subjunctive.* The verb in a dependent sentence does not differ from that in a principal sentence, and may be used without any connecting word.

Illative particles of demonstrative force are, however, often added to the pronouns. These particles are *i*, *pe*, *ge*.

1. *kai, mai, ei, —, —, wai, wii.*
2. *kape, mape, epe, kipe, mipe, wape, wipe.*
3. *kage, mage, ege, kige, mige, wage, wige.*

The particle *i* is only commonly found with the inclusive person and singular number. There is not much difference in use between *pe* and *ge*, and both may be translated by 'then,' though *ge* is generally used of time more distant than *pe*.

Examples: *Kaka Gelam paserge oger, kage ekesner*, I on Gelam slope climbed, and then fell down; *waba abidoge asoli, wage detar*, you hear this and then write; *Arei kikiam tabakeamulu*,

*ege Pasi tabakeam*, Arei first came, then Pasi came; *wige gurge baraigida*, *wige gurlam etpeida*, then they were diving in the sea, and then came out.

'In order that,' 'so that,' is translated by '*weakai*,' 'it will happen that.'

Examples: *Maiem*, *weakai kaka mari itut*, come here, so that I touch you; *kaka mari lukup ikwar weakai ma debele*, I give you medicine so that you (get) well.

*Conditional*. The particle *se* affixed to the pronouns, *kase*, *mase*, *ese*, *kise*, *mise*, *wase*, *wise*, gives a doubtful tone to the sentence, and may be translated 'if,' 'perhaps,' 'suppose,' 'may be.'

Examples: *Wase nar dasmer*, *waba sererge*, suppose you two see ship, you (will be) glad (lit. in joy); *wise kari namarkare*, *kaka Daudai dasmer*, if they send me, I (shall) see New Guinea.

'*Ese*' is often used impersonally: *Ese kaka abi dasmer*, *weakai kaka abi detager*, if (it may be) I see him, I will tell him; *ese e tabakeam*, *weakai kaka abi ipita*, if he comes, I strike him; *ese Arei tabakeam ege Pasi tabakeam*, if Arei comes, then Pasi comes.

*Quotations*. The word *kega* introduces a quotation.

Examples: *Wige tabakeauware apu detagerare kega*, '*keribi daisumdada Iriemuride*,' then they came and told their mother thus, 'Iriemuris made us leave off'; *Nageg bakeamu wiabi itmer kega*, '*Geigi nade*'? Nageg goes and asks them, 'Where is Geigi?'; *apuet abi itmer kega*, '*Ma nagelam*?' his mother asked him thus, 'Where are you from?'

*Emphasis*. A verb is rendered emphatic by suffixing the abbreviated forms of the personal pronouns *ka*, *ma*, *wa*, *mi*, and *ki*. This method is not found in the exclusive person.

Examples: *Kaka neis sigar darasiri-ka*, I make two cigarettes, I (do); *mama wali adem igilu-ma*, you took off your clothes, you (did); *meriba wali adem eigidare-mi*, or *keriba wali adem eigidare-ki*, we (3) took off our clothes, we (did); *waba (3) ekeamdare-wa*, you stood up; *waba aosidare-wa*, you went out.

6. TIME. There are only two principal tenses in the Miriam verb, the Present and the Past. These are distinguished in various ways.

1. By a change in the endings which denote number. These may be shown in a table.

Tense	Singular	Dual	Trial	Plural
Present	<i>i, li, rti, da</i>	<i>iei, dariei</i>	<i>idare</i>	<i>eda, da</i>
Past	<i>er, lu, ilu, dalu, klu</i>	<i>lei</i>	<i>le</i>	<i>are</i>

The ending *lare* is sometimes found in the plural past, but is due to the assimilation of *r* and *l* and of *e* and *i*, e.g. *darasmereda* becomes *darasmerare* or *darasmilare*. In some cases *are* becomes *ade*, as e.g. *wiaba meta ekelade*, they built a house.

Some examples seemed to indicate that what is here called the Past, was perhaps more correctly Distant time, i.e. Past or Future.

The omission of the suffix renders the verb indefinite in time, but the past is usually



intended. Omission is specially frequent in the singular, dual, and trial numbers. Owing to the prevailing tendency to 'cut short' the language as used in the school and church the trial form is rapidly going out of use, and there is considerable laxity in the use of the tense endings, present being used for past and past for present.

Examples: *Kaka detauti*, I say; *kaka detaut ab gerger*, I said yesterday; *kaka abi dasmeri*, I see him; *kaka abi dasmer*, I see or saw him.

The particles *i*, *pe*, *ge* suffixed to the shortened pronouns (see Subjunctive) may be used in a principal sentence with the present and past verbal forms in order to locate the action, and are then equivalent to a perfect or pluperfect.

Examples: *Kai au nar dasmer*, I (shall) see the ship soon; *kai abi detageri*, I am just now telling him; *kape au nar dasmer*, I saw a ship just now; *mape au nar dasmili*, you had just seen the ship; *kape abi detageri*, I have just told him; *kage abi detagrerr*, I had then just told him; *kage Macfarlani dasmerer*, I saw Macfarlane; *mage Dukesra nar nole asmerkak*, you did not see the ship of Jukes; *mape au nar dasmerer*, you saw the ship.

There is no proper expression for the future tense. It is shown sometimes by the prefix *wa*, properly meaning continuance, or by the adverb *ko*, 'again.' [The latter is the common use in the Gospels.]

A perfect or pluperfect is often indicated by the adverb *emetu*, 'finished, already, after,' which precedes the verb.

Examples: *Iriemuris emetu derser abele Geigim*, Iriemuris had prepared this for Geigi; *e dikiapor Iriemuris emetu abi ereg*, she thought Iriemuris had eaten him.

*Inceptive.* The beginning of an action is shown by the prefix *o*. *Vide Verbal Prefixes.*

*Continued Action.* This is shown by the prefix *wa*. *Vide Verbal Prefixes.*

*Sequence of Tenses.* The following expressions of time were given with the verb 'to tell.'

1. *Kaka abi mer atager*, I am conversing with him.
2. *Kaka abi detager*, I tell him any time.
3. *Kaka abi detagili peirdi*, I am telling him now.
4. *Kai abi detagili*, I have just finished telling him.
5. *Kape abi detagili*, I finished telling him a little while ago.
6. *Kaka abi detagrerr*, I told him yesterday.
7. *Kape abi detagrerr*, I finished telling him yesterday.
8. *Kage abi detagrerr*, I finished telling him yesterday before.
9. *Kaka abi detagrika*, I finished telling him before that, lit. I finished telling him, I (did).
10. *Kaka ko abi tedetageri*, I (will) tell him again.

7. CONJUGATION OF THE VERB. In order to conjugate the Miriam verb it is necessary to know the class to which it belongs and the endings of the singular and dual numbers in the present and past tenses. Owing to the variation in prefix it is most convenient for purposes of reference to give in the vocabulary the form which in verbs of Classes I and II indicates one subject in the present tense, and in verbs of Classes III and IV also one object in the exclusive person. Thus, taking examples from each class:

Class I. *Ogi*, one of them climbs; *batagemli*, one closes up; *emrida*, one of them sits; *baraigida*, one dives.

Class II. *Butageri*, one speaks to one's self; *bamrida*, one goes (sends one's self) away. Reciprocals are of course only found in the dual, trial, or plural.

Class III. *Ikeli*, one makes one thing; *bataueredi*, one throws one thing; *derseri*, one prepares one thing; *ditimeda*, one begins one thing.

Class IV. *Detageri*, he tells one of them; *erpeida*, one seizes one of them.

NOTE: The ending *eri* is unstable and is often spoken and written *ili*. In the Vocabulary I give the more commonly heard sound.

There are two conjugations of the verb which are regular, and may be distinguished by the tense endings irrespective of the class to which the verb belongs by meaning.

In the First Conjugation the Tense endings are as follows:

Present: Singular *-i*, Dual *-iei*, Trial *-idare*, Plural *-eda*.

Past: " *-er*, " *-lei*, " *-le*, " *-are*.

Verbs of Class I beginning with a vowel prefix *b-* for the collective plural and *n-* for the inclusive collective.

Verbs of Classes I and II beginning with *ba* retain the prefix in every form, and prefix *na* (as *naba*) for the inclusive collective.

Verbs of Class III beginning with a vowel change the prefix to *na* when the object is dual.

Verbs of Class III beginning with *de* change the prefix to *dara* when the object is dual.

Verbs of Class IV beginning with *de* change the prefix to *dara* when there is more than one object in the exclusive person, and to *na* when there is only one object in the inclusive person. Cf. also the examples of *detager* on p. 71.

In the Second Conjugation the Tense endings are as follows:

Present: Singular *-da*, Dual *-dariei*, Trial *-dare*, Plural *-ida*.

Past: " *-lu*, " *-lei*, " *-le*, " *-are*.

Verbs of Classes I and II and those of Class III beginning with a vowel take the same prefixes as in those Classes of the First Conjugation.

Verbs of Class IV beginning with a vowel change the initial syllable to *na* when there is more than one object in the exclusive person, or when there is only one object in the inclusive person, and to *de* when there is more than one object in the inclusive person. Cf. also the examples of *emarida* on p. 72.

The following may be given as examples. A few words (not given by my informants) are in brackets.



Class	Stem and meaning	Object	Tense	Number of Subject			
				Singular	Dual	Trial	Plural
I	og, climb	none	Pres. Past	ogi oger, og	ogiei ogilei	ogidare ogile	bogi boge nogi (inclusive)
I	baruk, proceed	none	Pres. Past	barukli baruk	barkiei baruklei	barkidare barukle	barkeda barkare
II	basmer, see one's self (dual etc. see one another)	same as subject	Pres. Past Pres. Past	basmeri basmerer	basmiriei basmilei	basמידare basmile	basmereda basmelare nabasmereda (incl.) nabasmelare (incl.)
III	iker, make	with dual obj.	Pres. Past Pres. Past	ikeli ikerer nakeli nakerer	ikeriei ikelei nakeriei nakelei	ikerdare ikele nakerdare nakele	ikereda ikelare nakereda nakelare
III	derser, prepare	with dual obj.	Pres. Past Pres. Past	derseri derserer darasiri (darasirer)	dersiliei dersilei (darasiriei) darasilei	derserdare dersile — —	dersereda derserare darasirida darasirare
IV	irmili, follow	one obj. excl. more than one obj. incl. one obj. incl. or more than one obj. excl.	{ Pres. Past Pres. Past Pres. Past	irmili irmirer dirmili dirmirer narmili narmirer	irmiriei irmilei dirmiriei dirmilei narmiriei narmilei	irmirdare irmile dirmirdare dirmile narmirdare narmile	(irmireda) irmilare dirmireda dirmirare narmireda narmilare
IV	detager, tell  [For example in full, vide pp. 71, 72.]	one obj. excl. or more than one obj. incl. more than one obj. excl. one obj. incl.	{ Pres. Past Pres. Past Pres. Past	detageri detagerer daratagri daratagrér natageri natagerer	detagriei detagilei daratagriei daratagilei natagriei natagilei	detagridare detagile daratagridare daratagrile natagridare natagrile	detagereda detagerare daratagereda daratagerare natagereda natagerare

Class	Stem and meaning	Object	Tense	Number of Subject			
				Singular	Dual	Trial	Plural
I	emri, sit		Pres. Past Pres. Past	emrida emrilu namrida namrilu	emridariei emrilei	emridare (emrile)	bamri bamer  nabamri
I	bakeam, go		Pres. Past Pres. Past	bakeamuda bakeamulu	bakeamudariei bakeamulei	bakeauwidare bakeamule	bakeauda bakeauware (nabakeauda) (nabakeauware)
II	bamrida, send one's self		Pres. Past	bamrida bamrilu	bamridariei —	— —	bamreda —
III	ikedi, put	Dual Dual	Pres. Past Pres. Past	ikedi(da) ikedilu nakedida nakedilu	ikedidariei ikedilei nakedidariei nakedilei	ikedridare ikedele nakedridare nakedile	(ikedida) ikedrare nakedrida nakedrare
IV	emarik, let go, send  [For example in full, vide p. 72]	one obj. excl. more than one obj. excl. or one obj. incl. more than one obj. incl.	Pres. Past Pres. Past Pres. Past	emarida emariklu namarida namariklu demarida demariklu	emaridariei emarikle namaridariei namarikle demaridariei demarikle	emarkidare emarkle namarkidare namarkle demarkidare demarkle	emarida emarkare namarkeda namarkare demarida demarkare

8. DEMONSTRATIVE VERBS. The Demonstrative Verbs *dali*, one (person) stays there; *imi* and *dike*, one (person) stays here; and *ali*, one thing stays here or there, are thus conjugated:

*Dali*: Exclusive Person: Pres. tense sing. *dali*; dual, *darali*; trial, —; plural, *uridili*.

Past tense sing. *dawer*; dual, *daralei*; trial, *darale*; plural, *urder*.

Inclusive Person: Pres. tense sing. *nali*; dual, *dali*; trial, —; plural, *uridili*.

Past tense *nawer*; dual, *dalei*; trial, *dale*; plural, *urder*.

Imperative: to 1. *nawa*; to 2. *dawam*; to 3. *dawadariwam*; to plur. *uridwa*.

Continuous Imperative: to 1. *edwa*; to 2. *edwam*; to 3. *edidariwam*; to plur. *baido*.

Imperative for Exclusive Person (let him stay, etc.): for 1. *e wediwa*; for 2. *wi wediwam*; for 3. *wi wedidariwam*; for plur. *wi wabaidoa*.

*Imi*: Exclusive Person:

Pres. tense, singular, *imi*; dual, *nami*; trial, *namredi*; plur. *imredi*.

Past tense, singular, *imirider*; dual, *namirider*; trial, *namrider*; plur. *imreder*.



## Inclusive Person :

Pres. tense, singular, *nami* ; dual, *dimi* ; trial, *dimredi* ; plur. *namredi*.

Past tense, singular, *namirider* ; dual, *dimirider* ; trial, *dimreder* ; plur. *namreder*.

*Dike* : Exclusive. Pres. sing. *dike* ; dual, *darake* ; trial, *dikeredi*.

Inclusive. Pres. sing. *nake*.

*Ali* : Pres. sing. *ali* ; dual, *ali* ; trial, *ale* ; plur. *areder*.

With dual *nali*, etc.

*Irregular Verbs.* A very large number of verbs in Miriam appear to be irregular. The irregularities appear in the personal and adjective prefixes and in the tense suffixes. The chief changes are as follows :

*Personal prefixes.* The irregularities in the prefixed particles consist mostly in the eclipse of the *e* of *de* by another vowel, and the change of *na*, in certain cases to *nau* or *nao*, and of *ba* to *bau* or *bao*. The following are examples :

(a) *D* for *de* : *Damredi*, wonder ; *dismili* from *ismili*, cut ; *ditiri* from *itiri*, to send.

(b) *Do* for *de* : *Doakri*, to sail canoe.

(c) *Nau* for *na* : *Nautmeri* from *itmeri*, ask ; *naupe* from *ipe*, lay down.

(d) *Nao* from *na* : *Naoskili* from *iskili*, obstruct ; *naosmilu* from *ismida*, cut.

(e) *Bau* for *ba* : *Bautmer* from *itmer*, ask.

(f) *Bao* for *ba* : *Baospili*, boast, from *despili*, praise.

(g) A few verbs in *o* prefix *b* instead of *ba* ; *bogi* from *ogi*, climb up.

(h) *Daraui* for *dara* : *Daraudbari* from *didbari*, bind.

The adjective prefix usually follows the foregoing forms, as e.g. *autmer* from *itmer*, *aosper* from *despili*, but very many of these are so irregular as not to admit of classification. They will be given in the Vocabulary.

*Tense suffixes.* Many verbs are irregular in the application of the tense suffixes. The irregularity appears chiefly in the singular and plural numbers. The following are examples :

(j) Present *-i*, past *-lu* : as *ikedi* put, past *ikedilu* ; *batauredi*, throw, past *batauredilu* ; *dedkomedi*, fasten up, past *dedkomedilu*. In these *da* in the singular has probably been dropped.

(k) Present *-li*, past *-lu* : as *ispili* hide, past *ispilu* ; *deraueli*, go round, past *derauelu*.

(l) Present *-li*, past *-er* : as *amili* clothe, past *amer* ; *bataili*, grow, past *bataier* ; *depaupli*, bale, past *depauper*. These are probably due to the omission of *i* in the past, and assimilation of *r* and *l*.

(m) Present *-da* past *-klu* : verbs from stems in *k* drop *k* in the present : *emarik* send, pres. *emarida*, past *emariklu* ; *badmirik*, lose sight of, pres. *badmirida*, past *badmiriklu* ; *darborik*, miss, pres. *darborida*, past *darboriklu*.

(n) Present *-rti*, past *-lu* : *ekauererti*, climb up into, past *ekauerelu* ; *bakaerti*, be able to see, past *bakaelu* ; *dekaerti*, leave, past *dekaelu*.

(o) Present *-da*, past *-dal* : *daisumda*, stop, forbid, past *daisumdalu*.

(p) Present *da*, past *-er* : *depumeda*, store up, past *depumer*.

(q) A few verbs change the vowels in forming the past tense : *asoli*, hear, past *aserer* ; *epuli*, carry in hand, past *eper* ; *ituri*, stumble, past *itrer* ; *ezoli*, weep, past *ezuer*.

(r) In a few cases *-li* in the present becomes *-wer* in the past : *esali*, increase, past *esawer* ; *baili*, fast, past *baiwer* ; *ituli* spit, past *ituwer*.

(s) Some verbs change the consonants in the past : *didmiriki*, lose, past *digmeriklu* ; *badari* enter, past *balu*.

(t) In some verbs a vowel is omitted from the stem in some tense forms : *ni-tigur*, draw water ; pres. sing. *ni-tigri* ; dual *ni-taragurdariei* ; trial *tigridare* ; plural *tigurda*.

9. INDECLINABLE VERBS. There are many words in Miriam which are used as verbs and only as verbs, but have no variation for person, number, or time.

Examples: *nagri*, have; *atiem*, embark, go for a voyage; *geum*, fear; *mebgerib*, shine (of the moon only); *marau*, preach, exhort; *irmautur*, faint for want of food; *paret*, clear bush.

The oblique cases of nouns are often used as substitutes for verbs.

Examples: *nasge*, pity (lit. in sorrow); *dulam*, and *bodomalam*, pay, reward (lit. for an equivalent); *kogem*, fornicate; *korederye*, (be) in a hurry; *kurabem*, flavour; *mirem*, try, tempt; *wekuge*, (be) angry, in anger; *dorge*, work.

The suffixes of these nouns disappear in a negative sentence: *kaka nole wabi dukak* (or *bodomkak*) *ikwar*, I (do) not pay you, I (do) not give your wages.

Adjectives are used as verbs.

Examples: *laglag*, wish, want; *lakak*, (be) unwilling; *kutikuti*, dive head foremost; *mimim*, want to go.

There is no substantive verb in Miriam; any word may be used as a predicate.

Examples: *kaka au le*, I am an old man; *kaka nasge*, I am sorry.

10. DEFECTIVE VERBS. Some verbs are used only with a particular number of objects, a different number of objects requiring a different verb.

Examples: *abi*, one fell, *nabi*, two fell, *batueri*, many fell; *batauredi*, throw one, *natimeda*, throw two, *dikri*, throw many; *ipiti*, hit, strike one, *napiti*, strike two, *dersidare*, strike three, *derseda*, strike many; *eski*, spear one, past *ekos*, *naski*, spear two; *irmi*, spear many, past *erem*; *seker*, bore one hole, *dairili*, bore holes.

*Conjugation of Compound Verbs.* In conjugating compound verbs the prefixed word precedes the personal particles. The verb 'sleep' will serve as an example.

Inclus. Person: Pres. *kari* (or *mari*) *utedi-napitili*, I sleep or thou sleepest (lit. me or thee sleep strikes).

Dual, *meribi* (or *keribi*) *utede dapitili*; Trial, *utede-dapitilei*; Plural, *utede-dapiteda*.

Exclus. Pers.: Pres. Sing. *e ut-eideda*, he sleeps (lit. he lies sleeping); Dual, *ut-eididariei*; Trial, *eididare*; Plur. *ut-baid*.

Inclus. and Exclus. Pers.: Past. Sing. *ut-eidilu*; Dual, *ut-eidilei*; Trial, *ut-eididare*; Plur. inclus. *ut-nadeder*; Plur. exclus. *ut-baid*.

Imperative: Sing. *ut-eid*; Dual, *ut-eidelam*; Trial, *ut-eididare*; Plur. *ut-baid* or *ut-eid*.

Other miscellaneous examples are: *mos-ekaida*, spit, Dual *mos-naukeidariei*, Trial *mos-ekaidare*, Plur. *mos-ekaida*; *ner-ezi*, rest, sigh, Plur. *ner-bazi*; *geb-baugili*, warm one's self, Plur. *geb-baugare*.

Some compounds are insufficiently explained and present difficulties in literal translation. Examples are: *ma koreded emrida*, you run (*koreded*, quickly, *emrida*, stay); *e abi kodrom dikmerida*, he carries (it) on his shoulder (*kod*, back of neck, *dikmerida*, take up, pick up); *be tige datki uteb*, lighten (thou) the place with a torch; *be tigelam datkiam uteb*, light (ye two) the place with (two) torches; *be tighedare datkidare uteb*, light (ye three) the place with torches; *be tigiare datkiare*, light (ye) the place with torches (*be*, torch, *uteb*, place). In the three last examples there are double imperatives from *tige* (?) and *datki*, light up, illumine.



11. **ESSENTIAL PARTS OF THE VERB.** In the Miriam vocabulary the following Parts of the verb will be given when known.

1. Present tense: subject singular exclusive person: with (if Class III or IV) one object, and (in Class IV) with the singular object in the exclusive person.
2. The adjective stem.
3. Past tense: subject singular exclusive person: with (if Class III or IV) one object, with (if Class IV) one object exclusive person.
4. Present tense: subject dual exclusive person: with (if Class III or IV) dual object, with (if Class IV) dual object exclusive person.
5. Present tense: subject plural exclusive person: with (if Class IV) singular object inclusive person.

Reflexive and reciprocal verbs will be given in the singular present and past, and dual present.

Thus the examples given on p. 78 will appear in the Vocabulary thus:

*ogi*, climb (*augo*, *oger*, *ogiei*, *bogi*), in English (one climbs, climbing, one climbed, two climb, all climb).

*barukli*, go forth (*barukli*, *baruk*, *barkiei*, *barkeda*), (one goes forth, going forth, went forth, two go forth, all go forth).

*basmeri*, see one's self (*basmerer*), *basmiriei*, see one another (one sees himself, one saw himself, two see each other).

*ikeli*, make (*aker*, *ikerer*, *nakeriei*, *ikereda*), (one of them makes one, making, one made one, two make two, all make one).

*derseri*, prepare (*anser*, *derserer*, *darasiriei*, *derseda*), (one of them prepares one, preparing, one prepared one, two prepared two, all prepared one).

*irmili*, follow (*armir*, *irmirer*, *narmiliei*, *narmireda*), (one of them follows one of them, following, one of them followed one of them, two of them followed two of them, they follow one of us).

*detageri*, tell (*atager*, *detagerer*, *daratagriei*, *natagereda*), one of them tells one of them, telling, one of them told one of them, two of them tell two of them, they tell one of us.

When the above forms have not been recorded, others will be given from which they may be inferred. Cf. Miriam Vocabulary, Introduction.

## 11. Adverbs.

1. **FORM AND DERIVATION.** Many Adverbs, Demonstratives, and Nouns in oblique cases are used as Adverbs. There is no special form.

2. **DEMONSTRATIVE ADVERBS.** The simple demonstrative particles have been illustrated. They enter very generally into the composition of adverbs of time and place.

3. **INTERROGATIVES.** The word *nako* at the beginning of a sentence makes it interrogative. *Nako abele lu?* what (is) this thing?

An interrogative addressed to a person is *ao* following the name, or, if the person is unseen, *me*.

Examples: *Ma Pasi ao?* are you Pasi? when speaking to him, but if he is not seen, *ma Pasi me?* is it you Pasi?

*Interrogatives of Time.* These are formed by prefixing the particle *na* to various nouns naming a time.

Example: *Nagerger?* what day? *Na tonar?* what season?

How long? is asked by *Naket*, how many? prefixed to the name of the time.

Example: *Naket gerger ma emri?* how many days do you stay?

*Interrogatives of Place.* The general interrogative of place is *Nade?* where? or *na* is prefixed to the noun *ged*, a place. The latter may be declined *nagedim*, to where? whither?; *nagedge?* at where? where?; *nagelam?* (for *nagedlam*), from where? whence?

Examples: *E nade?* where is he? *mara aba nade?* where (is) your father? *mara boai nade?* where are your people? *ma nagedim bakeam?* where are you going? *waba nagelam?* where (do) you (come) from?

*Interrogatives of Manner and Cause.* How? why? is expressed by prefixing *na* to the noun *lu*, thing, in its various cases when the answer expected is the *au nei* (see Pronouns, Interrogative), or by prefixing *na* to the *au nei* when the *kebi nei* is required.

Examples: *Nalugem ma kari nautmeri?* why do you ask me? *nalugelam wa nole arokak abele debe turum?* why do you not eat this good fruit?

*Interrogatives of Quantity, Number, and Dimension.* The interrogative of number is *Naket?* how many? *Naket lu?* how many things? how much? *Naket epei?* how many baskets?

How high? how long? or how broad? is expressed by *na periperi?* how heavy? by *na beber?*

4. ADVERBS OF TIME. Simple adverbs of time are made by prefixing the particles *i*, *pe*, and *ge* to the word *noka*; *inoka*, now, soon; *penoka*, then, just now, soon; *genoka*, then, later or sooner, the tense being fixed by the verb.

Examples: *Kaka inoka detar*, I am writing; *kaka penoka detali*, I (shall) then write (i.e. at some future time); *kaka penoka detarer*, I then wrote (past); *kaka genoka detali*, *kaka genoka detarer*, I then write, I then wrote (of more distant time).

*Irdi*, 'now,' is also used with the prefixed particles, as *irdi*, *peirdi*, *geirdi*. These appear to be verbs formed from *i* by the causative suffix *edi*. I have the examples: *ma irdi moderge*, lay it on the mat; with a past tense: *geirdirider abgerger*, laid it yesterday.

The adverb *ko*, 'again,' is similarly used with *i*, *pe* and *ge*, as *iako*, *peko*, and *geko*. *E peko dasmerer nerute gerger*, he saw the other day.

Other words used as adverbs of time are nouns, very often found with the locative case suffix *-ge* for point of time, and *-em* for duration of time, and with the negative *kak*.

Examples: *kige*, in the night; *banege*, at dawn; *kebi gerger*, early; *idimge*, in the morning; *gergerge*, in the daytime; *gerger ise maike kikem*, (sun appears near night) late in day; *kikem*, evening, towards night; *iwaokaer*, next day; *niaiem*, for a long time; *niaiemniaiem*, for ever; *niaikarem*, for ever, for very long time; *emeret*, formerly; *emerellam*, from formerly, for a long time; *kekiam*, first; *keubu*, last; *dudum*, soon; *nerkak*, continuously (lit. without breathing).

Some phrases are equivalent to adverbs of time. *Abele gerger*, to-day, this day, that day; *iwaokaer*, *abele gerger*, to-morrow; *kige watokaer nerute*, day after to-morrow; *gau-watokaer*, second day after to-morrow; *nerute gerger*, another day; *ab gerger*, yesterday; *getidirder nerute ki*, day before yesterday; *kige tididewer*, second day before yesterday; *gaire gerger*, every day, always; *gaire ki*, every night; *ab kige*, last night; *kebi gerger*, early in the day.



'Before' the doing of an action is translated by the negative. *Ua nole amos kak*, before you ask, lit. you have not asked.

The introduced word '*sabat*' (i.e. sabbath) is now used for 'week,' i.e. the period of seven days. *Neis sabat*, two weeks ago.

5. ADVERBS OF PLACE. Simple adverbs of place are formed from the syllable *ke* by prefixing the demonstrative particles *i* and *pe*, or the particles *ma* and *iti*. Thus: *ike*, here; *peike*, here or there; *geke*, there; *maike*, near, close by; *itike*, a long way off. *Ma* is probably the same as the pronoun *ma*, thou. The *ke* is probably a variant of the locative particle *ge*. The forms with *noka* and *ko* are also used of place.

There are in Miriam a large number of verbs which indicate position, and are used where other languages have an adverb.

Examples: *imi*, *nami*, stop here; *nali*, be here; *dali*, be there; *dike*, be there, etc. These are fully illustrated in the section on Verbs, Demonstrative.

The noun *ged*, place, or any noun of similar meaning, often with the locative *ge*, commonly expresses position.

Examples: *Abele gedge*, here, there; *tauerge*, on the shore; *sepge*, on the ground; *gaire ged*, everywhere; *murizge*, afar, at a distance; *tumge*, above, on top; *lokodge*, under, at bottom, etc.

Other examples are: *maiged*, next place; *sager pek*, on the other side, beyond; *abele pek*, on this side; *nog*, outside.

6. ADVERBS OF DIRECTION. There is no adverb of direction in Miriam which corresponds to *kid* in Mabuiag. Motion towards the speaker is indicated by the verbal prefix *ta*, as in *tabakeam*, come, from *bakeam*, go.

The verbal prefixes of person also imply direction: *nasmer*, seeing directed towards one of us; *dasmer*, seeing directed to another.

The equivalent of the Mabuiag *dogam* is *pek* or *apek*, side. This is used with the names of winds to indicate the points of the compass, as e.g. *koki*, north-west wind; *koki pek*, the north-west (direction); *koki pekem*, to the north-west; *koki peklam* or *kokilam*, from the north-west.

Another adverb of direction is *kepu*, in various directions.

7. ADVERBS OF MANNER. Adverbs of manner are usually in adjective form.

Example: *E mermer detager*, he grumbling said.

*Restriction and Emphasis.* The word *no* (the root of *no-le*, not) is used in a restrictive sense, equivalent to 'only,' 'just.'

Examples: *E no gem*, he is only body, i.e. he is naked; *e no dasmer*, he just sees and no more.

The adjective *au* is used for 'very.' *Auau*, very big; *ma au weserweser le*, you (are) a very greedy man; *abara gem au asiassi*, his body (was) very sore.

The expression *au kale* means more than, more beyond; *au kase*, 'exceedingly great.'

Other adverbs of a similar character are: *elele*, strongly; *mamoro*, carefully; *abkoreb*, suitably; *mokakalam*, likewise; *sagim*, vainly, in vain; *ageakar*, truly; *kemerkermer*, entirely.

8. AFFIRMATIVE AND NEGATIVE. The affirmative exclamation is *wao*! yes! and the negative *nolea*! or *nole*! no! Stronger affirmatives are *eko*! and *peko*! yes indeed! that is so!

9. ADVERBS OF CAUSE. Expressions such as 'for my sake' are translated by the noun *kes* with the possessive case of the pronoun, *kara kes*, *mara kes*, etc., for me, for thee, etc.

The meaning of *kes* is 'property,' especially the sum total of anyone's property.

*Pasira kes*, everything belonging to Pasi. Hence *abara kesem*, the (person) for his *kes*, translates the English word 'heir.'

The noun suffix *lam* indicates the cause, as *wabielam*, through you; *abelelam* through that.

## 12. Connective Words.

1. PREPOSITIONS. There are in the Miriam language no Prepositions. The relations between nouns which are shown by the English Prepositions are indicated by the noun suffixes or by compounds.

*Simple Postpositions.* These have been fully dealt with in the sections on Nouns and Pronouns. As representing the English Prepositions they may be recapitulated here.

Of: *-ra* (with common and proper nouns and pronouns).

To, towards, for: *-em* (with common nouns); *-im* (with proper nouns and pronouns).

From, through, because of: *lam* (with common and proper nouns); *ielam* (with pronouns).

At, in: *-ge* (with common nouns); *-doge* (with proper nouns and pronouns).

By, along with: *-kem* (with common nouns); *pkem* (with proper nouns); *-tkem* (with pronouns).

By means of, with: *-u* (with common nouns); *-de* (with animals and proper nouns).

*Compounds.* These are all Locative Nouns. Those found in use are: *mui*, inside; *adi*, outside; *pek*, side; *deg*, edge; *mop*, end; *tum*, upper part, top; *kotor*, sky, top; *mud*, shelter, underside; *lokod*, bottom, underside; *giz*, foundation, root, bottom; *op*, face, front; *sor*, back; *eipu*, middle; *kem*, company. These take the suffixes *-ge*, *-em*, or *-lam*, when rest, motion to, or motion from is intended.

When used with the pronouns, *op* and *sor* require the possessive: *kara opem*, before me, to my face; *kara sorge*, at my back, behind or after me.

The other words take the objective case of the pronoun: *kari tumge*, on me; *wabi eipu*, in the middle of you.

*Mui* precedes its noun or pronoun, all the other words follow: *muige wabi*, in you; *muige meta*, in the house; *meta tumge*, on top of the house; *kari tumge*, on me; *kari kemem*, along with me, for my company; *ome mudge*, under, in the shade of the *ome* tree.

2. CONJUNCTIONS. The copulative conjunction with nouns is *pako*, 'and,' or 'also.' Sentences and verbs are connected by *a*, 'and,' 'and then.'

Examples: *Malu pako nerute le abara nei Sigar*, Malu and another man his name Sigar; *wiko takomelei meta, lunab erapei, balei a Malui tetrumelei*, they two again returned to the house, broke a hole, entered, and again watched Malu.

Other coordinating conjunctions are: *ga*, *gako*, then.

The suffix *ei* added to a proper noun has the force of a conjunction: *keriba Pasiei Mamusiei nabakeanuwidare Dauarem*, we (including Pasi and Mamus) went to Dauar.



### 13. Exclamations.

There are few words which appear only as exclamations, most words so used being vocative nouns or imperative verbs.

1. SIMPLE FORMS. *Wao!* yes! *eko!* yes! *nole!* or *nolea!* no! *waiai!* oh! (of admiration); *wau!* alas! The interrogative word *nako!* is also used as an exclamation, What!

2. SALUTATIONS. The greeting when two persons or parties meet is *maiem!* said by both sides. Persons passed call out to those passing or leaving *bakeam!* (Sing.), *bakeamulam!* (Dual), *bakeauwidare!* (Trial), or *bakeaware!* (Plural), according to the number passing. These are the imperatives of the verb 'to go.' Similarly the imperatives of the verb 'to stay,' *nawa!* (Sing.), *dawam!* (Dual), *dawadariwam!* (Trial), *uridwa!* (Plural) are said by those passing or leaving to those who remain. These may be translated 'You stop while I go!'

3. VOCATIVE NOUNS. These have been given already in the section on Nouns, p. 61.

4. IMPERATIVES. A few words are only found in an imperative form. Such are: *mase!* go on! proceed! (literally 'suppose you,' vide p. 73); *warem!* wait a bit! hold on! stay! *mena!* stop! wait! *sina!* leave off! enough! *eseamuda!* it (is) done! there's no more!

### 14. Numerals.

1. NUMERALS. There are only two numerals: *netat*, one, and *neis*, two. Others were formed by compounding these. *Neis-netat*, three; *neis-neis*, four; *neis-neis-netat*, five; *neis-neis-neis*, six.

English numerals have been introduced and are generally understood. These are written *wan*, *tu*, *thri*, *foa*, *faif*, *siks*, *sefen*, *eit*, *nain*, *ten*, *elefen*, *tuelf*, —, *foatin*, *fifitin*, —, —, *aitin*, *tuenti*, *thirti*, *foati*, *fifeti*, *sikesti*, *sefente*, —, *nainte*, *handed*, *thausan*. There are no ordinal numbers.

Multiplications are made in the Gospels by the words *kerker*, or *gaber*, times: *Naket kerker?* how many times? *sefen kerker*, *sefen gaber*, seven times. I have no verification of these.

In the Gospels also is found the expression *neisiem*, lit. to-two, for the multiplicative 'twice.' This was also in the earlier translations and is an obvious imitation of the Lifu *alue*, twice (*a* causative prefix and *lue*, two), the Miriam *-em* being regarded as a causative.

2. COUNTING. Numbers are remembered by reference to the parts of the body, as in the Western Islands.

Mamus counted as follows, beginning on left hand: 1. *kebi ke*, little finger; 2. *kebi ke neis*, (little finger two) ring-finger; 3. *eip ke*, middle finger; 4. *baur ke*, (spear finger) index; 5. *au ke*, (big finger) thumb; 6. *kebi kokne*, (little bone joint) wrist; 7. *kebi-kokne sor*, (little bone joint back) back of wrist; 8. *au kokne*, (big bone joint) inner part of elbow; 9. *au kokne sor*, (big bone joint back) elbow; 10. *tugar*, shoulder; 11. *kenani*, armpit; 12. *gilid*, pit above clavicle; 13. *nano*, left nipple; 14. *kopor*, navel; 15. *nerkep*, top of chest; 16. *op nerkep*, front of throat; 17. *nerut nano*, other nipple; 18. *nerut gilid*; 19. *nerut tugar*; 20. *nerut kenani*; 21. *nerut au kokne*; 22. *nerut au kokne sor*; 23. *kebi kokne*; 24. *kebi kokne sor*; 25. *au ke*; 26. *baur ke*;

27. *eip ke*; 28. *kebi ke*; 29. *kebi ke nerute*, little finger another. In these there are slight variations, in 10 and 11, *tugar* comes before *kenani*, and so also in 19 and 20, where we should expect *kenani* to be counted first. Similarly in 8, *au* and 6, *kebi kokne*, these are named before the back, *sor*, in 9 and 7 and also in 21, 22 and 23, 24.

Jimmy Rice counted differently: 1. *kebi ke*; 2. *kebi eipke*; 3. *eip ke*; 4. *baur ke*; 5. *au ke*; 6. *kebi kokne*; 7. *au kokne*; 8. *kenani*; 9. *tugar*; 10. *gilid*; 11. *nerkep*; 12. *nano*; 13. *kopor*; then passing to right nipple and so on in reverse order, making a total of twenty-five.

It appears probable that the method varies with different individuals.

Jukes<sup>1</sup> and Rev. S. Macfarlane<sup>2</sup> both refer to a method of counting by means of bundles of sticks, which we have confirmed.

### 15. Syntax.

The following are the chief syntactical rules:

1. The subject precedes the verb, as: *le azrik*, the man goes back; *e ogi*, he climbs; *kaka bakeam*, I go.

2. The object follows the subject and precedes the verb: *le lar iski*, man fish spears; *e abi dasmer*, he him saw; *kaka u erapeida*, I coconut break.

3. Oblique cases of nouns usually precede but may follow the verb: *e lar iski bauru*, he fish spears with a spear; *Kaige tabakeam ukem*, Kaige came with a coconut; *e metage emri*, he in the house sits; *kaka wali gurem akmeilu*, I a cloth in the sea dipped.

4. Adjectives, or nouns used attributively, and possessives precede the word qualified: *debe gem wali*, good body-cloth (shirt); *kara werem*, my child.

5. Adjectives or other words used predicatively follow the subject: *lar debele*, fish (is) good; *kaka nasge*, I (am) in sorrow.

6. In a negative sentence the word *nole* immediately follows the subject and precedes the object: *e nole abi atri kak*, he does not send him.

7. Adverbs precede the verb and the object: *e ko dasmer*, he again saw; *Iriemuris emetu abi ereg*, Iriemuris already (had) eaten him.

<sup>1</sup> *Voyage of the Fly*, II. p. 302.

<sup>2</sup> Rev. S. Macfarlane, MS. quoted in *Study of the Languages of Torres Straits*, I. p. 547.



## A VOCABULARY OF THE LANGUAGE OF MABUIAG.

### Introduction.

A considerable number of words used by the Western Islanders of the Straits was given in the former "Study of the Languages<sup>1</sup>." As these were collected by various persons in different islands, there appeared some discrepancies both in meanings and orthography which were unavoidable. The verbs were almost all derived from MacGillivray or the imperfect Saibai Gospel<sup>2</sup>, and owing to a deficient knowledge of the Grammar could not always be given in the simplest form.

The present Vocabulary is the result of an entire revision made with my Mabuiag informants in 1898, and a partial one with my informants from Tutu and Muralag. The list obtained at Saibai was sufficient to establish the position of that dialect with reference to the Mabuiag. Hence the words now given are in their Mabuiag form, and words are only entered from the other dialects when they differ in meaning from the Mabuiag, or were not found in the Mabuiag list.

Many new words relating to their several departments are due to my colleagues. Dr Haddon is responsible for the verification and identification of the animal and plant names, and for a very large number of words relating to the Technology, Sociology, Magic and Religion. To Dr Rivers are due the Colour and Kinship names; and to Dr Seligmann the words relating to Taste and Smell as well as some words in the Sociology. The verbs, adjectives, and pronouns are mainly the result of my own enquiries.

In the present Vocabulary derived words are arranged alphabetically after their components. It is hoped that this will facilitate reference, as the variety and construction of compound words is a most interesting feature of the language. Words in square brackets, [ ], are conjectural, the meanings being inferred from compounds and not directly obtained from natives. The Jargon English is sometimes given in inverted commas. Words from Miriam, the adjacent coast of New Guinea, and C. York Peninsula are added when they resemble the Mabuiag.

### LIST OF ABBREVIATIONS.

<i>demons.</i> , demonstrative.	<i>e.g.</i> , for example.	<i>Ku.</i> , Kunini, E. of Binature B., New Guinea.
<i>a.</i> , adjective.	<i>q.v.</i> , which see.	<i>D.</i> , Dabu,
<i>n.</i> , noun.	<i>cf.</i> , compare.	<i>K.</i> , Kiwai, } New Guinea.
<i>pron.</i> , pronoun.	<i>=</i> , equivalent to, same as.	<i>Ma.</i> , Mawata, }
<i>v.</i> , verb.	<i>Mb.</i> Mabuiag dialect.	<i>G.</i> , Gudang, C. York.
<i>pref.</i> , prefix.	<i>M.</i> , Muralag dialect.	<i>O.</i> , Otati, C. Grenville.
<i>suff.</i> , suffix.	<i>T.</i> , Tutu dialect.	<i>Y.</i> , Yaraikana, C. York.
<i>part.</i> , particle.	<i>Mg.</i> , Masig Island.	<i>N.</i> , Ngerrikudi, C. York.
<i>ad.</i> , adverb.	<i>S.</i> , Saibai dialect.	<i>K.Y.</i> , Koko-Yimidar, C. York.
<i>conj.</i> , conjunction.	<i>Mir.</i> , Miriam.	<i>Gr. p.</i> , Mabuiag Grammar, page.
<i>num.</i> , numeral.	<i>B.</i> , Bugi, Mai Kasa, New Guinea.	<i>G.</i> , found only in the Gospel Translation.
<i>pl.</i> , plural.		

The Roman Numerals refer to the Volumes of these Reports in which further information is given.

<sup>1</sup> *Proc. Roy. Irish Academy*, 3rd Ser. iv. 1897, p. 119.

<sup>2</sup> Cf. notice of these in the Section on Literature of the Western Islanders.

a, conj. and. Mir. B. K. a, K. Ma. e.

aai, n. family, Pl. *aal*. Cf. *ai*.

aaika-kosimi, v. get a family, have children.

abai, v. cover, as with mat when sleeping.

abal, n. pandanus.

abal-dan, n. kernel of pandanus fruit.

abi,

abi-tidi, v. wither.

ada, n. the outside; a. outside, ad. out. Mir. *ade*.

ada-dogam, n. the outside.

adai, v. come out, put out, go out; be born.

adaka-adai, v. go out, come out.

adaka-leudai, v. pour out.

adaka-leudi, v. flow out.

adaka-kadaman, v. flay, peel.

adaka-mai, v. take away.

adaka-mizi, v. go out, go away, depart.

adaka-pagai, v. come out of, as from a boat, emerge.

adaka-paidai, v. hang out.

adaka-palai, v. release.

adaka-pardai, v. draw out.

adaka-patai, v. break away.

adaka-pa-tami, v. hew down.

adaka-pudai, v. pull out, as nail; pull off, take off.

adaka-pugai, v. pour out, reject.

adaka-puidai, v. pluck out, as eye, gouge out.

adaka-satil, n. rails supporting the pole of canoe.

adaka-tai, v. throw away.

adaka-tamai, v. get out, escape, come away, emerge.

adaka-tami, v. go aside.

adaka-uzari, v. go out.

adaka-wai, v. send away, disperse.

adaka-wiai, v. put away.

adaka-widai, v. cut off.

adal, ad. out.

adal-siai, v. stay outside.

adal-tai, v. = *adaka-tai*.

adal-tiai, v. cast out, reject.

ada-mabaeg, n. stranger.

ada-nitui, v. put down.

ada-pamai, v. take from top.

ada-poidai, v. hang out.

ada-pudai, v. exalt, surpass.

ada-pudi, v. fall away, exceed.

ada-pugai, v. despise.

ada-siai, v. stay outside.

ada-sizari, v. come out of.

ada-tai, v. = *adaka-tai*.

ada-tiai, v. cast out, reject.

adazi, a. strange, foreign.

adazi-lal, n. a wig.

adazi-mai, v. take from outside.

adazi-san, v. shoe.

adia-turai, v. complain, murmur.

dan-adai, v. give birth to, be born.

doia-adai, v. recover from sickness.

ia-ada-mai, v. wail loudly.

kasi-adai, beget a child.

kirer-adai, v. dance.

kuki-ada, n. the south-west.

malgui-adai, v. sprout, grow up.

moigui-adai, v. put out leaves, grow.

mosal-adai, v. spit at.

ngur-adai, v. project, stick out.

pa-adai, v. appear.

pusakar-adai, M. v. fill up.

adabad, adabu, n. salt water. D. *adabour*.

adi (ad), n. legend; an honorific title, "good name like Mr." Cf. Mir. *ad*. also V. 18, 67, 80, 367.

adi-umai, v. relate a legend.

adi, v. put out.

mosal-adi, v. spit.

ae, exclam. in answer to a call.

aga, n. an axe.

age, T. n. an Australian. Pl. *Agel*.

agu, n. back of a turtle; a platform on which turtle shells were preserved, V. 330.

ai, suff. (Gr. p. 26).

ai, n. grandparent; ancestor. Cf. *aai*.

ai, n. food. Pl. *aidai*.

ai-baud, n. the season when food is ripe; the dry season; harvest.

aigi, a. empty of food.

aigi-tai, v. finish, spend, bring to an end.

aiingu-tamul, n. the compartments on a canoe in which the food of the crew is kept.

ai-purutai, v. eat.

aigul, n. a feast after the skull-giving ceremony, V. 257.

aibō, n. a plant, 'Jussiaea suffruticosa.'

aidai, v. have, possess.

aidu, n. = *ai*.

aie, v. Imperative only. Come! Pl. *aiewai*, come ye!

aimai, v. make, do.

apo-aimai, v. spread, as cloth.

irad-aimai, v. shade, make shade.

kuik-aimai, v. begin.

kwaimai (or koimai) -aimai, v. make a shoulder scar.

niula-aimai, v. entangle, catch.

tubud-aimai, v. tame.

wara-kid aimai, v. go wrong, do wrong way, err.

aingalzinga, n. cesophagus.

aka, n. grandmother, V. 136.

aka, n. fear.

akai, v. ward off, flinch.

aka-mi, exclam. oh! don't!

aka-nidai, v. fear.

akan-mizi, v. fear. (With obj. in ablative: *Ngai ninungu akan-meka*, I fear you.)

aka-palai, v. cause fear, frighten.

aka-pali, v. be afraid.

aka-ulet, n. a watch-tower. (G.)



**akul**, n. a clam shell (*Cyraena*); the shell is used as a spoon or knife, and in divination with lice, V. 19.  
**akur**, n. the intestines. Pl. *akurar*.  
**akurau-kuik**, n. the rectum of turtle.  
**gabu akurar**, n. colon of dugong.  
**gar akurar**, n. the jejunum of turtle.  
**lalal akural**, n. small intestine of dugong.  
**pugai akurar**, n. the rectum of dugong.  
**wai akurar**, n. large intestine of dugong.  
**al**, T. = *ar*.  
**ala**, n. [hip].  
**alau-rid**, n. the pelvis.  
**alai**, n. husband.  
**algadi**, n. barb of javelin. Cf. *tun*.  
**alidan**, n. a shell worn on the groin when fighting.  
**alup**, n. the melon or baler shell (*Melo diadema*).  
**ama**, n. mother. Vocative only, V. 134 (Gr. p. 21).  
**amadan**, ad. near, soon.  
**amai**, v. crawl.  
**amal**, n. the native oven, earth oven. In Jargon English "copper-maori."  
**amal**, n. a cumulus cloud.  
**amo**, n. mangrove; the bark *amo poa* is burnt to cook parama.  
**amu (am)**, n. a rope used with the *wap*, consists of the plaited stem of *ruku*.  
**an**, suff. (Gr. p. 19).  
**ana-gud**, n. the custodian of the *gud*, V. 253.  
**angai**, v. hold, catch, carry.  
**getal-angai**, v. spoil, soil, make dirty.  
**getan-angai**, v. persecute.  
**ikai-angai**, v. rejoice.  
**kid-angai**, v. carry forth.  
**koi mai-angai**, v. mourn.  
**mai-angai**, v. make mourn.  
**pingid-angai**, v. catch in a net (G.).  
**ras angai**, v. to rise, of storm.  
**wakai kiki-angai**, v. abstain from food, fast.  
**angi**, v. put on, as clothes, wear.  
**aona**, M. n. sting-ray.  
**apa (ap, apo)**, n. ground, earth, soil, garden, bottom. Pl. *apal*.  
**apa-dogam**, n. the underside, bottom.  
**apa-ga**, n. the mason wasp.  
**apa-gabu**, n. a season (about Christmas time).  
**apal**, a. bottom.  
**apal-walbai**, v. make trench.  
**apa-palai**, v. shake off dirt.  
**apa-pudai**, v. spread out.  
**apa-pudi**, v. stoop down.  
**apa-puidai**, v. = *apia-puidai*.  
**ap-asi**, v. be humble.  
**apa-sik**, n. a bed.  
**apa-tai**, v. sit on ground.  
**apa-tanuri**, v. sit down.  
**apa-tari**, v. reach bottom of hill.  
**apa-tiai**, v. sit down.

**apau-pui**, n. post.  
**apia-lul**, v. go aslant, of smoke.  
**apia-puidai**, v. sit down.  
**apia-unai**, v. lie on ground, sit.  
**apia-utai**, v. lay on ground.  
**apo-aimai**, v. spread, as cloth.  
**apo-budai**, v. spread.  
**apad**, n. the sawfish (*Pristis*).  
**aporega**, n. the "native companion," the large grey crane of Australia.  
**apu**, n. mother, V. 134. Mir. *apu*.  
**ar**, n. dawn, daybreak.  
**ar-kulka**, n. the redness of dawn.  
**ar-kulkad-gamul**, a. orange-coloured, II. 61.  
**ar-kulkaka**, n. towards dawn.  
**arkulkia**, n. early, at dawn, during the dawn.  
**ar-min-mizi**, v. becomes really dawn.  
**arpu**, n. in the morning twilight, in the faint light before dawn.  
**ar-xilami**, v. the dawn is breaking.  
**arai**, S. = *ari*.  
**arai**, v. put in, or lay in a vessel. *Wapi kawa arar ngau boipu!* put the fish here in my basket.  
**gud-arai**, v. betray.  
**pa-arai**, v. dash against.  
**ararapa**, M. n. a bat.  
**ari**, n. a louse.  
**ari**, v. go in.  
**bup-ari**, v. escape.  
**gud-ari**, v. discuss, consult.  
**paru-ari**, v. be ahead, of wind.  
**ari**, n. a cockatoo.  
**ari**,  
**ari-mai**, v. take by force (G.).  
**ari-mau-mai**, v. suffer violence (G.).  
**ari**, n. rain.  
**ari-pudai**, v. rain, fall (of rain).  
**ari-puilalg**, n. rain-maker, sorcerer producing rain.  
**ariu-widai**, v. fall of rain (G.).  
**ariga**, n. fishing line. Mir. *ariag*. Ma. *ariaga*.  
**arigal-kupmani**, S. n. twisted string.  
**arimai-mani**, v. suffer violence (G.).  
**arkat**, n. a hole (in wall, roof, etc.).  
**arkat-palai**, v. make a hole.  
**aruai**, n. a whale boat.  
**asar**, n. a sneeze. D. *achi*.  
**asi**, v. go with, go after, become like.  
**ap-asi**, v. be low, humble.  
**balbalgi-asi**, v. become straight.  
**gamu-asi**, v. become, especially with colour names, as e.g. *paramad gamu-asi*, become red, become like *parama*. Cf. *gamul* (Gr. p. 28).  
**gamu-dirog-asi**, M. v. be lazy.  
**gamu-diu-asi**, v. be pleased.  
**iagi-asi**, v. be quiet.  
**kaman-asi**, v. be scorched.

- kapuaka-asi, v. believe.  
 kapu-wakai-asi, v. trust.  
 karar-asi, v. be pliant, obey, be subject to.  
 kauba-asi, v. be tired, toil.  
 kaubad-wakai-asi, v. doubt.  
 kidowak-asi, v. "all same sick."  
 kikiri-asi, v. be sore about, quarrel.  
 kunakan(anga)-asi, v. become strong.  
 magau-ruaig-asi, v. perspire, be bathed with sweat.  
 mapu-asi, v. be heavy.  
 marasaragia-asi, v. be scattered.  
 mina-asi, v. finish.  
 modobingu-ubigi-asi, v. forgive, not require an equivalent, let off (payment).  
 mu-asi, S. v. finish.  
 ngata-asi, v. be clean.  
 ngulaig-asi, v. be able, know how.  
 ngurum-asi, v. be angry, indignant.  
 palel-asi, v. wither.  
 paupa-asi, v. decline, of day, go down of sun.  
 rimagi-asi, v. vanish.  
 tadumai-asi, v. lose, be lost.  
 toi-asi, v. purge (G).  
 ubigi-asi, v. dislike.  
 um-asi, v. wither, become dead.  
 wakai-asi, v. pity.  
 wakai-kikiri-angai, v. abstain from food, fast.  
 wara ngada-asi, v. differ, become different, take another appearance.  
 wati-wakai-asi, v. repent, be sorry for.  
 ata, n. the (plastron) of a turtle.  
 atad, a. broad and flat (like *ata*).  
 atel, n. grandfather, V. 135.  
 ati, n. the octopus. Cf. Mir. *ati*.  
 au, suff. (Gr. p. 19).  
 au, ad. interrogative.  
 auban, n. a plant (*Tabernaemontana*, "bitter bark").  
 aubau, n. a plant with pungent fruit (*Morinda* sp.).  
 "When *kaikai*, he fight."  
 aub(u), n. a small hawk.  
 augad, n. a totem. Cf. V. 2, 152.  
 augad-tamai, n. a pattern.  
 augau-kuik,  
 sabi-augau-kuik, n. cloaca.  
 auwa, n. a mat.  
 awade, n. mother's brother; sister's child. In Vocative only. Cf. *wadwam*.  
 awai, n. the pelican. Pl. *awaial*.  
 awar, n. a claw, finger-nail; legs of a crab.  
 awarau kib, n. the white crescent at base of finger nail.  
 asa, n. uneaten food.  
 azamai, v. leave remnants.  
 azir, n. shame. Cf. Mir. *sirip*, Ma. *siripo*.  
 azirai, v. be ashamed.  
 aziran mixi, v. become ashamed.  
 azir-pagai, v. hang down head in shame.  
 ba, ad. indicating incomplete action.  
 ba, M. (?= *bai*, grass).  
 ba-gamuli, M. a. pale green, II. 62.  
 baba, n. father! Vocative only. Cf. Mir. K. D. *baba*, Ku. *babe*.  
 baba, n. the long feathers of a bird's wing and tail.  
 babab, ad. completed, entirely, everywhere.  
 babat, n. a man's sister; a woman's brother. Mir. *berbet*.  
 babat puidai bera pui, n. inner rafters in roof.  
 bad,  
 balbad [?edge].  
 korbad, kurubad, n. a corner, the corner point.  
 bada,  
 badagi, a. some.  
 badaginga, a. whole, entire.  
 korkak bad, v. sigh, be sorry.  
 bada, n. sore, ulcer.  
 badal, a. sore, thick.  
 badai = *bodai*, q.v.  
 badar, the toad-fish.  
 badi, n. the full moon, said to be *kaiza-ipilaig*, i.e. a big one married.  
 badra, n. a dance, V. 55.  
 bag (baga), n. the lower jaw, cheek. Mir. *bag*.  
 бага-минаr, n. a cicatrix on the cheek.  
 bag-iapi, v. threaten.  
 bag-iata, n. hair on the face.  
 bag-tai, v. threaten.  
 bag-tiai, v. threaten.  
 bagai,  
 bagain-ldai, v. swear.  
 bagai, n. flower spike of coco-nut palm.  
 bagamulei, M. a. pale green, II. 62.  
 bagai, n. a cloud (hill-shaped) denoting fine weather.  
 bagai-mad, n. the throat-muscles (of turtle).  
 bager, n. a long spear.  
 bagewad, n. dead leaves during *kuki*.  
 bagewad-gamul, a. dull yellow, II. 61.  
 bagur, n. pus. Mir. *begur*, ulcer.  
 bai, n. coco-palm leaf. Pl. *bailai*.  
 bai, n. grass.  
 baib = *bai-ib*, *boi-ib*.  
 baidam, n. a shark (various species); a constellation.  
 Cf. B. Ku. D. *baidam*, Mir. *bezam*.  
 baidamai ipilnga, n. pattern on a mat.  
 baleg tim, n. a fish, V. 343.  
 bailib, n. the eyebrows; a rain-cloud, V. 360; a head-dress of cassowary feathers, V. 372.  
 zar bai-lb, n. a fighting charm worn on the face.  
 baiumek, n. the Tutu equivalent of *luwai*.  
 baingan, n. an orchid with yellow skin.  
 bait, n. the cuscus. Mir. *barit*, Ma. *padi*.  
 baiu, n. a water spout, a decorated post used in the turtle ceremony, V. 334, 360.  
 baiwain, n. a stick employed in a game, a kind of hockey (*kokan*).



bal, ad. across.

balbad-pudi, v. stretch the neck to see.

balbaigi, S. = *balbaigi*.

balbaigi-asiri, M. v. have a fair wind, in sailing.

balbaigi-palai, S. v. straighten.

balbal, a. crooked, bent. Mir. *barbar*.

balbalgi, a. straight; steady, of wind.

balbalgi-asul, v. become straight.

balbalgi-palai, v. straighten.

balbalgi-tidai, v. straighten.

balbalgi-za, n. place or thing opposite.

balbal-palai, v. bend.

balbal-tidai, v. bend.

bal-lai-pui, n. beam in wall or roof of house.

balkid, ad. crossways, across, slanting.

bal-nagi, v. turn and look.

bal-ruami, v. enter a village.

bal-tai, v. turn aside, cross over.

bal-tari, v. stop, prevent.

bal-urimai, v. throw down.

gud-bal-pamai, v. block up door.

muk-bal-tai, v. float.

paru-bal-matamai, v. strike across face.

uru-bal-pudai, v. stretch out, as string.

balbol, n. a woman's basket.

bameg, n. a tree; used for making petticoats.

bamegad-gamul, a. yellow, II. 61.

bami,

baminu-mai, v. break.

bangal, n. another day; ad. in future.

banitai, v. break, as string; probably = *bal-nitai*.

bar,

barpudai, v. buy, sell.

baradar, n. earth, soil, ground, brown sand.

baradarad-gamul, a. pale green, II. 61.

sagulau baradar, n. open space, street; market-place.

barari, n. a kind of dance.

bari, M. = *bai*, grass.

baribari, n. a coco-nut in the stage used for drinking.

barit, M. = *bait*.

barugut, n. a spear with two prongs.

bat, n. bêche de mer (Holothuria).

bata, n. wings of butterfly or bird.

batainga, n. the morrow, to-morrow.

bau, n. a wave of the sea. Pl. *bawal*. Cf. B. *baua*, foam; Ku. *bawe*, D. *bau*, sea.

bau-waidai, v. break over as waves.

bau, n. stones on which the cooking shell is supported.

baud, n. [?shore].

bauda-nidai, v. draw up on beach, as canoe.

ngukiu baudia, ad. at the water's edge.

bawa = *bau*, q.v.

baz, n. a cloud.

bera, n. ribs. Mir. *bir-lid*, Ma. *bara-soro*, rib-bone.

bera pul, n. a lath, supporting thatch.

katam bera, n. banana leaf.

berai, a. loose.

berai-palai, v. to loosen, make slack.

berai-pungai, v. be loose, slip through easily.

beriberi,

beriberi kar, n. rope fence.

bete, M. n. driftwood.

bēūl, n. "sea grass eaten by turtle."

beulad-gamul, a. pink, II. 61.

biama, n. a. dead calm.

bid, S. n. a petticoat worn during pregnancy, V. 194—195.

bld wapa, S. n. plant used in making *bid*.

bidai, n. the squid, cuttle-fish or sepia.

bidaid-gamul, a. brown, II. 61.

pitar bidai, n. cuttle-bone.

bidu (bid), n. the porpoise (Delphinus). Pl. *bidul*.

bigu, n. a bull roarer with a low and deep note.

bila, M. n. the goatsucker.

biu, n. mangrove shoots. A grey slimy paste made from the sprouts of the mangrove, and used as food and for caulking canoes, V. 73.

bila, n. a small fish, the parrot fish.

biru biru, n. a migratory bird, arrives in the islands at Aibaud, from New Guinea.

bisi, n. sago. Cf. B. *bisi*, Mir. D. *bisi*.

bis wab, n. mourning armlets and leglets made of *bisi* leaves.

bizar, n. the purple yam.

boa, n. the leaf of *kima*, a sp. of taro.

boa, n. a wild yam.

boad-gamul, a. purple, II. 61.

boamani, n. a scented plant.

boboum = *bubuam*, q.v.

boai = *buai*, q.v.

boapoidam, cf. *tōgai boapoidam*.

boat, n. the root of *tapi* tree, used for charcoal for paint. Cf. *bōt*.

bodai, a. left.

bodai-dogam, n. the left side.

bodai-get, n. the left hand.

bogi, n. a staff, walking-stick.

bogia-pudi, v. be lame, walk by aid of stick.

bol, n. the sprouting leaves on top of a coco-nut palm; a basket made of coco-nut palm leaf. Pl. *boitai*.

bol rid, n. midrib of coco-nut palm leaf.

bol tamul, n. receptacle on canoe platform for food of *buai garka* = *buai tamul*.

bōi, n. inner thatch of roof and walls. Cf. *bai*.

boiboi, n. name of a plant (Clerodendron inerme). In Yule I., B.N.G., its leaves are placed on wounds to heal them.

boib = *bai-ib*, n. the eyebrows, a rain-cloud.

boiba-min, n. the horizontal forehead furrows.

boiba-sam, n. hair on the eyebrows.

boi tete, n. the forepaws of mouse, etc.

bok, n. grass.

- bok**, M. n. a kind of arrow. Same as Mir. *bisi-kep*.  
**bok abar**, n. a small shell (*Fusus* sp.).  
**böl** (?)  
**bölad-gamul**, a. white, II. 61.  
**bom**, n. pandanus. Pl. *bomai*.  
**boman**, n. = *boamani*.  
**bop**, T. = *bok*, n. arrow.  
**borda**, n. = *burdo*.  
**bordau pui**, n. thatch bands.  
**borsa** [n. evil].  
**borsa-iuti**, v. condemn.  
**borsan-mai**, v. find fault with.  
**borsa-palai**, v. persecute, treat shamefully.  
**bôt** = *boat*.  
**bozi**, n. a bird, the rail.  
**brabat**, M. = *babat*.  
**brua** = *bürua*, q. v.  
**brug**, n. a saw-fish.  
**bu**, n. a conch shell (*Megalatrachus aruanus* and *Triton variegatus*); used as a trumpet; the constellation Delphin, V. 13.  
**bu-puiai**, v. blow the conch.  
**bu**, n. a hard stone, used in working *dibidibi*.  
**buai**, n. kin.  
**gisu-buai**, n. head of the family.  
**buai**, n. bows of a canoe.  
**buai-garka**, n. the "forehead man" of a canoe; usually the *imi* of the owner, V. 143.  
**buai-tamul**, n. the compartment of the crate on the platform of a canoe in which the *buai-garka* keeps his food.  
**buai-tug**, n. the anterior outrigger pole.  
**bübat**, n. grandfather, V. 135.  
**bubu**, n. a stream flowing from a spring. Cf. B. *boba*, ditch.  
**bubuam**, n. a white cowry shell (*Ovulum ovum*). Mir. *bubuam*, M. *buama*.  
**bubuam aza**, n. the tiger cowry.  
**bubuami sagul-aimai**, v. cast lots (G.).  
**bud**, n. a wild yam.  
**bud(a)**, n. crushed coral, used as paint in mourning.  
**budad-gamul**, a. grey, II. 60.  
**kubi bud**, n. a black stone used for making paint.  
**buda**, n. a large tree.  
**budai**, v. paint; spread.  
**apo-budai**, v. spread.  
**padbul-budai**, v. flood.  
**budi**, n. a shell, the small periwinkle.  
**budzamar**, n. a plant, V. 322.  
**büg(i)**, n. a large fly.  
**bugbug**, n. a red ant.  
**buia**, n. flame, light of a fire; name of an emblem, V. 373.  
**buiad-gamul**, a. blue-green.  
**kuta buia**, n. evening twilight, light after sunset.  
**buiu**, n. a glass bottle. Pl. *buiul*.  
**buk**, n. a common Siluroid fish, which grunts.
- buk**, n. name of a tree, V. 15.  
**buk**, n. a mask, V. 55.  
**bul**, n. a fly. Pl. *bulil*.  
**bume**, n. the frontlet of the *dri*.  
**bungad**, n. the sun-star or sea-urchin.  
**bupa (bup)**, n. the bush, forest, uncultivated land.  
**bup-ari**, v. flee, go into bush.  
**bupa-nital**, v. go close to the bush.  
**bup-tugumi**, v. enter bush.  
**bup-uti**, v. enter bush.  
**bup-zilami**, v. escape.  
**ial-bup**, n. hair when short.  
**bupur**, n. face, surface, floor.  
**burdo**, n. grass, thatch.  
**buradunga**, M. a pale green, violet, "close up white," II. 62.  
**buru**, n. a small arrow.  
**burn**, n. dirt.  
**buru-palai**, v. shake off dirt.  
**buru-gamul**, a. ripe, brown.  
**buruburu**, n. a small, cylindrical drum.  
**buruburu minar**, n. name of a pattern.  
**bürua (brua)**, n. an anklet made of coco-nut palm leaf.  
**bru-mad**, n. the calf of the leg.  
**bru-rid**, n. the shin bone.  
**burugo**, n. the horse-fly (*Haematopoda*).  
**burum**, n. the pig. Pl. *burumal*. Cf. Mir. *borom*, Ma. *boromo*, Ku. *blome*.  
**buta**, n. room, space, space of time.  
**mi buta**? ad. when.  
**buta**, n. sand, sandy beach.  
**butu apa-pall**, v. shake off sand.  
**butu-patai**, v. prepare, make ready.  
**butu pati**, v. be ready.  
**buz**, n. a fish, Queensland trumpeter (*Pristipoma hasta*).  
**buzi (buz)**, n. *Flagellaria indica*, "lawyer vine." A climbing plant, the stem used as rope in house-building. Cf. D. *boch*, reed.  
**buxi**, n. *Dracaena*, used for *merkai* masks.  
**buzur**, n. a kind of mat used in the *amai*, V. 79, 105.
- d**, suff. (Gr. p. 13).  
**da**, suff. (Gr. p. 35, 39).  
**da**, n. the bosom = *kabu*.  
**iar-da**, n. inside of gills of a fish.  
**dabai**, n. carapace of turtle.  
**dabai**, n. the booby bird.  
**dabi**, n. a bat or club for striking *kokan*.  
**dabor** or **dabu**, n. a king-fish (*Cybium Commersoni*).  
**dabor**, n. a rock-fish (*Sphyræna*).  
**dabugal**, n. a kind of *wauri*, V. 346.  
**dada**, n. the breast-bone; the middle; ad. rather.  
**dada-get**, n. the middle finger, ring finger.  
**dada-goiga**, n. noon, mid-day.  
**dadaig**, n. one who comes between, a son or brother not the eldest or youngest, V. 132.



- dada-kubil**, n. midnight.  
**dadai**, a. middle, central.  
**dadalaig**, n. an intermediate son or brother, one between the eldest and youngest.  
**dadai-manl**, v. divide.  
**dadai-miri**, v. be in the middle.  
**dadai-mulal**, v. open in middle.  
**dadai-nial**, v. stay in middle.  
**dadai-pugai**, v. stand in middle, of post.  
**dada-mangi**, v. meet.  
**dadaputa**, n. a day in the week, i.e. between (Sabat).  
**dada-tamul**, n. central compartment in crate of platform of canoe, for the crew's food.  
**dada-tanuri**, v. stay in middle.  
**dadia-lami**, v. meet.  
**dadia-manl**, v. divide in two.  
**dadia-uzari**, v. go between.  
**katam-dadakora**, n. leafspike of bamboo.  
**waura dad**, n. the east.  
**dadir** = *dada*.  
**dadu**, n. a flag-like streamer made from coco-nut palm leaf, V. 249.  
**daga**, a. weak.  
**daga-sam**, M. n. a young cassowary = *sam-kazi*.  
**dagam**, n. the bird of Paradise (Paradisea Raggiana); head-dress and plumes of Raggiana. Mir. *degem*.  
**dagul**, n. head-dress of cassowary feathers. Pl. *daguil*.  
**dagulal**, n. a fish spear of bamboo, with several points.  
**dai**, suff. (Gr. p. 13).  
**dai** = *doi*, *doid*.  
**dai**, n. white powder obtained by rubbing down a shell on a stone.  
**daid-gamul**, a. white, II. 61.  
**daia**, n. a row of *Fusus* shells, forming a slide for canoe, V. 375.  
**daibau**, n. a tuber-like sweet potato (V. 156); name of a pattern and totem. Cf. *deabu*.  
**daid** = *doi*, *doid*.  
**daidami**, a. drunk.  
**daidamal**, n. pl. dead things.  
**gamu-daidami**, v. be tired.  
**dak(a)**, n. the temples; gill openings of a fish; the fore-quarter of a canoe.  
**daka nitul**, v. strike on the temples.  
**dam** (? *damu*).  
**damab**, n. a tree from New Guinea, with aerial roots.  
**damabad-gamul**, a. drab-coloured, II. 61.  
**damad-gamul**, a. brown.  
**damadiai**, n. name of a game.  
**damalal**, n. three *kusu* (q.v.) fastened together.  
**damap**, n. a kind of (creeper) from New Guinea, V. 198. [Probably = *damab*.]  
**dami**, n. the cross ties in a canoe.  
**damu**, n. sea-grass; name of various species of *Cymodocea*.  
**damu-kodal**, n. alligator pipe-fish (*Gastroteleus biaculeata*), "crocodile that lives among sea-grass."  
**dana (dan)**, n. [anything round and bright]; the eye, face; pool of water; eyes of a coco-nut. Pl. *danal*.  
**dan-adai**, v. give birth to, bring forth.  
**danagi**, a. blind, without eyes.  
**danagig**, n. a blind man.  
**danalaig**, n. a living person.  
**danal-patal**, v. watch.  
**dana-mi**, v. rise [become round], of the sun.  
**danan-patal**, v. watch.  
**danan-purutai**, v. watch, stare at.  
**dan-doridi**, v. take counsel.  
**dan-goigoi**, M. v. = *dan-gulgumi*.  
**dan-gud-palal**, v. open the eyes.  
**dan-gulgumi**, v. roll the eyes, pray.  
**dania-nudai**, v. differ, form factions.  
**dan-muk-nagi**, v. to glance at.  
**dan-nagi**, v. be able to see, get sight.  
**dan-palai**, v. make alive.  
**dan-pali**, v. be awake, awaken; become alive.  
**dan-tadumai**, v. be thoughtless.  
**dan-tadumi**, v. make mistakes, of small number of things only.  
**dan-tai**, v. look at, show, inform, exhort.  
**dan-uradai**, v. die.  
**dan-walmal (ulmai)**, v. make alive.  
**dawa-dan**, n. = *kuiku-dan*, q.v.  
**iara-dan**, n. eyelash.  
**kaura-dan**, n. an artificial eye of nautilus naacre.  
**kaura-danau-minar**, n. name of a pattern.  
**koi-dan-nagi**, v. look at earnestly.  
**kuiku-dan**, n. shoot of banana.  
**ngeringeri-dan**, n. scalp, skin of head.  
**samu-dan**, n. eyelashes, antennae of insects, eyes of crab.  
**danga (dang)**, n. tooth; border or edge. D. *dangdang*, bite, Mir. *tereg*, tooth, *ereg*, bite.  
**danga-mai**, n. a crescent-shaped ornament of pearl shell.  
**danga-nudi**, v. grind the teeth.  
**dangan-ira**, n. the gums.  
**dang-mulpal**, n. the new moon when first seen.  
**dang-tidal**, v. turn down a corner, as of the leaf of a book, make a dog's ear.  
**dang-waxi**, v. make a serrated mark; n. a serrated mark; zigzag.  
**gi-dang**, n. canine teeth.  
**kibu dang**, n. molars.  
**sisi dang**, n. incisors.  
**dangal**, n. the dugong (*Halicore australis*). Pl. *dangalal*. Mir. *deger*.  
**dangal-pugai**, v. cut up dugong.  
**dangal-tapar**, n. brainstone coral (*Symphyllia*).  
**dan(i)**, n. name of a tree (*Ficus sp.*).  
**dani-makamak**, n. a leg ornament made of *dani*.

- dani-musur**, n. a plaited bracelet made of *dani*.  
**dani-kuk**, n. an anklet made of *dani*.  
**danilkau**, n. a buffoon in the death ceremony, V. 253.  
**dapar**, n. a big cloud, the sky. Pl. *daparat*.  
**darado**, M. = *dada*.  
**darubiri**, n. the native jews'-harp, made of bamboo.  
 Mir. *daroberi*.  
**dau**, n. V. 346.  
**dauma**, n. white mud (yellow ochre?).  
**daumad-gamul**, a. orange and yellow, II. 60.  
**dawa**, n. the banana tree.  
**dawa-dan**, n. shoots of banana.  
**de** [n. foam of mouth].  
**de-iudi**, v. foam at the mouth.  
**de**, part. (Gr. p. 35).  
**dëabu** (derb), n. a wild yam; the root scraped fine and mixed with *biu*, "colour like curry, he bite too."  
**deabud-gamul**, a. yellow-green, II. 61.  
**debu**, n. a king-fish (Cybium Commersoni). (Mir. *dabor*).  
**dede**, n. name of a star, Betelgeux.  
**dedeal**, n. pl. name of a season.  
**dela**, n. a plant (Scaevola Koenigii).  
**der**, n. a kind of breast-plate made of coco-nut palm leaf, which formed a sort of yoke round the neck and extended down the chest, being tucked beneath the *wakau*; also *doar*, V. 253.  
**derb**, n. a plant, the root of which is eaten with *biu*.  
**dëri** (dri), n. a head-dress of white feathers.  
**dibag**, n. fog.  
**dibidibi**, n. a round white shell ornament, the top of a cone shell ground flat.  
**dibidibid-gamul**, a. white, II. 61.  
**dibidibiza**, n. a Clypeastroid echinoid.  
**dibubuag**, n. a mask, V. 340.  
**digidigi**, n. a white duck.  
**dimiden**, n. a fool.  
**dimur**, n. a finger or toe. Pl. *dimural*.  
**din**, suff. (Gr. p. 38).  
**dingiri**, n. a sand-fly.  
**diwa** (diu), n. joy, gladness.  
**dingi**, a. sad.  
**diwal**, a. glad.  
**diwan-mixi**, v. be glad.  
**gamu-diuka**, n. dancing about with joy; gladness.  
**diwi**, n. a scorpion.  
**doa**, n. a bridge.  
**doam** = *dami*.  
**doar** = *der*.  
**doar**, n. a black sea-fowl.  
**dob**, n. [the dead bush]; the last of growing things.  
**dob-utis** (M.), v. flee.  
**dobu**, a. old, rotten.  
**dobura**, Cf. *matadobura*.  
**dodu**, n. an arrow with a bone barb.  
**dôgal**, n. a kind of bogey or spirit; various constellations, V. 12—16; the figure-head of a canoe. Cf. also V. 204.  
**dôgal i**, n. a constellation, Vega, etc., V. 13.  
**dôgal kukilaig**, n. a constellation, a Lyræ, etc., V. 16.  
**dôgal metakorab**, n. a constellation, Altair, etc., V. 12.  
**dôgal waurulaig**, n. a constellation, a Aquilæ, etc., V. 16.  
**dogam**, n. side.  
**bodai-dogam**, n. left side.  
**get-dogam**, n. right side.  
**kuki-dogam**, n. the west.  
**minai-dogam**, n. right side.  
**nagu-dogam**, n. further side.  
**naigai-dogam**, n. the north.  
**waur-dogam**, n. the south-east, the east.  
**zial** (zei)-dogam, n. the south.  
**doi** [out of doors].  
**doia-adai**, v. become well, recover from sickness; [go out of doors].  
**doi-nidai**, v. make well, heal (G.).  
**doid**, S. n. plain [open place].  
**doiom**, n. thunder.  
**dokap**, n. the thigh.  
**dokap-rid**, n. the femur.  
**dordimai**, v. tie, bind.  
**urun-doridimai**, v. tie up.  
**wapi-dordimai**, v. hook fish, catch fish.  
**doridi**, v. bind.  
**dan-doridi**, v. take counsel, G.  
**doridimi-mud**, n. a prison.  
**pa-doridimi**, v. tighten, as belt.  
**dri** = *dëri*, q.v.  
**du**, n. a ring.  
**dua**, n. the cashew (Semecarpus heterophyllus).  
**dua-urma**, n. name of the season when the *dua* nut is ripe and falls.  
**duar** (? = *dua*), V. 28.  
**dub(a)**, n. a swelling.  
**duba-kikiri**, n. dropsy.  
**duba-giu-wali**, v. to smile.  
**duba-malguni**, n. a bud.  
**dubidubi**, a. murmuring, grumbling.  
**dubidubi iadu umai**, v. grumble.  
**duburu**, n. a woman's girdle. Pl. *duburul*.  
**duduam**, n. a freshwater plant.  
**duduam-gamul**, a. blue and violet, the colour of the underside of *duduam* leaf, II. 60.  
**dudupai**, v. sink, make sink, put into a liquid.  
**dudupi**, v. drown, sink, be drowned.  
**dugi**, a. quiet.  
**dugi kaz**, n. a quiet man.  
**dugu**, S. a. blunt. Mb. *gizugi*.  
**duia**,  
**duia-tutai**, v. gather up.  
**duima** = *doiom*, q.v.



**dukun**, n. a tree with hard wood; a toy spear made of the wood, V. 45.

**dumarkap**, n. a small shell (Turbo sp.).

**duma-waku**, n. calico, cloth; clothes. Pl. *duma-wakul*.

**dunur**, n. tobacco-pipe fish (Fistularia serrata).

**dupu**, n. a bronzed ant.

**dura**, M. n. = *da*, bosom.

**durai**, S. = *wara*.

**e**, suff. (Gr. p. 84).

**elari**, n. a fruit (Wallrothia).

**elma**, n. a species of snake.

**elma-gudulag**, n. an arrow carved with a snake's mouth.

**enti**, M. n. a spider.

**eso**, n. thanks.

**g**, suff. (Gr. p. 16).

**ga**, n. a tree wasp [hornet].

**apa-ga**, n. the mason wasp.

**ga-rur**, n. a small wasp.

**gau pad**, n. the nest of *ga*.

**ga**, n. the central star in the belt of Orion.

**gab (?)**, v. 197 note.

**gabagaba**, n. a club; stone disc club; staves (G.). Cf.

*goba*, Mir. *gabagab*, K. *gabagaba*.

**gabau**, n. the *koi nel* for yams; a green taro.

**gabauad-gamul**, a. purple, violet, II. 62.

**gaber**, n. a plant (Epatties australis).

**gab(o)**, n. vertical board in bow of canoe; also a short canoe (?)

**kuna gab**, n. end board of canoe.

**gabu**, n. intestine of turtle. Pl. *gabuil*.

**gabu-akurar**, n. colon of dugong.

**gabull**, n. pl. intestines of turtle.

**gabullau-kulk**, n. the oviduct of turtle.

**terar-gabuil**, n. intestines of turtle not eaten.

**gabu**, a. cold, cool. Mir. *gebgeb*, M. *gabugabu*.

**gabudan**, a. slow, easy.

**gabupalai**, v. cool.

**gabu**, n. medicine, rubbed on body.

**gabugarka**, n. [medicine man].

**gabumabaeg**, n. [medicine man].

**gabunmai**, v. heal.

**gabun**,

**tabai gabu-tari**, v. carry on shoulders.

**gabun**, n. front board of a canoe. Cf. *gabo*.

**gabun**, n. a plant (Heptapleuron sp.).

**gabun**, n. a plant (Eugenia sp.).

**gabukur**, n. part of an edible plant.

**gabukurad-gamul**, a. brown, II. 61.

**gad**, n. a shell (Dolium).

**gadau-walmal**, v. follow.

**gagadi**, a. weak, faint.

**gagai**, n. a bow; gun. Cf. K. Ku. *gagari*.

**gagai-palai**, v. shoot bow, fire gun.

**gagai-uru**, n. bowstring.

**gagi**, n. turtle-shell fish-hook ornament worn by girls during betrothal. Mir. *sabagorar*, M. *gagi*.

**gagi**, n. a shrimp.

**gai**, ad. close together.

**gai**, n. a feast.

**gaibur**, n. the she-oak (Casuarina).

**gaiga** = *goiga*, q. v.

**gaigai**, n. the king-fish (Cybium Commersoni). Mir. *geigi*.

**gaigai-dan**, n. rings made of a strip of *tu*.

**gaigai-ubai**, n. a fish (Caranx nobilis).

**gaima**, M. n. abscess, boil.

**gainan**, n. the Torres Strait pigeon (Carpophaga lucutosa).

**gainad-gamul**, a. pale violet colour, II. 61.

**gal**, suff. Pl. of *g*.

**gal(u)**, n. cold. Cf. B. *kalkala*.

**akan-gal-lupai**, v. tremble with fear.

**gal-lupai**, v. tremble with cold.

**galu-pali**, v. tremble.

**galai galpapi**, n. a second rope to tie round the tail of a dugong.

**gam(u)**, n. the body, surface of the body, skin; the star Altair, i.e. the "body" of the constellation Metakorab, V. 13. Mir. *gem*.

**gamka-tamai**, v. put close.

**gam-sasimai**, v. pinch.

**gamu-asi**, v. become. Especially used with colour names, as e.g. *paramad gamu-asi*, become red, i.e. go-with-body or surface like *parama*.

**gamu-daidai**, v. be tired.

**gamu-dirog-asi**, M. v. be lazy.

**gamu-diu-asi**, v. be pleased.

**gamu-diu-mani**, S. v. dance.

**gamu-diupa**, n. dancing.

**gamuia-matamai**, v. murder.

**gamu-kaubazi**, S. v. be tired.

**gamul**, a. Used with names of objects to describe colours, as e.g. *paramad-gamul*, red, *paramad-gamulnga*, red thing (Gr. p. 14).

**gamu-mai**, v. snatch away.

**gamu-nidi**, v. take.

**gamu-tarai**, v. touch.

**gamu-tari**, v. touch lightly, without pressure, be resting on.

**gamu-widai**, v. ignite, light, as cigarette or fire.

**gam-uxi**, v. itch.

**ia-gamu-widai**, v. bring news.

**kopur-gam (?)**

**gāngai**, T. n. skin.

**gangar**, n. hole in rock, small reef at sea.

**ganguro**, n. a large lizard.

**ganu**, n. smell. [Pl. *gamupul*.]

**ganul**, a. possessing smell, scented.

**ganul-tai**, v. send forth smell.

**ganu-pulmai** [*? ganupul-mai*], v. to smell, get smell from.

- ganu-tai, v. = *ganul-tai*.  
 gapu, n. the sucker-fish (*Echeneis naucrates*).  
 gapu, n. the embryo of the mangrove (*Rhizophora mucronata*), V. 195.  
 gar, pref. indicating emphasis, exclusiveness, reality.  
 dana-garka, n. master; governor (G.).  
 gar akurar, n. jejunum of turtle.  
 garka, n. a man, a male, a native, not applied to foreigners. Pl. *garkazil*.  
 garkazi = *garka*.  
 kala-garka, n. a poor man.  
 kida garka, n. attendants on *mowai*, in puberty ceremonies, V. 202.  
 kuiku-garka, n. head man, chief.  
 ngosu garka, n. my husband, said by a woman.  
 pulu-garka(zi), n. a medicine man; physician (G.).  
 gara, n. (*Pandanus spiralis*).  
 gar(o), n. body; things in a lump or together; hull of a canoe.  
 danga-gar-mumi, v. gnash teeth.  
 gar-mapai, v. continue to assemble.  
 gar-mapi, v. meet.  
 gar-moidai, v. build.  
 gar-mumai, v. crowd up.  
 gar-nanamai, v. push.  
 gar-nanami, v. knock against (with some part of the body).  
 gar-ngalkai, v. trouble about.  
 gar-minar, n. an incised pattern on the hull of a canoe.  
 gar-palgi, v. recover, get up from illness.  
 gar-palai, v. recover from illness.  
 gar-pali, v. recover, become well.  
 gar-patai, v. come to, arrive; *gar-patami*, v. pl. assemble.  
 gar-sasimai, v. comfort.  
 gar-tai, v. press, touch.  
 gar-tari, v. press, touch.  
 gar-tatari, v. stroke or rub.  
 gar-toridi, v. crowd up.  
 gar-walgai (ulgai), v. wash, cleanse.  
 gar-widai, v. spread all over.  
 gar-widami, v. pl. stand close together.  
 gar-widamizi goiga, n. wedding day.  
 get-gar-walgai, v. wash hands.  
 ia-gar-widai, v. spread news, spread a report.  
 garaba, a. long, flowing, of a dress.  
 garabi, v. be girded.  
 garbad, n. the gunwale of a canoe.  
 gargui,  
 gargui-mai, v. shake, make to shake.  
 gargui-mizi, v. shake, tremble.  
 gargui-palai, v. shake, make shake.  
 gariga (M.) = *goiga*, q.v.  
 garur, n. a small wasp.  
 gasa = *kasa* q.v.  
 gasamai, v. catch with the hands, get, receive, keep.  
 kain ipi-gasamai, v. marry, get married.  
 kikiri-gasamai, v. be sorry (G).  
 gasami, v. find.  
 kuik gasami, v. tie cloth round head.  
 gasi, n. arrowroot(?).  
 gat(a), n. fringing reef; reef; reef inshore; "home reef."  
 gata-widan, v. "is close to the reef": said of *Baidam* constellation during *Surlal*.  
 gat-nuri, v. ebb (of tide); go round about the reef.  
 gato, n. name of an arrow.  
 gaugu, n. medicine.  
 diwau gaugu, n. V. 183.  
 gaugui,  
 gaugui-mai, v. = *gargui-mai*.  
 gaugui-mizi, v. = *gargui-mizi*.  
 gaugui-palai, v. = *gargui-palai*.  
 gaulonga, M. n. a green coco-nut, used for drink.  
 gauma, n. a lagoon.  
 gawai, n. a creeping plant, "rope along bush," chewed in initiation into *maid*, V. 321.  
 gawat, n. a lagoon, a swamp.  
 gebauhl, n. pl. natives of New Guinea.  
 ge<sup>au</sup>,  
 gege-mai, n. a pattern, opposite of *kuikul-mai*.  
 gegead, geget, n. [soreness, smarting].  
 gegead-mai, v. disfigure, destroy.  
 gegead-pugai, v. torment, irritate.  
 gegead-pugi, v. be different, be far away.  
 gepual, n. hopping-fish (*Periophthalmus*).  
 ger, n. a sea snake.  
 gerirai, n. a small black bee.  
 gerka, n. gall-bladder.  
 geru, n. sugar-cane. Cf. Ku. *gatuwe*, Mir. *neru*.  
 geru bera, n. sugar-cane leaf.  
 geru kabu, n. stalk of sugar-cane. Cf. *kabu*, knot.  
 geru nguki, n. juice of sugar-cane.  
 geru teni, n. stalk of sugar-cane with juice sucked out.  
 get(a), get(o), n. hand, finger; pincer of crab.  
 getai, n. fingers.  
 getalai, n. a large crab; name of a constellation which appears during *Waur*.  
 getai-angai, v. spoil; lay hands on, despoil.  
 getai-kaz, n. "a larrikin" [mischievous person].  
 geta-minami, v. measure in fathoms.  
 getan-mizi, v. spoil.  
 getan-nanamai, v. buffet.  
 getau-gugabi, n. a finger ring.  
 getau-mazar, n. palm of the hand.  
 getau-xa, n. rayed discs held in the hand whilst dancing.  
 get-dogam, n. the right-hand side.  
 getia-wiai, v. distribute.  
 get-luai, v. reach.  
 get-mai, v. be hurt.  
 get-matai, v. feel with hands.



- get-matamai, v. handle, feel with hands.  
 get-matami, v. strike hands, clap hands.  
 get-nidi, v. take hold of.  
 get-nitui, v. point at.  
 get-pagai, v. stretch out hands to take, apprehend.  
 get-pudai, v. to scrape hands. The native mode of salutation.  
 get-salmal, v. be withered.  
 get-tidai, v. read.  
 get-tidi, v. read.  
 get-wadai (udai), v. resist.  
 get-wai, v. let go.  
 get-wani (unai), v. let go, unloose, release.  
 get-wiai, v. distribute, give out.  
 get-widai, v. push back.  
 il-get, n. the middle finger.  
 kaba-get, n. thumb.  
 klak-nitui-get, n. the index finger.  
 kuik-get, M. n. the index finger.  
 kuta-get, M. n. the little finger.  
 pa-get-wani, v. let slip, as spear by accident.  
 watarau-getalai, n. a scorpion.  
 gi, suff. negative (Gr. p. 13, 36).  
 gi, n. a pig's tusk; a knife.  
 gi dang, n. canine tooth.  
 gi turik, n. an iron knife.  
 gi, n. an old dry coco-nut.  
 gi-dub, n. kernel of coco-nut.  
 gia, n. [cooked food].  
 glad-gamul, a. blue green, II. 61.  
 gia-palai, v. prepare food.  
 giam, n. a house site.  
 gida, n. a true story, "yarn," narrative of an actual event. Cf. *ad*, legend.  
 gida-umai, v. tell a story, narrate.  
 gig, suffix, indicating a person who has or does not. Pl. *gigai*.  
 gigin, S. n. thunder.  
 gigub, n. a nose pencil. Mir. *kirkub*.  
 giit, n. tree used in sorcery.  
 giitad-gamul, a. red, II. 61.  
 gil, n. name of a star which appears during *Waur*.  
 gima, n. top, upper part.  
 gima-gasamai garka, n. the president at death ceremony, V. 321.  
 gima-kabutai, v. lay or put on top.  
 gimal, a. top, uppermost.  
 gimal-siai, v. stay on top.  
 gima-mani, v. lift up partly, lift up a little way.  
 gima-puidai, v. put on top.  
 gima-tanuri, v. be set up.  
 gima-tarai, v. tread on, put foot on.  
 gima-toridi, v. lift up.  
 giman, a. top, belonging to the top.  
 gimia-kasia-pagai, v. step over a stream.  
 gimia-nidai, v. set on top.  
 girer, n. the movement in a dance.  
 girer-adai, v. dance.  
 giribu, n. name of Kwoiam's charm, worn on the chest, V. 71.  
 giruwa, n. name of an arrow.  
 gitalai, n. = *getalai*.  
 gitalai sanalunga, n. crab's footprints, name of a pattern on a mat.  
 giu, n. a laugh.  
 giun-mai, v. deride, laugh at.  
 giun-pungai, v. laugh at.  
 giun-salmal, v. mock at, deride.  
 giu-palai, v. cause laughter, play the fool.  
 giu-tai, v. laugh.  
 giu-wai, v. laugh.  
 glzu, n. point, edge, sharpness.  
 gizugi, a. blunt.  
 gizul, a. pointed.  
 gizu-mabaeg, n. a ruler, head man.  
 gizu-palai, v. sharpen, cut a point.  
 gizu-walgai, v. make a point, sharpen.  
 goa, n. a tree ant.  
 goa, n. the seeds of *Pangium edule*, used as rattles.  
 goba, n. stone used for making clubs. Cf. *gabagaba*.  
 gobai, n. the larva of the ant-lion (*Myrmeleon*).  
 gobaigobai, n. a fish, the fringe-finned trevally (*Caranx radiatus*). Cf. *suli*.  
 gobegobe, n. an edible plant.  
 gobib, T. n. a native of Parama. Pl. *gobibil*.  
 gobulu, n. tadpole (?).  
 god, n. a kind of earth.  
 godad-gamul, a. light-grey, II. 61.  
 gogadi, a. = *gagadi*, weak.  
 gogait, n. village.  
 gogobe, n. name of a fruit.  
 goguta, n. the cotton tree (*Bombax*).  
 goi, n. the top of the head, vertex, summit of hill.  
 gola, ad. on the summit.  
 goiga, n. sun, sunlight, day. Pl. *goigoil*. Mir. *gerger*.  
 goiga ar-palami, T. v. sun rises.  
 goiga nagi, v. shine, of sun.  
 goiga palgi, v. sun rises.  
 goiga pudl, v. sun sets.  
 goigoig, n. a hot day.  
 imaixi-goiga, n. birth-day.  
 umauxi-goiga, n. death-day.  
 goigoi, n. a collective name for the firesticks. Mir. *goigoi*, D. *guigui*.  
 goigoi salgai, v. make fire with firesticks.  
 goin, n. taro.  
 goinai, n. the Torres Straits pigeon (*Carpophaga*).  
 goraigor (M.) = *goiga*, q.v.  
 gorboutut, n. a wooden club.  
 gorsar, a. many.  
 koi-gorsar, a. many.  
 goru,

- goru-rid, n. backbone of animals.  
 goru-rid gar-widami, v. join back to back. Cf. Folk-tales, V. 29.  
 goruba, n. a small crab.  
 gòt, n. a yellowish bird, an *augad* in Muralag.  
 gouga, n. a sponge used for polishing.  
 gowa, n. a trench, ditch. Cf. K. *pari-goua*, ditch.  
 gowa-pagi, v. dig up garden.  
 gozed, n. carved staves as stern ornaments of a canoe.  
 graut=*gruat*.  
 graz, n. a fish trap or weir built of stones on a reef.  
 gruat, n. a plant used in medicine (*Sesuvium Portu-lacastrum*).  
 grus, M. n. a sea anemone (*Discosoma* sp.).  
 grusa-wapi, n. small fish (*Amphiprion* sp.) that lives commensally with large sea-anemones.  
 grusad, M. a. purple, II. 62.  
 gu, demons, (Gr. p. 12).  
 gua, n. seeds of *Pangium edule*, used as rattle. Cf. *goa*.  
 gual, n. vertex of head. Cf. *goi*.  
 guai, a. bald.  
 guamakiam, n. a kind of taro.  
 guamakiamad-gamul, a., green, II. 61.  
 guapi, M. n. a shaft of *klak*.  
 gub, n. cross pieces of wood supporting the board (*awar*) covering the *dak* of canoe.  
 gub(a), n. a nose-stick made from *maiwa*.  
 gub(a), n. wind. Pl. *gubal*.  
 gubal-pulai, v. blow with mouth.  
 gubau-pullaig, n. a sorcerer, producing wind and rain.  
 gubar. [Probably a Miriam word.]  
 kazi gubar epiz (M.), v. adopt. Mir. *gobarem tais*.  
 gubua, n. a plant (*Myrmecodia*).  
 gud(a), n. an opening, hole, mouth, doorway, eye of coco-nut; hole of *marap* in which *turku* is inserted; a coco-nut water vessel; a crescentic mouth board; bow ornament on canoe, with decorations of *bubnam* and *uza* shells.  
 dan-guda-matamai, v. blindfold, close eyes.  
 gud-ada-tiai, v. fast, go without food.  
 gud-arai, v. betray.  
 gud-ari, v. discuss, consult.  
 guda gub, n. stick in *sabi* of canoe for rope of anchor.  
 gudaka-turi, v. beg, pray for.  
 gudai, a. opened.  
 guda-matamai, v. shut.  
 guda-matamzig, n. a deaf man.  
 guda-nitui (nituri M.), v. talk about, ask for various things, advise.  
 gudan-mungai (mungari M.), v. talk about.  
 guda-pai, v. open, as bud.  
 gudapa-minar, n. upper lip fold. Cf. *gwata-minar*.  
 guda-garka, n. an Australian. Pl. *gudau-garkasil*.  
*Gul*=mouth (of Jardine River).  
 guda-wai, v. let go, unloose, forgive.  
 gud-gar-widami, v. pl. consult together, take advice.  
 gudop, n. moustache. Cf. *gud*, *abai*.  
 gud-palai, v. open, as hand or book.  
 gud-palami, S. v. overflow.  
 gud-pamai, v. enlarge a hole.  
 gud-parai, v. overflow.  
 gud-pudai, v. open.  
 gud-tadi, v. deny, reject.  
 gud-tai, v. invert. With *muluka* or *kadaka* according to the direction of the movement.  
 gud-tapamai, v. kiss.  
 gud-tiai, v. fast, abstain from food.  
 gud-urati, v. fall on the face.  
 gud-wadai, v. prevent.  
 gud-wadi, v. caution.  
 gud-wai, v. loose, set free.  
 gud-wani, v. be quiet.  
 gud-wiai, v. salute, greet.  
 ingi-gudai, a. neighbourly, friendly.  
 magi-gud, n. a small basket.  
 ngukiu-gud, n. a well of water.  
 sagau gud, n. eye of bone needle.  
 wakai gud-wai, v. open the mouth.  
 guel, M. a. bald. Cf. *guai*.  
 gugabe, n. an edible plant.  
 gugabi, n. a ring, circle. Mir. *gogob*.  
 getau-gugabi, n. finger ring.  
 gugabid, a. round, circular.  
 gugabid-tai, v. roll over and over.  
 gugabid-tiai, v. twirl round with extended arms.  
 gugu, n. name of a bird, V. 311.  
 guguba wake, n. a variety of canoe, V. 29.  
 guigui, n.=*goigoi*.  
 guier=*gwiar*.  
 guit,  
 guit-wai, v. let go, release.  
 guit-wiai, v. let go, allow, forgive.  
 gul, n. canoe, boat. Pl. *gulai*.  
 gabo gul, n. a shortened canoe.  
 gar gul, n. ark, large boat, (G.).  
 gulda pui, n. a tree (*Maba reticulata*).  
 gul-pati, v. embark, enter canoe.  
 gulpu pati=*gul-pati*.  
 gulagwal,  
 katam gulagwal, n. dry leaf of banana.  
 gulgumi=*gurgumi*.  
 guigupi, v. go round, walk in a circle, walk round something.  
 lu-gulgupi, v. walk, or go round.  
 guml, ad. secretly, a. secret.  
 gumi-mai, v. hide.  
 gumi-uradai, v. hide, cover.  
 gumulaig, n. a native of Mabuiag or Badu, from *Gumu*, a place in Mabuiag. Pl. *gumulgal*.  
 gungau, n. skin of man. Mir. *gegur*.  
 gurabi, n. a white lily (*Crinum*?).



**guragar**, n. a plant chewed and rubbed on hair (Acacia sp., prob. *A. longifolia*).  
**gurba**, n. a small crab.  
**gurgumi** (guigumi), v. roll round, [revolve].  
**dan-gurgumi**, v. roll eyes, pray.  
**gurugul**, a. round; ad. round about.  
**guruig**, suff. (Gr. p. 39).  
**gururu**, n. a bird.  
**gwabagwaba**, n. = *goba*, *gabagaba*, stone, and stone club.  
**gwabagwabad-gamul**, a. dark-grey, II. 62.  
**gwarabatut**, n. a stone club with numerous blunt projections.  
**gwata minar**, n. a fold on the cheek.  
**gwiar** (guler), n. a sting-ray (Trygon).

**i**, demons. (Gr. p. 11).  
**i**, suff. to verbs (Gr. p. 26).  
**i**, n. name of a constellation consisting of Vega and the adjacent small stars. Cf. V. 13.  
**i**, n. sea-anemone (*Heterodactyla hemprichii*); Alcyonarians (*Sarcophyton glaucum*).  
**magitap i**, n. *Alyconium flexile*.  
**ia**, suff. (Gr. p. 19).  
**ia**, n. throat.  
**ia**, n. a word, speech, talk. Pl. *iadai*.  
**ia-adamai**, v. wail loudly, make great mourning.  
**iadai**, n. pl. language, talk, message; a. talkative.  
**iadaig**, n. a chatterer; an Australian. Pl. *iadaigal*.  
**iadai palai**, v. make talk a great deal, make talk nonsense.  
**iadai-wai**, v. warn.  
**iadai wiai**, v. send message, send word.  
**iadai wiai mabaeg**, n. a messenger.  
**iadu palgai**, v. relate, confess.  
**iadu tidal**, v. caution.  
**iadu turai**, v. inform.  
**iadu umai**, v. talk about, discuss.  
**iadu wadal**, v. caution.  
**iagi**, a. silent, speechless.  
**iagi-asi**, v. be silent, be quiet.  
**iagi-asi-nlai**, v. sit silent.  
**iagi-but**, a. dumb.  
**iagi-miri**, v. be speechless with wonder; wonder.  
**iagi-palai**, v. silence, make not speak.  
**iaka-mai**, v. inform, tell about, show by words.  
**iaka-nori**, v. be at a loss for words, forget.  
**iaka-papudi**, v. believe.  
**ia-mui-tai**, v. command.  
**ia-mulai**, v. tell.  
**ia-muli**, v. speak.  
**iananu-mani**, S. v. sell, [offer for sale].  
**iangu-kudu**, n. language.  
**iapu-poibi**, v. ask question, interrogate.  
**ia-supamai**, v. falsely report one's sayings.  
**ia-tamai**, v. quarrel.

**ia-tarai**, v.; **ia-tarami**, v. pl. pull in different ways, as in tying string round parcel.  
**ia-turai**, v. promise.  
**ia-ulaig**, n. a quarrelsome person.  
**ia-umai**, v. discuss.  
**ia-utumi**, v. command.  
**ia-utumizinga**, n. commandments.  
**tata idaig**, n. a person with an impediment in speech, stammerer.  
**iaba**, a. strange, foreign.  
**iabaig**, n. a stranger. Pl. *iabaigal*.  
**iaba kazi**, n. a stranger.  
**iabu**, n. path, road. Mir. *gab*, Ma. *gabo*.  
**goigoi iabu-gud**, n. white stratus clouds at sunset.  
**iabu-gud**, n. a road, path.  
**iabu-pull**, n. long poles supporting the *kusil* of the canoe.  
**kubilan iabugud**, n. dark stratus clouds at sunset.  
**kulkan iabugud**, n. red stratus clouds at sunset.  
**mulpalan iabugud**, n. yellow stratus clouds at sunset.  
**iabur**, n. a mask, V. 344.  
**iad**, n. a spear with simple point.  
**iada**, n. gill rakers. [Probably *iar-da*, or perhaps *iata*.]  
**iadal**, n. string.  
**iad-gamul**, a. brown, pale green, violet, II. 61.  
**iadi**, n. a stone anchor.  
**iadi-pudai**, v. weigh anchor, haul up anchor.  
**iai**, v. lie along; stop, stay.  
**apasikia-iai**, v. lie on bed.  
**apia-iai**, v. sit on ground, lie on ground.  
**iaiai**, v. slant, of smoke from a fire.  
**niai**, v. sit here, stay here.  
**siai**, v. sit there, stay there.  
**iaidi**, v.  
**pa-iaidi**, v. rise, of wind.  
**iaka**, n. the sheath protecting the ends of the *salgai*, and keeping them dry.  
**iakai**, n. men who marry women who are *tukoia* to one another.  
**ial**, n. hair of the head. Pl. *ialai*.  
**ialai**, n. pl. the hair twisted in long ringlets; the crest of a cockatoo.  
**ialai-wapi**, n. a fish, the diamond trevally (*Caranx gallus*).  
**ialal-akurar**, n. small intestines (of dugong).  
**ialal-dad**, n. black bat-fish (*Stromateus niger*).  
**ial-bup**, n. hair when short.  
**ial-damu**, n. a sea grass (*Cymodocea* sp.).  
**ial-kap**, n. a lock of hair.  
**ial-pat**, S. n. a comb.  
**ial-sak**, n. a comb, the old shape.  
**ial**,  
**ial-poibi**, v. crackle, make noise, as breaking stick.  
**ialgai**, v. tear, slit.  
**iam**, n. ox-eye herring (*Megalops cyprinoides*).  
**iamar**, n. a species of coral, branched.

- iāna**, n. a basket, made of coco-nut palm or pandanus leaf, and used by men. Pl. *ianal*. Cf. B. *ienga*, D. *ēiaunga*.
- iananab**, ad. apart, in different places, in groups here and there.
- iananga**, S. demons, = *ia ina*, this word.
- iapar**, n. necklace of *wamadai* leaves; ornamental bands worn in the *merkai* dances. Pl. *iapaval*.
- iapi**, v. choose, like, select.
- bag-iapi*, v. threaten.
- iapu**, n. = *ia*.
- iapu-poihi*, v. question.
- iara**, n. stones of the *amai*. Pl. *iaral*.
- iara-dan**, n. eyelash. Probably for *ial-dan*, i.e. hair-eye.
- iarda**, n. the inside of a fish's gills. [Probably for *ial-da*. Cf. *ial*, *da*. Cf. also *iada*, *iata*.
- iaragi**, a. angry.
- iara zia**, n. a small cloud, "half-way in sky."
- iata**, n. the beard, whiskers, hair on chin and jaw.
- iata-pati*, v. shave.
- iatal**, n. a row of men. Pl. *iatai*.
- iati**, v. ooze through.
- kulka-iati*, v. bleed slightly.
- pis-iati*, v. leak.
- iatawat**, n. women who marry two *tukoia*b.
- iawa**, a. farewell.
- iawal*, v. journey, travel, wander about.
- iawad**, n. a round house.
- ibabu**, n. a species of fish.
- ibabu**, n. a plant which will kill fish and eels, "like milk inside." Cf. *itamara*.
- ibaeba**, M. n. sandstone.
- ibai**, v. grind, scrape.
- ibaib**, n. spine of the sting-ray.
- ibara**, n. crocodile. Perhaps a Mawata word. Cf. K. O. *sibara*, Ku. and Masingara *sible*.
- ibelai**, n. a blanket. [Introduced from Lifu *ipelewe*, blanket, clothing collectively.]
- ibelai-palai*, v. wrap in a blanket.
- iboib**,
- iboib-tai*, v. be surfeited.
- ibu**, n. chin, lower jaw. Mir. *ibu*, D. *tebu*.
- ibu poidai*, v. help.
- id**, n. a small bivalve shell (*Tellina staurella*), worn behind ear, and used as a knife.
- warkid id*, n. a bivalve shell (*Lucina exasperata*).
- idai**, v. scold.
- bagain-idai*, v. swear.
- kabu-idai*, v. tie knot.
- paru-idai* (*idari M.*), v. cheat.
- idara**, n. a beetle.
- idi**,
- paru-idi*, v. be deceitful.
- idi**, n. oil. Mir. *ide*.
- adaka-idi-misi*, v. rub out, erase.
- idi-idi**, a. oily, fat, greasy.
- idi-misi**, v. become oil, melt, destroy, rub out, pull down.
- idi-wai**, v. melt, become melted.
- idi-widai**, v. melt, cause to melt.
- idiri**, n. water in which *bitu* has been washed.
- idiriid-gamul*, a. blue and dark brown, II. 60.
- idui**, v. mock.
- iege-palai**, v. mock.
- ielpai**, v. lead a person, bring a person.
- pa ielpai*, v. lead away.
- iena**, n. a basket, cf. *iāna*.
- iera**, n. stomach.
- ieragi*, a. hungry.
- ieragigig*, n. a person satisfied, filled with food.
- ieratur**,
- ieratur madu*, n. the abdominal muscles (of dugong).
- ierka**, n. spleen; resin, "milk belong wood," used in fixing heads and joints of spears, and throwing-sticks.
- ieso**, n. thanks.
- ieta**, n. the spider shell (*Pterocera lambis*).
- ietu**, M. n. a barnacle, on turtle.
- ieudai** (often *iudai*), v. pour.
- ada ieudai*, v. pour out a liquid.
- muluka-pa-ieudai*, v. descend, of rain.
- pa-ieudai*, v. shed, spill.
- wabawal-ieudai*, v. call out.
- wakai-ieudai*, v. pray.
- wal-ieudai*, v. cry out.
- ieudi** (often *iudi*), v. flow, of a liquid, come out, [move in a stream], ask.
- adaka-ieudi*, v. be spilled.
- de-iudi*, v. foam at mouth.
- kulka-ieudi*, v. bleed in a continuous stream.
- ngana-ieudi*, v. wonder.
- uru-ieudi*, v. haul.
- igal(i)**, n. string of coco-nut fibre used in catching turtle, or fishing.
- igal kupmani*, S. v. = *mut umaizinga*, q.v.
- igalaig**, S. n. a kinsman, friend, = Mb. *tukuia*p, *tokoia*b.
- igaru**, n. an edible plant.
- igil**, a. alive; green, of a tree. The opposite to *palel*.
- Ma. *kigiro*, alive.
- igil(i)-pali*, v. give life, save.
- igur**, exclam. of pity, "poor thing."
- ika**, n. gladness, joy.
- ikai*, a. glad.
- ikai-angai*, v. rejoice.
- ikaika-mani*, v. please, make pleased, gladden.
- ikai*, a. glad.
- ikan-pungai*, v. please.
- ika-tiai*, v. be glad, rejoice.
- ikai**, n. milk, V. 215, note.
- ikur**, n. a food plant; a rope.
- il**, n. gall-bladder and bile.



- ilde-gamul, a. green and blue, II. p. 60.  
 il-mital, ild-mital, a. bitter, II. 187.
- il,  
 il-get, n. the middle finger.  
 iladi, T. v. shine, of moon only.  
 ilagi, v. be torn.  
 ilpai = ielpai.  
 im, imē, n. the carpet shark (Crossorhinus).  
 imai, v. see.  
 imaisi-goiga, n. birth-day.  
 kuik-imai, v. begin.  
 imi, n. a man's brother-in-law; a woman's sister-in-law, V. 136, 144—150.  
 imulu, n. a fish, the pouched leather-jacket (Monacanthus).  
 imun,  
 imun-misi, v. accuse.  
 imus, S. n. = *soge*.  
 ina, demons. this, here; of female and large things.  
 inabi, demons. this.  
 ingaru, ad. always.  
 ingutidonga, M. a. blue, II. 62.  
 ini, n. penis.  
 inil, a. male.  
 inil-tiam, n. a male turtle.  
 inu, demons. this, here; of male and small things.  
 inunga-dadaig, n. V. 132, a name descriptive of the third of five daughters = this one (is) the middle.  
 inunga-ngunga-gamuz, n. V. 132, a name similarly given to the fourth and fifth daughters.  
 inur, n. darkness.  
 inurau pudaingia, T. n. evening twilight.  
 inur-dan, n. the early crescentic moon.  
 inurad-gamul, a. black, blue, II. 60.
- ipal, demons. these two.  
 ipatu, M. n. a grave, V. 260, 261.  
 ipi, n. a female, a woman; wife.  
 ipiai, a. female.  
 ipika, n. a female person, a woman, a wife. Pl. *ipikazil*.  
 ipikai, a. female; *ipikai sam*, a female cassowary.  
 ipika-markai, n. impersonator of deceased female, in death dance, V. 254.  
 ipikas(i), n. = *ipika*.  
 ipidad, n. evil.  
 ipidad-pugai, v. blaspheme.  
 ira, n. father, mother, son, or daughter-in-law, V. 137, 142.  
 irad, n. a shade, shelter.  
 irad-abai, v. shade.  
 iradan (irad-dan), n. eye-lash.  
 iragud (irad-gud), n. the lips.  
 irad-aimai, v. shade.  
 iragud, cf. *irad*.  
 irka = *ierka*, q.v.  
 irsi,
- mai-irai, v. cry, shed tears.  
 irui, v. swell.  
 maita-irui, v. be satisfied with food, be filled.  
 iruk, a mollusc, probably *Dolabella scapula*; *erōko* of Miriam; also the snake-like yellow-plumed bêche de mer (*Holothuria coluber*).  
 irukad-gamul, a. purple, II. 60.  
 isa, n. a plant (*Phyllanthus* sp.).  
 isau, n. wax.  
 isad-gamul, a. pale green, II. 61.  
 isau, n. snout of animals, beak of bird, nose of fish.  
 iser, n. name of a tree.  
 isu, n. a kind of petticoat? made of *isu* leaves.  
 it, n. an edible bivalve (*Chama rupellii*); the rock-oyster (*Astrea mordax*). D. *it*, oyster.  
 ita, demons. pl. these.  
 itamar, n. a plant (*Indigofera australis*), used for killing fish.  
 itar, n. a spotted dog-fish (*Chiloscyllium*).  
 itara, n. a moth.  
 iu, [? ad. in slanting or sloping position].  
 iudai, v. = *ieudai*.  
 iudi, v. = *ieudi*.  
 iui, v. slope, slant.  
 apia-iui, v. go aslant, of smoke, go along the ground.  
 kadaka-iui, v. slant upward.  
 muluka-iui, v. slant downwards, of smoke.  
 iuia, n. a gnat. Cf. *iwi*.  
 iunai, v. lie down.  
 apasikia iunai, v. lie on bed.  
 apia-iunai, v. lie on ground.  
 utu-iunai, v. lie asleep.  
 iut, n. a lean-to house, porch. Mir. *maisui*.  
 iutai, v. lay down on ground.  
 iuti, v. pull, haul. [Possibly the same as *ieudi*, *iudi*, q.v.]  
 borsa-iuti, v. condemn.  
 getia-iuti, v. take, lead.  
 iad-iuti, v. haul up anchor.  
 ngana-iuti, v. wonder, marvel.  
 ngapa-iuti, v. come.  
 pa-iuti, v. overthrow.  
 wagel-iuti, v. follow.  
 iwal, n. the cloth-like spathe at the base of coco-nut palm leaves.  
 iwain, n. name of a tree; *samerar* are made from the boughs.  
 iwi, n. mosquito, gnat. O. *eweri*.  
 iwiri, n. a wood which, when chewed, colours the saliva a reddish brown.  
 iwirid-gamul, a. reddish brown, II. 61.  
 iz, T. S. suff. to verbs = *i*.
- ka, suff. (Gr. p. 19, 38).  
 ka, n. the waist.  
 ka, n. an abbreviation of *kazi*, q.v.

- kab**, n. trunk, of coco-nut palm.  
**kab(a)**, n. a dance. Pl. *kabal*. Mir. *kap*.  
*kaba-nadua*, n. a tail ornament worn in dances.  
*kaba-minal*, v. dance.  
**kaba**, n. paddle, oar. Probably=*kab*, trunk. Cf. D.  
*kaba*, B. *karaba*, Mir. *irebli*, v. paddle.  
*kaba-get*, n. thumb.  
*kaba-kok*, n. big toe.  
*kaba-nitui*, v. paddle, row.  
**kababa**, n. a disc held in the hand during a dance.  
**kabar**, n. the queen fish (*Chorinemus lysan*).  
**kabar**, n. shells (*Trochus* and *Cerithium*).  
**kabi**, n. a tree; the aerial roots used as swing; leaf used as a whistle.  
**kab(u)**, n. the chest.  
*kabu-ibui*, n. a shell (*Natica mamilla*).  
*kabu-minar*, n. a scarification on the chest of woman.  
**kabu**, n. a knot.  
*kabu-idai*, v. fasten, tie knot.  
*kabuzinga*, n. [? a fixture], a thing formerly done.  
**kabutai**, v. put on, lay, put down on.  
*balkid-kabutai*, v. put across.  
*gima-kabutai*, v. lay or put on top.  
*ngapa-kabutai*, v. put towards me.  
*pa-kabutai*, v. put away from speaker.  
**kada**, n. root of a long creeper.  
**kada(i)**, ad. upward.  
*kadain-tamai*, v. stand up.  
*kadaipa*, M. S.=*kadaka*.  
*kadai-tari*, v. stand up, rise.  
*kadaka-mizi*, v. rise; stand up; be risen (of sun).  
*kadaka-nagi*, v. look up.  
*kadaka-pagalai*, n. caecum of dugong.  
*kadaka-poidai*, v. let know, divulge.  
*kadaka-pudai*, v. to go straight up, as smoke.  
*kadaka-tamai*, v. come up, as *tawal*.  
*kadaka-tanori*, v. be standing up, be upright.  
*kadaka-wali*, v. climb up.  
**kadamai**, v. roll against.  
*adaka-kadamai*, v. peel, flay.  
**kadapa damu**, n. a sea-grass (*Cymodocea ciliata*).  
**kadig**, n. a bracer or arm guard. Mir. *kadik*, Ma. *adigo*.  
*kadig-tam*, n. the ornament of the *kadig*.  
*kadig-tang*, n.=*kadig-tam*.  
**kag**, n. a post. Pl. *kagai*.  
*pasi-kag*, n. inner side posts of house.  
*saru-kag*, n. main post of house.  
**kai**=*koi*, q.v.  
**kai**, demons. here, out of sight, behind.  
**kai**, n. a mat from New Guinea, made of strips of *Pandanus*.  
**kai**, part. indicating future.  
**kaiad**, n. grandmother. Mir. *kaiad*, ancestor.  
**kaiar**, n. the crayfish or spiny lobster (*Palinurus*). Pl. *kaiaral*, Mir. *kaiar*.  
*kaiar(a)gam*, n. a variety of sugar-cane, easily broken.  
**kaiar pit**, n. a bird.  
**kaiB** (*kai-ib*), n. this morning, now, to-day.  
**kaiet** (?)  
*kaiet-gamuli*, M. a. brown, II. 62.  
**kag**=*kag*, q.v.  
**kaigas**, n. the shovel-nosed shark (*Rhinobatis granulatus*), V. 164.  
**kaigob**, n. an arrow with plain bone barb.  
**kaigu**, demons. down.  
**kai kai**, n. big feathers, quills; a stick decorated with feathers, V. 334.  
**kai kukua**, n. name of a plant, V. 196.  
**kai me**, n. mate, companion (Gr. p. 21, note).  
*kaimel-minami*, v. join.  
*kaimel-uzari*, v. accompany, go as mate.  
**kaimi**=*kai me*, q.v.  
**kain**, a. new.  
*kain ipi-gasamai*, v. marry; get married.  
**kaine**, ad. first time.  
**kai p**, n. the articular condyle of the lower jaw.  
**kaise**, M. ad. perhaps.  
**kai wa**, n. island.  
*kai walgal*, n. people of Muralag.  
**kai wa**, exclam. when head was out off.  
**kaka**, n. a tree with strong, hard wood, V. 33.  
**kake**, exclam. addressed to a woman.  
**kakur(a)**.  
*kakurka-tai*, v. step across.  
*kakur-patal*, v. step across.  
**kakur(u)**, n. an egg; ovary of a fish; testicles. Pl. *kakurul*.  
*kakurud-sa*, n. a sea shell (*Potamides*).  
**kai(a)**, n. the hinder part; back; starboard of canoe.  
*kala-garka*, n. a poor man.  
*kalanu*, ad. at the back, behind.  
**kalak** (*klak*), n. a spear, javelin, thrown with *kubai*.  
 Pl. *klakai*, Mir. *kalak*, K. Y. *kalka*.  
*klak-markai*, n.=*baiu*. Cf. V. 85.  
*klak-nitui-get*, n. index finger.  
**kalakala**, n. a fowl. Cf. Mir. *kalkai*, K. *karakura*, Ku. *karakara*.  
**kalapi**, n. the Queensland bean (*Entada scandens*).  
 Cf. *kulapi*, *kolapi*.  
**kaimel**, S.=*kaimel*.  
**kalu**, n. a parrot fish (*Pseudoscarus rivulatus* ?).  
**kalum-rid**, n. the collar bone.  
**kamad(i)**, n. a belt made of young coco-nut palm leaf, worn obliquely across the chest. D. *amuta*, necklace.  
**kaman**, n. heat.  
*kaman-asi*, v. be hot, be scorched.  
**kamanal**, a. hot.  
*wakai kamani-mizi*, M. v. be sorry.  
**kamat**, a. gross.  
**kame**, exclam. addressed to a man.  
**kamug**, n. thatch.  
**kamus**, n. a masked performer in the *Mawa* ceremony, V. 349.



**kanga**, n. = *kamus*, V. 349.

**kang-gu**, n. a frog.

**kangu-pagami**, v. join.

**kap** = *kab*, q.v.

**kapal**, n. plastron of turtle.

**kapu**, a. good to look at, beautiful.

**kapua**, n. good.

**kapuaka-asi**, v. believe, have faith, hope.

**kapua-korkak**, a. right, straight.

**kapu-ganul**, a. scented.

**kapu-mital**, a. edible, pleasant to taste.

**kapu-wakai-asi**, v. trust, place faith in.

**kap(u)**, n. a seed; a nut; a single banana. Mir. *kep*,  
D. *kapa*, K. *iopu*, seed.

**timi-kapu**, n. the red and black seed of *Abrus precatorius*, "crab's eyes."

**kar**, n. a fence. A Miriam word.

**kara**, n. name of a tree (*Capparis* sp.); the raw fruit is eaten in initiation into *maid*, V. 321.

**karad-gamul**, a. yellow, II. 61.

**kara**, M. = *kaura*, island.

**karalaig**, M. n. a native of Muralag. Pl. *karalgal*.

**karaba** (M.) = *kaba*.

**karab(u)**, n. nostrils.

**karar** (*krar*), n. turtle-shell; mask made of turtle-shell.

**karar-asi**, v. be flexible, be pliable, as *karar* when heated; obey, be subject to, agree.

**karar-mad**, n. a straight canoe, V. 29.

**karar-tud**, n. turtle-shell fish-hook.

**karas**, n. mast of canoe.

**karasi uru**, n. rigging of canoe.

**karawaeg**, n. one who cannot, one who is unable (Gr. p. 36).

**karbai**, n. the white reef heron (*Demigretta sacra*).

**karbaid-gamul**, a. white, II. 60.

**karengemi**, v. hear, listen.

**kari**, n. a snake, V. 66.

**karkar-pal**, n. pancreas (of dugong).

**karmol**, n. a fish (*Scatophagus*).

**karum(a)**, n. the monitor lizard (*Varanus*); in Jargon "iguana."

**karuma-gam**, n. skin of the monitor.

**karuma-gungau**, n. = *karuma-gam*.

**karum-palai**, v. cause one to move head from side to side, bother, distract by asking one question before another is completed.

**karuma-tapi**, v. swim like lizard, n. name of a dance.

**karuri**, n. a bird, the curlew.

**kasa**, n. a river, stream.

**kasa**, ad. barely, just, only.

**kasa-kupal**, a. naked.

**kasa-poibai**, v. lend.

**kasa-tabu**, n. a harmless snake.

**kasigi**, a. quick, hurried.

**kat(a)** (*kato*), n. the neck; pluck of a turtle; a green frog. Cf. B. *gata*, neck.

**kata-kunumi**, v. be strangled.

**kata-mizi**, v. be narrow, let slip through with difficulty.

**kata-palgi**, v. jump up, spring up.

**katau-kulk**, n. lower wall of the pharynx (turtle).

**katak**, n. a frog; a stridulating instrument that makes a noise like a frog, IV. . Cf. *kata*.

**katam(a)**, n. bananas on the bunch.

**katama-bera**, n. banana leaf.

**katama-dadakora**, n. leaf spike of banana.

**katama-gulagwal**, n. dried banana leaf.

**katama-kurul**, n. spike at end of flower-stalk of banana.

**katama-pura**, n. banana skin.

**katama-titi**, n. a bunch of bananas.

**katam-mital**, a. bitter.

**katauoi**, n. the green parrot.

**kauba**, S. n. laziness, weakness, fatigue.

**kauba-asi**, v. become tired, do slowly through fatigue.

**kaubad-wakai-asi**, v. doubt.

**kaubalaig**, n. a convalescent.

**kaubu**, S. n. fighting; war. Mir. *keubu*.

**kaubuzig**, n. a warrior.

**kauburu**, n. a gourd.

**kaukulk** = *kawakuik*, q.v.

**kaunil**, n. a bundle, as of arrows.

**kaunil**, n. coco-nut fibre or coir.

**kaura**, M. = *kaiwa*, island. Mir. *kaur*, Ma. *ura*.

**kauralaig**, M. n. a native of Muralag. Pl. *kauralgal*.

**kaura**, n. the nautilus shell (*Nautilus pompilius*).

**kaura dan**, n. artificial eye of nautilus naacre, placed in skull.

**kaura-danau-minar**, n. a lozenge pattern.

**kaura**, n. the external ear. Pl. *kaurar*.

**kaura-mau**, n. the ear-hole.

**kaura-pus**, S. = *kaura-mau*.

**kaura-tarte**, M. = *kaura-tira*.

**kaura-tira**, n. hole in the lobe of the ear.

**kauru**, n. the laughing jackass or giant kingfisher (*Dacelo gigas*).

**kause**, n. flower, fruit, seed, nut.

**kause**, n. a tree (*Pandanus pedunculatus*).

**kause**, n. a hawk.

**kauta**, n. one side or half of a split canoe.

**kauturi**, n. a blue crab.

**kawa**, ad. here.

**kawa** = *kaura* = *kaiwa*, q.v. Cf. B. *kauala*, island.

**kawakuik**, n. a young man, a lad after initiation.

**kawaladi**, n. a name of a war dance, V. 302.

**kawer**, n. a small black fish, comes in shoals.

**kawipa**, n. grass.

**kaza**, n. a fathom. Pl. *kazal*. Mir. *kaz*.

**kaz-tidai**, v. double, fold, fold over.

**kazan**, n. [kindness].

**kazanal**, a. kind, generous.

**kazangi**, a. mean, greedy.

- kazi** (*ka* in compounds), *n.* a person; a child; a dependent; young of animals. Pl. *kazil*.  
**garka, garkazi**, *n.* person, man, male.  
**ipika, ipikai, ipikazi**, *n.* a woman, female, wife.  
**kazi-adai**, *v.* beget a child.  
**kazigi**, *a.* deserted.  
**kazigig**, *n.* a childless person.  
**kazi gubar epis**, *M.* adopt. Mir. *gobarem tais*.  
**kazilai-gab**, *V.* 183.  
**kazilaig**, *n.* person with children.  
**kazi-toridi**, *M.* *v.* adopt.  
**kuuku-kazi**, *n.* *V.* 133.  
**samu-kazi**, *n.* a young cassowary.  
**waru-kazi**, *n.* a young turtle.  
**kebel**, *n.* a tree (*Ficus pilosa*).  
**keda**, *a.* such; *ad.* so.  
**keda ngadal**, *a.* like, appearing like.  
**kek(i)**, *n.* a star, *a.* Eridanus.  
**keka**, *n.* a long thin stick with sharp point, used in fighting.  
**kekeri**, *n.* a bird with red breast.  
**keki**, *n.* a gull.  
**keme**, *n.* a season, about Christmas time.  
**kemu**, *n.* a plant, *V.* 351.  
**keral**, *n.* green fat (of turtle).  
**kerere**, *n.* a kind of *wauri*, *V.* 346.  
**kerikeri**, *n.* a plant (*Zingiber* sp.).  
**kerikerad-gamul**, *a.* yellow, *II.* 61.  
**kerisa**, *n.* blue mountain parrot.  
**kerket(i)**, *n.* smart of pain; anger, rage.  
**kerketal**, *a.* smarting; biting of snake.  
**kerketigi-tabu**, *n.* harmless snake.  
**kerket-palai**, *v.* torment, make smart.  
**kernge**, *n.* a boy or girl at the age of puberty, an initiate, *V.* 202—218.  
**kerngau matamzi kula**, *V.* 209.  
**ketai**, *n.* a yam (*Dioscorea*).  
**kewe**, *n.* hopping fish (*Periophthalmus*).  
**ki**, *suff.* (*Gr.* p. 12, 43).  
**kiak**, *n.* a sea-bird, an *augad*.  
**kiaki**, *n.* a plant (*Polanisia viscosa*); "catch woman," *V.* 328.  
**kiamai**, *v.* make *amai*, make "copper *masri*."  
**kiaur**, *n.* a cloud, black one side and violet on the other.  
**kiaurad-gamul**, *a.* violet, *II.* 61.  
**kibu**, *n.* the loins, lower part of the back.  
**kibu-minar**, *n.* a totem mark on the loins.  
**kibu**, *n.* the occident; sundown; a mythical island to which the *mari* of deceased persons go.  
**kid(a)**, (*kido*), *ad.* direction.  
**kid-angai**, *v.* carry forth.  
**kidagarka**, *n.* attendants in puberty ceremony, *V.* 202.  
**kidakida**, *ad.* backwards and forwards.  
**kidakida nagi**, *v.* look about.
- kidowak-asi**, *v.* "all same sick."  
**kid-tai**, *v.* overturn, turn round, turn inside out.  
**kiki**,  
**kikimi**, *v.* hasten.  
**kikiri(i)**, *n.* disease, illness.  
**kikiri-asi**, *v.* be sick, be ill; be sore about, angry.  
**kikiri-gasamai**, *v.* be sorry.  
**kikirigig**, *n.* a healthy person.  
**kiktrilaig**, *n.* an invalid.  
**kim**, *n.* a canoe, *V.* 29.  
**kima**, *n.* bulb of the plant *turik*.  
**kimus**, *n.* an arrow.  
**sapur kimus**, *n.* wing-bone of *sapur* used for piercing ears.  
**taiak kimus**, *n.* a poisoned arrow.  
**kimus**, *n.* the shin.  
**kin**, *n.* a creeping plant; used in making *makamak*.  
**kirer**, *n.* vein, artery. Mir. *kerar*.  
**kirkup**=*gigup*, *q.v.*  
**kisai**, *n.* the moon; a month.  
**kisu**,  
**kisu-kuik**, *n.* bow ornament of canoe.  
**kisulaig**, *n.* a hawk-like bird.  
**kisuri**, *M.*=*kisai*.  
**klak**=*kalak*, *q.v.*  
**koam**, *n.* heat. Cf. *kaman*.  
**koama-pali**, *v.* warm one's self.  
**koam-asi**, *v.* be hot, have fever.  
**kob**, *n.* tail, of mammals.  
**kobai**=*kubai*, *q.v.*  
**kobaki**, *n.* cough. Mir. *kobek*.  
**kobebe**, *n.* a bird, "grow in bush," *V.* 44.  
**kobegada**, *S.*=*nugedan*.  
**kobu**=*kaubu*, *q.v.*  
**kod**, *n.* a ring.  
**koda**, *n.* a food plant.  
**kodadar pul**, *n.* a tree (*Galactia tenuiflora*).  
**kodal(u)**, *n.* a crocodile (*Crocodilus porosus*). In Jargon "alligator." Mir. *kodal*, *kadal*, *D. kaja*, *koje*.  
**kodalu-paruag**, *n.* a crocodile arrow.  
**dam kodal**, *n.* pipe-fish (*Gastrotokous biaculeata*), and needle-fish (*Amphisile scutata*).  
**kogwoi**, *M.*=*kubai*.  
**koi**, *a.* large, great, big.  
**koi-gorsar**, *a.* many, numerous.  
**koi-kutal**, *a.* long, high, tall.  
**koima**, *adv.* much, greatly.  
**koi nel**, *n.* generic name.  
**koi ngar**, *n.* elephantiasis of the legs.  
**koisar**, *a.*=*koi-gorsar*.  
**koisar kuikunga**, *n.* a swear or curse word, "too many head," *V.* 81.  
**koimai**, *n.* a scarification on the shoulder.  
**kokan**, *n.* a wooden ball; a hollow ball made of coco-nut palm leaf, introduced from the Pacific.  
**baiwainil-kokan**, *n.* a game, a kind of hockey.



- kokaper**, n. a spark. Mir. *kakaper*.  
**kokwam**, n. hibiscus.  
**kolab**, n. the scapula, shoulder blade.  
**kolam** = *kolab*.  
**kolapi**, n. a gozed carved to represent the Queensland bean. Cf. *kālapī*, *kulapi*.  
**kole**, exclam. address or call to a number of men.  
**komaka**, n. name of a tree [? mango], V. 103.  
**komakoma**, S. = *kopukopudan*.  
**koman** = *kaman*, *koam*, q.v.  
**komari**, n. pectoral and ventral fins of a fish.  
**kōnani**, v. hold on forehead.  
**konil** = *kaunil*, q.v.  
**kopam**, T. n. a native of Kiwai. Pl. *kopamil*.  
**koper**, n. a tree.  
**kopi**, n. a lump, half.  
**kopilai**, n. pl. two rows of barbs on the *kwiuru*.  
**kopukopudan**, ad. one by one.  
**kopuru**, n. a fish, "whiting" (Sillago).  
**kora**, T. n. = *kodal*, crocodile.  
**korawaig** = *karawaig*, q.v.  
**koreg**, n. a fish.  
**korkak**, n. the throat. Cf. B. *nangap*.  
**kapua korkak**, a. right, straight.  
**korkak bad**, n. sigh, sorrow.  
**korkor**, n. a crow.  
**korol**, T. suff. = *guruig*, *kuruig*.  
**koroseg**, n. = *kusaig*.  
**korsi** = *kursi*, q.v.  
**kor(u)**, n. = *kuru*, corner, q.v.  
**korua**, n. a tall tree.  
**kosa** = *kausa*, q.v.  
**kosa** = *kasa*, q.v.  
**kosar** = *ukasar*.  
**kosi** [perhaps connected with *kazi*],  
**kosi-mai**, v. rear, bring up.  
**kosi-mi**, v. grow up, increase.  
**mamui kosimi**, v. make peace.  
**kotama**, n. duodenum (of turtle).  
**kote**, n. occiput. Mir. *kod*.  
**kotin**, n. a pattern of circles.  
**kousa**, n. = *kausa*, flower, fruit, q.v.  
**kowai**, n. a tree with sour bark, V. 22.  
**kozikoxi**, a. [discontented].  
**kozikoxi-muli**, v. grumble, argue.  
**krabar**, n. a plant (Polypodium quercifolium).  
**krar** = *karar*, q.v.  
**krem**, M. n. the white heron.  
**kris**, n. = *kerisa*, parrot.  
**krup** = *kurup*, q.v.  
**kual**, n. a red-berried Eugenia.  
**kuak**, n. a food plant.  
**kuam** = *koam*, *kaman*, q.v.  
**kuasar** = *ukasar*, q.v.  
**kubai**, n. a throwing-stick.  
**kubai-ngur**, n. the peg or hook of the *kubai*.  
**kubai-pit**, n. the peg of the *kubai*.  
**kubar**, M. n. shell of coco-nut.  
**kubi**, n. charcoal; darkness. Cf. B. *gobi*, dark, Mir. *kupkupi*, dark.  
**dada-kubli**, n. midnight.  
**kubi-bud**, n. a black stone, used for making paint.  
**kubi-budad**, a. black, blue, II. 60.  
**kubi-kim**, n. a large kind of taro.  
**kubikimad-gamul**, a. violet colour, II. 61.  
**kubikubi**, a. dark, black, II. 60.  
**kubli**, a. dark; n. darkness, night.  
**kubli-gim**, n. a plant (Diospyros sp.).  
**kubimaidal-pital**, n. banded gar-fish (Hemirhamphus far) = *paris*, of Miriam.  
**kubu**, n. a small fish.  
**kubwai**, n. a halo round the moon.  
**kuda**, n. the *koi nel* for kingfish.  
**kudu**, n. the elbow.  
**kudulu**, n. upper arm of turtle.  
**kudu**, n. a phrase, verse, sentence; "piece of word."  
**kudu-wai**, v. assent, say yes.  
**kudu-mai**, v. admit, accede to.  
**kugi**, n. the young of *sapur*.  
**kuiai**,  
**kuiai-turik**, n. a sword.  
**kuik(u)**, (kwik), n. head [knob; lump]; base of tree trunk.  
**kuik-aimai**, v. begin.  
**kuik-gasami**, v. tie cloth round head.  
**kuik-get**, M. n. the index finger.  
**kuik-minar**, n. base of trunk.  
**kuik-nidai**, v. talk with, discuss.  
**kuik-palai**, v. increase.  
**kuik-patai**, v. behead.  
**kuik-tai**, v. nod.  
**kuiku-dan**, n. shoot of banana.  
**kuiku-garka**, n. head-man, chief. (G.) king, lord.  
 Pl. *kuiku-garkazil*.  
**kuikuig**, n. the eldest son, first-born; elder of brothers.  
**kuiku-ipl**, n. first of several wives.  
**kuiku-iut**, n. head house, V. 306.  
**kuiku-kaxi**, n. the eldest of those persons in the relationship of *kazi*, V. 133.  
**kuikul**, a. chief.  
**kuikul-mai**, n. a pattern.  
**kuik-uru**, n. a frontlet.  
**kuiku-saail**, n. small vertical posts in front of *kuail* on canoe.  
**kuikutai** = *koi-kutai*, q.v.  
**kuiku-tati**, n. the elder men of those called *tati*, V. 133.  
**kuiku-tidari**, M. v. behead.  
**kuiku-tugul**, n. stars which represent the dorsal fin in the constellation *Baidam*.  
**kuiop**, n. the dragon-fly.  
**kuitai** = *guil-wai*, q.v.  
**kuki**, n. the north-west monsoon, the rainy season.

- kuki ada**, n. the south-west.  
**kuki dogam**, n. the west.  
**kuku**, n. foot, toes.  
**kukun-mapi**, S. v. kick.  
**kukunu-nanamari**, M. v. to kick.  
**kukuam**, n. flower of the hibiscus. Cf. *kokwam*.  
**kukusai**, n. pole for awning of canoe.  
**kul**, a. first.  
**kula**, n. stone. K. *kura-ere*, a stone.  
**kula kadami**, v. roll stone.  
**kulan-mungai**, v. stone, cast stones at.  
**kulal**, a. stony.  
**kula sib**, n. bravery.  
**mangisi kula**, n. V. 22.  
**kulai**, n. front.  
**kulai goiga**, n. day before yesterday.  
**kulai-tai**, v. go before, precede.  
**kulapi**, n. the Queensland bean (*Entada scandens*).  
 Cf. *kälapi*, *kolapi*.  
**kulba**, a. worn, old from use; ad. long ago.  
**kuli**, n. the tiller, steering board of a canoe.  
**kulka**, n. blood.  
**ar kulka**, n. redness of dawn.  
**kulkadai**, T. n. a variety of yam.  
**kulkad-gamul**, a. red, purple, II. 60.  
**kulka-lati**, v. bleed slightly.  
**kulka-leuti**, v. bleed in a stream.  
**kulkal-sanimai**, v. bleed from several wounds.  
**kulu**, n. the knee.  
**kulun-nanamai**, v. kick with knee.  
**kulun-tari**, v. kneel.  
**kulu-widai**, v. crawl.  
**kulu-kulba**, S. ad. first time.  
**kuma**, n. dung, excrement, rust.  
**kuman(1)**, n. name of a plant used in harmful magic,  
 V. 325; fruit eaten in the rainy season.  
**kumikumi**, n. a plant (*Costus* sp.).  
**kumikumi**, n. long thin sticks.  
**kumsar**, n. a small black dogfish without teeth.  
**kun(a)**, n. hinder part of a thing; stern of a canoe.  
**kuna-gab**, n. end board of canoe.  
**kunai**, n. terminal bone of turtle.  
**kun-tai**, v. follow.  
**kuna-tamul**, n. the last compartment of the platform-  
 crate of a canoe, used for storing the crew's food.  
**kuna-tete**, n. hind paws of mammal.  
**kuna-tug**, n. posterior outrigger pole of canoe.  
**kunia-tardai**, v. go back by water.  
**kunia-tidi**, v. return, go back, come back.  
**kunia-kid-tari**, v. turn back to the left.  
**kun-toidai**, v. follow.  
**kunakan**, a. strong, hard.  
**gimau kunakan**, n. kingdom of heaven (G.).  
**kunakan-asai**, v. become strong.  
**kunar**, n. lime, ashes.  
**kunarad-gamul**, a. light grey colour, II. 61.  
**kunumi**, v. tie up.  
**kata-kunumi**, v. be strangled.  
**kup(a)**, n. the buttocks; tuft of fibre at base of coco-nut.  
 O. *opo*.  
**igai-kup-mani**, S. n. = *mut umaizinga*, q.v.  
**kupa-kuasar**, n. adultery.  
**kupai**, M. n. tail of bird.  
**kupal-baba**, n. tail feather.  
**kup-mani**, v. [twist].  
**kup-widai**, v. make a foundation (G).  
**ukasar-kupalaig**, n. adulterer.  
**kupai**, n. authority, power; inheritance, a share of goods  
 or property.  
**kupai**, n. = *kupar*, navel. Cf. *Mir. kopor*, *Ma. upuro*, K.  
*gupuro*, Ku. *opolo*.  
**kupar**, n. a white-berried *Eugenia*, with edible fruit.  
**kupar**, n. the navel.  
**augādaup kupar**, n. navel shrine of an *augad*, V. 5.  
**kupar**, n. a worm. Pl. *kuparar*.  
**kupe**, n. a medicinal plant.  
**kuper**, n. a univalve shell (*Helix bipartita*).  
**kupufei**, n. coco-nut water-bottle.  
**kupumau tira**, n. holes in the side of a canoe to which  
 the poles are lashed.  
**kupur**, n. "whiting" (*Sillago ciliata*). Cf. *kopuru*.  
**kur**,  
**kur-pudai**, v. chase.  
**kur-tamar**, n. large intestine of turtle.  
**kur-tumai**, v. scratch.  
**kurasar**, n. a rock at sea.  
**kurdai**, n. = *kwodai*, rope.  
**kurdar**, v.; *mata kurdar*, immediately.  
**kuri**, n. a gum tree.  
**kurisai**, S. n. fringe of the *bid*, V. 194.  
**kursai**, T. n. = *kaura*, ear.  
**kurseg**, M. = *koroseg*, *kusaig*, q.v.  
**kurai**, n. hammer-headed shark (*Zygæna*).  
**kuru (koru)**, n. angle, corner, space in the corner.  
**kurubad, korbad**, n. a corner, the point or projection  
 of the corner.  
**kuruai**, n. a rainbow; stars in the tail of the constellation  
*Baidam*.  
**kuruai**, n. a triangular slab of *urakar* wood or turtle-shell  
 put on the nape of the neck. Cf. *naiwa*.  
**kurub(u)**, n. tree with yellow pungent fruit; "bark  
 belong canoe."  
**kurubud-gamul**, a. green, II. 61.  
**kurugat**, n. post of a house.  
**kuruig**, suff. (Gr. p. 39).  
**kurup (krup)**, n. the rock-cod (*Serramus crapao*).  
**kurusaig**, n. self.  
**kurusika**, conj. until, till.  
**kus**, n. jelly fish, *Medusa*.  
**kusa**, n. "white fish."  
**kus(a)**, n. *Coix lachrymae*, Job's tear seeds; a tassel made  
 of *kus* seeds. Pl. *kusal*. *Mir. kus*, K. D. *kusa*.



- kusa-doi**, n. a pandanus frontlet.  
**kusad-uru** (**kusad-ul**), n. a frontlet worn on the *ial*.  
**kusa-kap**, n. a mythical gigantic bird, V. 24.  
**kusal**, n. a necklace; the constellation Pleiades.  
**kusal-zaxi**, n. a *zaxi* with a short fringe.  
**kusaig**, S. n. self.  
**kusakus**, n. a broom = *piwul*.  
**kusil**, n. a crate on canoe platform.  
**kusò** = *kusu*, q.v.  
**kusu**, n. a coco-nut water-bottle. Pl. *kusul*.  
**kusu-morap**, n. a short bamboo [water-vessel?].  
**kusub**, n. a wood used for *kuruai*.  
**kuta**, n. a woman's basket.  
**kut(a)**, n. the end, extremity of anything; the end of the day, evening, afternoon. D. *kuta*.  
**kuta-bula**, n. evening twilight, light after sunset.  
**kut-apu**, n. the relationship between the father's sister and brother's child; father's other wife, V. 134.  
**kuta-dimur**, n. the little finger.  
**kuta-get**, M. n. the little finger.  
**kutaig**, n. a younger person, younger brother of man or younger sister of woman; a younger son.  
**kutal**, a. long.  
**kutanu**, ad. in the evening.  
**kuta-tati**, n. the younger men of those called *tati*, V. 133.  
**kut-ipi**, n. wife other than the first.  
**mop-kutaig**, n. youngest of many children.  
**pui kut**, n. a fine tree, tall tree.  
**kutai**, n. a fibrous yam (*Dioscorea*).  
**kutibu**, n. Kwoiam's charm, worn on the lip; an *augad*.  
**kutikuti**, n. a kind of shark "with hard skin": an *augad*.  
**kutin**, n. a pencil; wisdom (G.).  
**kutinau-kulk**, a. wise (G.).  
**kutinau-garka**, n. a carpenter.  
**ku-u-rug**, n. the ground dove.  
**kuzi**, n. a species of hawk.  
**kwai**, n. = *kuai*, crown of head.  
**kwaimai** = *koimai*.  
**kwaimai** (or *koimai*) -*aimai*, v. scarify.  
**kwai**,  
**kwali** = *kole*, q.v.  
**kweda**, n. the gromets on the backstays of a canoe.  
**kwier**, n. = *gwiar*, the sting-ray.  
**kwik** = *kuiku*, q.v.  
**kwiru**, n. the dart of the *wap* (dugong harpoon).  
**kwod**, n. the place in which sacred ceremonies take place, V. 208.  
**taiu-kwod**, n. the meeting place for the initiation ceremony.  
**kwodal**, n. twisted native rope.  
**kwolamatara**, n. a shell.  
**kwoie**, n. a hawk-like bird, V. 64.  
**kwoiram** (?)  
**kwoiram-rangadal**, n. name of a star which appears during *Waur*.  
**kwòka**, n. a black bird, the leather-head; "Kaikai meat along butcher at Thursday island." (*Philemon* sp.), V. 69.  
**kwokata**, n. a frontlet of coco-nut palm leaf.  
**kwopai**, n. the thick spathe of the coco-nut flower.  
**kworanga**, n. coffer-fish (*Ostracion cornutum*).  
**kwote**, n. = *kote*, the occiput.  
**kwual**, n. a curlew.  
**l**, suff. indicating pl. or forming adjective (Gr. p. 13, 17).  
**labai**, v. cut with knife.  
**ladai**, v. chop, cut with axe.  
**ladu**, v. pl. go.  
**pa-ladu**, v. go back.  
**lag(a)**, n. a dwelling-place.  
**laglaig**, n. a person belonging to the place. Pl. *lagalgal*.  
**urpu-pagai-lag**, n. a bathing-place, pool.  
**lai**, suff. (Gr. p. 21).  
**lai**, T. suff. pl. = *l*.  
**laig**, suff. = *l(ai)*, *g* (Gr. p. 13, 16).  
**lak(a)**, ad. again.  
**lamai**, v. copulate.  
**lami**,  
**dadla lami**, v. meet.  
**ngu lami**, v. hate.  
**lapai**, v. cut, cut down.  
**launga**, ad. and exclam. no, not.  
**launga mani**, n. despise, not do, take no account of.  
**leara**, n. a species of cashew (*Anacardium*).  
**li**, M. suff. = *l*.  
**li**, n. a woman's basket made of pandanus leaves. Pl. *lidai*.  
**liwak**, n. the chameleon.  
**lingu**, S. suff. = *nungu*.  
**lòda**, n. the shell worn on the groin when fighting. Cf. *alidan*.  
**ipa**, S. suff. = *nika*.  
**lu**, n. shoot of a coco-nut.  
**lu**, n. shell of a crab, skeleton (of a turtle).  
**lu patai**, v. crack shell.  
**lu** [out, as far as possible].  
**luai**, v. stretch out. [Probably same as *lu-wai*.]  
**get-luai**, v. reach, stretch out hand.  
**paru-luai**, v. artificially flatten an infant's forehead.  
**luami**,  
**bal ruami**, v. enter, as village.  
**lugi**, a. near.  
**lugi-gudal**, a. neighbourly, friendly.  
**lugi-ulaig**, v. walk close.  
**lu-gulgupl**, v. walk or go round.  
**ngapa-lugi-tami**, v. come closer, approach.  
**lukup**, n. medicine, sorcery; ink. A Miriam word introduced from the Mission school on Murray Island.

**iulko**, n. a palm (*Ptychosperma elegans*); a water basket made of the leaves. Cf. *utu*.  
**lumai**, v. look for, seek.  
**ngapa-lumai**, v. seek.  
**lupadi**, n. leaves (G.).  
**lupai**, v. shake, scatter seed; [shake one's resolution], persuade.  
**gal-lupai**, v. tremble.  
**gamu-gal-lupai**, v. tremble.  
**lupalai**, v. hurry.  
**lupali**, v. be astonished, marvel, hurry.  
**lupi**, v. shake.  
**kulku-lupi**, v. wag the head.  
**lurug**, n. the haunch bone.  
**lutuag**, v. go to (a place).  
**luwai**, v. stretch out (hand, etc.); knead and straighten a newly-born infant; shave.  
**luwidi**, v. stretch out hand.  
  
**ma**, suff. (Gr. p. 38).  
**ma**, n. spider; cobweb; afterbirth; a moth.  
**mabaeg**, n. man, Pl. *mabaegal*.  
**mabar**, n. windpipe.  
**mabara kuik**, n. trachea (dugong, etc.).  
**mad(a)**, n. pudendum muliebri; nest of bird.  
**madal**, a. female.  
**mader**, n. a tree; wood used for fuel and digging sticks.  
**mad(u)**, n. flesh, thick flesh, as on calf and thigh.  
 Mir. *med*; Ku. *mazu*.  
**madu-minar**, n. a scarification on the thigh or calf.  
**madu-pamai**, v. start, be startled.  
**madu-pami**, v. be startled, jump.  
**madub**, n. a plant (*Fenzlia* sp.).  
**madub**, n. a charm, V. 345, also V. 36.  
**mae**, n. a bark used for making petticoats.  
**mael**, T. suff. = *mal*.  
**mag**, n. sweat. Cf. *murug*. Mir. *mereg*.  
**magau-rualg-asl**, v. perspire, be bathed in sweat.  
**magad**, n. hair of animal, fur.  
**magag**, n. a kind of *wauri*, V. 346.  
**magao**, n. strength.  
**magaol**, a. strong.  
**magi**, a. small.  
**magi batainga**, n. early morning. In Jargon, "small daylight."  
**magikia**, ad. for a while; not quite.  
**magina**, S. T. sometimes for *masinga*.  
**magi nel**, n. specific name.  
**magi-tiom**, n. a boy, lad.  
**magis** (?), Mir. *megi*, vomit; D. *maunjeje*.  
**magisanal-adi**, v. vomit.  
**magubi**, v. increase.  
**mai**, n. pearl shell, nacre of pearl oyster. Mir. *mai*.  
**danga-mai**, n. a crescentic ornament of nacre.  
**danga-mari**, M. = *danga-mai*.  
**maid-gamul**, a. white, II. 61.

**mai**, n. a well, pool. Cf. *dan*.  
**mai**, n. time, day. Pl. *maipul*.  
**mai**, n. a kind of fruit.  
**mai**, suff. = *mai* (Gr. p. 20).  
**mai**, n. mourning, grief.  
**koi-mai-adai, koi-mai-angai**, v. mourn, wail.  
**mai-adai**, v. weep, mourn.  
**mai-irai**, v. cry, mourn.  
**mailmail**, ad. sadly.  
**mai**, v. take, bring, do, cause, make. [Probably = *mani*.]  
**adaka-mai**, v. take away.  
**ari-mai**, v. take by force.  
**aza-mai**, v. leave remaining.  
**baminu-mai**, v. break.  
**borsa-mai**, v. find fault.  
**dadia-mai**, v. divide into two.  
**gabun-mai**, v. heal.  
**gamu-mai**, v. snatch away.  
**gaugui-mai**, v. shake.  
**geget-mai**, v. torment.  
**get-mai**, v. be hurt.  
**geta-mina-mai**, v. measure in fathoms.  
**gima-mai**, v. tip up, lift partly up.  
**giun-mai**, v. deride, laugh at.  
**gumi-mai**, v. hide, secrete.  
**la-ada-mai**, v. make an outcry ("make hell of a noise").  
**iaka-mai**, v. tell about, confess, relate.  
**iawa-mai**, v. make a journey.  
**ikai-mai**, v. make glad, gladden.  
**kadaka-mai**, v. take up, exalt.  
**kamai-mai**, v. be patient with, console.  
**kausa-mai**, v. bear fruit.  
**kuasar-kupau-mai**, v. commit adultery.  
**launga-mai**, v. leave off, despise, neglect.  
**maman-mai**, v. honour.  
**mamui-mai**, v. make well in health, save.  
**mari-mai**, v. become thin, pine.  
**mata-mai**, v. continue, endure.  
**mina-mai**, v. measure.  
**modobia-mai**, v. reward.  
**muluka-mai**, v. bring down, abase.  
**ngadal-mai**, v. do the like, imitate.  
**ngapa-mai**, v. bring.  
**ngonanu-mai**, v. bear in mind, remember.  
**niula-mai**, v. entangle.  
**sib-mai**, v. take thought for.  
**sigazi-ngapa-mai**, v. bring from a distance.  
**supa-mai**, v. bring false report, bear false witness.  
**uba-mai**, v. clothe, dress up.  
**uka-mai**, v. put together, mix.  
**uma-mai**, v. kill.  
**wagel-mai**, v. follow.  
**wara kid ngonanu-mai**, v. be perplexed.  
**wal-mai**, v. awaken.  
**maib** (?),



- maibau-kāsa**, n. a fresh-water creek.  
**maibi**, n. a *koi nel* for rays.  
**maidam**, T. n. an image used in rain making, V. 352.  
**maid(e)**, n. sorcery. Mir. *maid*.  
**maidelaig**, n. a sorcerer.  
**maideg**, n. a grass petticoat, imported from Mawata.  
**maiei**, T. n. a belt worn obliquely across the chest. Mb. *naga*, M. *kamad*.  
**malek**,  
**malek-tai**, v. tie round, as string round a box or parcel.  
**maigui**=*moigui*, q.v.  
**maikuik**, n. a generation.  
**mail**, S. suff.=*mal*.  
**mailmail**, ad. Cf. *mai*, mourning.  
**maita**, n. belly, womb.  
**koi-maita**, n. crop (of bird or turtle).  
**magi-maita**, n. stomach (of turtle).  
**maita-irui**, v. be satisfied, be filled with food.  
**maita-kuik**, n. oesophagus (of turtle).  
**maital**, a. corpulent.  
**maitalaig**, n. a pregnant woman.  
**patal-maita**, n. oesophagus.  
**maitui**, n. sleepiness.  
**maituin tai**, v. feel sleepy.  
**maiwa**, M. n. a species of turtle, V. 155.  
**maiwa**, n. the giant clam (*Tridacna gigas*), and other species of *Tridacna*; a *gub* made from *maiwa* shell.  
**maiwas**, n. a small leaf petticoat imported from Mawata.  
**mak**, n. a breakwind of bushes.  
**makamak**, n. narrow, circular, twisted leg ornaments, worn just above the calf. Mir. *mukamuk*, Ma. *makamak*.  
**makas**, n. a mouse, rat. Mir. *mokeis*, D. *makat*, B. *makata*, O. *makacha*=bat.  
**makiam**, S. n. a call, cooey=*wal*.  
**makiam-ieudai**, S. v. wonder at, exclaim=Mabuiag *wabawal ieudai*.  
**mal**, suff. pl. of *nga* (Gr. p. 18).  
**malai**, v. fill with a liquid.  
**malgui**, n. shoot, blade of grass, young plant springing up.  
**duba-malgui**, n. a bud.  
**malgui-adai**, v. to grow.  
**malil**, n. metal.  
**malil-uru**, n. a chain.  
**malu**, n. the sea, deep water. Ku. *malu-niie*, salt water. O. *malo*, ocean.  
**malud**, n. green leaf of coco-nut. [Probably anything green.]  
**malud-gamul**, a. green; blue, II. 60.  
**malud-gamul prak**, n. the blue coral (*Heliopora cerulea*).  
**maluig**, S. n.=*malulaig*.  
**malulaig**, S. n. a native of Badu or Mabuiag. Pl. *malulgal*.  
**mamal**, a. beloved, careful.  
**mamedia**, n. a plant, V. 350.  
**mamul**, ad. well, carefully, not ill.  
**mamui-mai**, v. make well, bring health to.  
**mamul**=*mamui*.  
**manari**, n. [a small number].  
**manarigal**, n. pl. a few persons.  
**manarimal**, n. pl. a few things.  
**manaulal**, n. pl. a few things.  
**mang**, n. fork.  
**mangau iabugud**, n. junction of two roads; street corner (G.).  
**tamau-mang**, n. fork, forked branches of tree.  
**mangi**, v. come, arrive.  
**dada mangi**, v. meet.  
**mani**, v. take, fetch. Cf. K. Y. *mane*, taken, brought. For compounds, see *mai*.  
**mapa**=*ngapa*.  
**mapai**,  
**garo-mapai**, v. keep coming, assemble.  
**kukuna-mapai**, v. kick.  
**mapar**, n. the palate.  
**mapeta**, n. a baby. Pl. *mapetal*. B. *mapeta*, child.  
**mapeta-kazi**, n. baby.  
**mapi**,  
**gar-mapi**, v. meet.  
**mapu**, n. weight, heaviness.  
**mapu-asl**, v. be heavy.  
**mapudan**, n. a phase of the moon, nearly half moon.  
**mapul**, a. heavy.  
**marama**, n. a hole in the ground, a pit.  
**maramad**, n. a grave, a place like a pit.  
**maramnu-tiai**, v. bury in grave.  
**marap**=*morap*, q.v.  
**marl**, M. n. =*mai*, pearl shell.  
**marl**, n. spirit, ghost; shadow cast by sun, reflection. Pl. *maril*.  
**mari-dan**, S. n. a mirror.  
**mari-get**, n. name given to the *imi* of a deceased person during the funeral ceremonies, V. 248.  
**mari-imai-garka**, n. a person who can see ghosts.  
**mari-mai**, v. pine away.  
**mari-naidalza**, n. a mirror.  
**mari-naidi**, v. be reflected, as in mirror.  
**mari-pui**, n. a plant, V. 321.  
**markai**, n. the representative of the deceased in the death dance, V. 252; an inhabitant of *Kibu*; an European. [Probably=*mari* and *kai* i.e. *kazi*.]  
**ipika-markai**, n. impersonator of deceased female in the death dance.  
**markai-gul**, n. an European ship.  
**markai-kuik**, n. a mask of *Dracena* leaves worn by *markai*, V. 253.  
**markai-mud**, n. the store-house of a *maidelaig*.  
**markai-sugu**, n. a brittle-star-fish (*Ophiomastix annulosa*).

- markai-tik, n. a bivalve mollusc used for bait.  
 markai-widal, v. to divine, V. 358.  
 turkiam-markai, T. n. = *markai*, V. 258.  
 markununika, n. bushes for secluding a girl at puberty, V. 203.  
 masalg1, n. a coco-nut when ripening, 'little bit dry.'  
 masik, v. sit, be in, be about, as a fence round garden.  
 mat, n. a ceremonial heap of shells, V. 4.  
 mat = *met*.  
 mata, ad. only; constantly, still; alone.  
 mata-bangal, ad. in the future, in time to come.  
 mata-dobura, ad. immediately, quickly.  
 mata-keda, ad. all the same, just so, like, similar.  
 mata-kul, ad. in time past, formerly.  
 mata-kurdar, ad. quickly.  
 mata-mina, a. right, proper, just as it should be.  
 matai, v.  
 get-matai, v. to feel with hands.  
 matamai, v. beat, strike, hit. D. *metamar*, flog.  
 dan-guda-matamai, v. blindfold, make eyes shut.  
 gamuia-matamai, v. to hit.  
 get-matamai, v. strike with hands.  
 guda-matamai, v. shut.  
 paru bal-matamai, v. slap the face.  
 uma-matamai, v. kill.  
 warup-matamai, v. beat drum.  
 matami, v. strike one's self.  
 kabu-matami, v. smite the breast.  
 samudan-matami, v. twinkle the eyes.  
 mataru, n. a calm. Mir. *metaku*, B. *matago*.  
 mātī, n. a grasshopper.  
 matoa, n. name of a plant.  
 matu, n. a whale (? sperm whale).  
 mau,  
 mau-mixi, v. preach.  
 maubu-misin (?), n. girl at puberty, V. 201.  
 maumau, n. split bamboos on the gunwale of canoe, covering the joint between *gar* and *garbad*.  
 maupas, n. flower-stalk of coco-palm.  
 mausa-usal, n. a scarification on the cheek.  
 mawa, n. nose.  
 magi mawa, n. small nose.  
 kol mawa mau, n. prominent nose.  
 mawa, n. name of a ceremony, V. 348.  
 maza, n. a reef. K. *maja*, B. *majza*.  
 mazar, n. palm of hand, sole of foot.  
 mei, n. the sky, clouds.  
 mei-tai, v. cluster together, of clouds.  
 mek, n. claws of a crab. B. *maka*, foot; Mir. *mek*, footprint.  
 mekat(a) (meket), n. sheen, sun shining on water; glory (G.).  
 meket-asī, v. be shining; be glorious (G.).  
 meke, n. a tree (*Terminalia Catappa*).  
 meker, n. a tree (*Heritiera*).  
 merkai = *markai*, q.v.  
 merkal, a. white, II. 60.  
 meroal, n. a bivalve (*Circe castrensis*).  
 merpa, n. the pike-eel (*Murenesox cinereus*).  
 met, n. pumice.  
 merbal-met, n. pumice.  
 metakorab (met kurabi), n. name of a constellation formed by the star Altair and the adjacent small stars, v. 12.  
 mi, pref. forming interrogatives (Gr. p. 25, 42).  
 mī, infix denoting the plural (Gr. p. 39).  
 miāi, pron. what (Gr. p. 25).  
 miaka, [? = *markai*].  
 miakal, a. white, II. 60.  
 mimeg, V. 183.  
 min, n. paint.  
 mina, a. true, real, good, perfect.  
 mina-asī, v. finish.  
 mina-get, n. right hand.  
 mina-iaka-tamai, v. believe something not true.  
 mina-lai, n. *koi nei* for a kind of matwork.  
 minanga, n. [truth].  
 minai, v. [? arrange, fit together].  
 kaba-minai, v. dance.  
 kaimel-minai, v. join.  
 minamai, v. [adjust, make straight, ? pl. of *minai*].  
 minamai-sa, n. a ruler, a thing with which to make straight.  
 minami, v. measure.  
 get-minami, v. measure in fathoms.  
 minar, n. a pattern, mark.  
 minilai, n. a kind of mat. Cf. *mina*.  
 mīpa, n. a wood used for *kuruai*, q.v.  
 misai (S.), ad. yes.  
 mit(a), n. taste, a pleasant taste, sweetness. Cf. *ter*.  
 mitagi, a. tasteless; sour.  
 mital, a. tasty, sweet, II. 187.  
 mitalnga! exclam. sorry! poor thing!  
 mitau usal, n. chest scarification on women.  
 misi, v. [be made, become, be moving].  
 adaka-misi, v. go out, go away, depart.  
 akan-misi, v. fear.  
 armin-misi, v. dawn.  
 aziran-misi, v. become ashamed.  
 dadal-misi, v. be in the middle.  
 diwan-misi, v. be glad.  
 gaugui-misi, v. be shaking, tremble.  
 getan-misi, v. spoil.  
 iaka-misi, v. be astonished, wonder at.  
 iaragi-misi, v. be hungry.  
 imun-misi, v. accuse.  
 kadaka-misi, v. rise, be a little way up, of sun.  
 kulai-misi, v. precede, go first.  
 launga-misi, v. cease, do no more.  
 mau-mixi, v. preach.  
 moken-misi, v. want.

- ngapa-misi, v. come.  
 ubin-misi, v. like, have a wish for.  
 um-misi, v. die.  
 wakai-kamani-misi, M. v. be sorry.  
 wal-misi, v. cry out, call for.  
 moaga, n. = *mag*.  
 moai,  
 moaizinga, n. an ulcer.  
 mōdal, n. a bundle of leaves.  
 modobi, n. an equivalent, reward, payment, or wage.  
 modobia, a. equivalent.  
 modobigal, n. one equivalent to, one making up  
 (cf. Gr. p. 46).  
 modobingu-ubigi-asi, v. forgive.  
 moi, n. = *mui*, fire.  
 moi-id, n. an eruption of pimples.  
 moian, n. giant perch (*Lates calcarifer*).  
 moidai, v. build.  
 gar-moidai, v. build.  
 moie, n. shoulder straps made of pandanus. Cf. *maiei*.  
 moigui, n. shoot, sprout.  
 moigui-adai, v. to shoot out, grow.  
 moken-misi, S. v. want.  
 mokwi, n. the supra-renal capsule (of dugong).  
 mop, [n. the end]. Apparently a Miriam word.  
 mop-kutaig, T. n. youngest of several brothers.  
 morap, n. bamboo; bamboo water vessel. Mir. *marep*,  
 K. *marabo*, O. *marapi*.  
 sukub-morap, n. bamboo tobacco-pipe. O. *marapi*.  
 moran, n. the cassowary (*Casuarus Beccarii*).  
 morbaigorābini, n. name of a fish, V. 16.  
 mordamizinga = *mut umaizinga*, q.v.  
 moroig = *muuig*, q.v.  
 mos, n. saliva, spittle. Mir. *mos*, Ku. *mote*.  
 mosal-adai, v. spit at.  
 mosal-adi, v. spit.  
 mosu, n. = *musu*, ant.  
 motoal, n. a fence made of matting. Cf. *wosal*.  
 mowai, n. the attendant on girls during the puberty  
 ceremonies, V. 201. [Probably the same as *moroig*  
 or *muuig*.]  
 mowai-garka, n. the attendant on boys during initia-  
 tion, V. 208.  
 muamu, n. knowledge, wisdom. Cf. *ngu*.  
 mu-asi, S. v. = *mina-asi*, finish.  
 mud, n. house, dwelling; camp. Mir. *meta*, K. *moto*,  
 Ku. *mete*.  
 doridimi-mud, n. prison (G.).  
 mudaig-kaz, n. sweetheart. Cf. V. 13.  
 mudu, n. bivalve (*Anadara scapha*).  
 mudu, n. the cervical vertebrae; the neck. Pl. *mudul*.  
 mudu, n. name of a mask.  
 mudu kap, n. a dance, V. 339, 340.  
 muga-gud, M. n. a basket = *boi*.  
 mugarir, n. a large fish called "barracoota" (*Cybiium*  
*sp.*).  
 muga, n. the mound made by termites.  
 mugu-urui, n. a termite. Pl. *mugu-urui*.  
 mugud, n. thatch.  
 mul, n. fire; a firebrand. Pl. *mutai*. Ku. *muie*.  
 mui-kun, n. the fire-place on a canoe.  
 mui-nitui, v. make fire.  
 mul, n. the inside. Mir. *mui*.  
 muia-trapotal, M. n. pl. ventral fins of fish.  
 mula-uti, v. enter, go in.  
 muia-utumi (*mutumi*), v. go down into, go into.  
 mull, a. hollow.  
 muki = *nguki*, q.v.  
 muk-baltai, v. float on water.  
 muku, n. ?  
 muku-poidai, v. fasten, tie.  
 mukulaig, n. promised husband.  
 mukui, n. pelvis (of turtle).  
 mukui-topwal, n. fat and peritoneum (of turtle).  
 mulai, v. open; open mouth, speak to. D. *mulagan*,  
 ask; *muleige*, bid; *mule*, call.  
 dada-mulai, v. open in middle.  
 ia-mulai, v. tell.  
 muli, v. open; open mouth, talk.  
 ia-muli, v. say, speak.  
 kozikozi-muli, v. grumble, argue.  
 nukunuku-ia-muli, v. murmur.  
 pls-muli, v. be torn, rent, opened.  
 mulpal, n. the moon, nearer full moon than *kisai*.  
 Said to be *ipilaig*, married, or *urapun kazilaig*, having  
 one child. When nearly full *kuasar ipilaig*, having  
 two wives.  
 mulpal, n. a flat fish (*Solea*).  
 mulu, [? n. lower place].  
 muluka, muluka kid, ad. downwards.  
 muluka-pagai, v. come, or go down.  
 muluka-pudi, v. stoop, cast one's self down.  
 muluka-gud-tai, v. invert, turn down.  
 muluka-tidi, v. bow head.  
 muluka-sizari, v. come down.  
 mumai, v. comfort (? cuddle up).  
 garo-mumai, v. to crowd.  
 mun, suffix, to pronouns. Cf. Gr. p. 23.  
 munia, suffix (Gr. p. 23).  
 munika, suffix (Gr. p. 23).  
 mungai, [v. cast].  
 gudan-mungai (*mungari* M.), v. talk about.  
 kulan-mungai, v. stone, cast stones at.  
 zugu-mungai, v. give bad luck to.  
 mungu, suffix (Gr. p. 24).  
 mur, n. yellow ochre.  
 murd-gamul, a. yellow or orange, II. 60.  
 mur, n. heart (of turtle).  
 mura, a. and n. all, the whole.  
 murarai, n. all of them, the whole company.  
 muragudal, n. the northern mullet (*Mugil waigai-*  
*ensis*).



- murar**, n. a clay tobacco-pipe.  
**mūri**, n. a kind of spirit, V. 359, 360.  
**murū**, n. the cabbage palm (*Livistona australis*).  
**murug**, M. n. = *mag*, sweat.  
**murug**, n. an old person; elder (G.).  
**musi**, n. fibres; rootlets on kumala, etc.; small pieces of thread.  
**musi-tōi**, v. shred.  
**musu**, n. a green tree ant. Miriam *soni*.  
**musu**, n. a sprouting coco-nut.  
**musur**, n. plaited armlet.  
**mut**, n. a small bird, V. 360.  
**mutal**, n. a young coco-nut with water, and no kernel.  
**muti**, n. the pendulous lobe of the ear, an ear pendant.  
*Pl. mutial.*  
**mut(i)**, n. coco-nut husk; coco fibre.  
**mut-umaisinga**, n. plaited string with three plies,  
 = *S. igal-kupmani*.  
**mutu**,  
**mutu-trapot**, n. the pelvic fin of a fish.  
**mutumi** = *mui utumi*, q.v.  
**muzu**, n. = *musu*, ant.
- n**, suff. (Gr. p. 19, 20, 38).  
**na**, demons. this or that indefinitely, large or feminine; the.  
**na**, n. = *nau*, song, q.v.  
**na**, pron. she, it.  
**na**, suff. = *n*. (Gr. p. 20).  
**naat**, n. = *noat*, q.v.  
**nabatiaisinga**, n. hole in lobe of ear.  
**nabi**, demons. this.  
**nabi-got**, M. num, five.  
**nad** = *noat*.  
**nadai**, v. chew.  
**nadua**, n. a tail ornament worn in a dance. *Pl. nadual*.  
**nadulsa**, T. n. hair on the pubes.  
**naga**, Mb. n. a belt worn obliquely across the chest; M.  
*kamad*, T. *maiei*.  
**nagai**, v. give light to, as sun or moon.  
**nagalag** = *ngagalaig*.  
**nagami**, v. reason, think.  
**wakai-nagami**, v. say to one's self.  
**nagi**, v. look, shine (of eyes and sun).  
**bal-nagi**, v. turn and look.  
**dana-nagi**, v. be able to see, get sight.  
**dan-muk-nagi**, v. look.  
**goiga-nagi**, v. shine of sun.  
**kadaka-nagi**, v. look up.  
**kalia-nagi**, v. look back.  
**kidakidan-nagi**, v. look about.  
**koi-dan-nagi**, v. look earnestly at.  
**nagu**, [ad. beyond].  
**nagu-dogam**, n. the further side.  
**naguai**, T. n. yam.
- naguli**, M. n. gardens. [Probably yam gardens. Cf. *nagui*, and M. Pl. *li*.]  
**nagwam**, T. n. child of *ngaibat*; father's sister's child.  
 Cf. V. 139, and Mir. *negwam*.  
**nai**, v. [want, desire] (Gr. p. 37).  
**nguki-nai**, v. be thirsty.  
**nai**, = *noi*, q.v.  
**naidi** = *noidi*, q.v.  
**naigai**, n. the north wind; the dry season.  
**naigai-dogam**, n. the north.  
**naigai-id**, n. the north-east.  
**nainonob**, S. ad. = *iananab*.  
**nairi**, n. dugong food (*Alga* sp.).  
**naiwa**, n. a wood used for *kuruai*. Cf. *kuruai*.  
**naka**, suff. (Gr. p. 20).  
**nana**, n. vulva (?).  
**nanalaig**, n. a menstruating woman.  
**nana-mad**, n. menstrual blood.  
**nanai** (Gr. p. 37).  
**nanamai**, v. strike with some part of the body.  
**gar-nanamai**, v. push, knock against.  
**getan-nanamai**, v. buffet.  
**kukunu-nanamari**, M. v. kick.  
**kulun-nanamai**, v. kick.  
**ngar-nanamai**, v. kick.  
**pa-nanamai**, v. dash against.  
**sup-nanamai**, v. press against.  
**sub-nanamai**, v. crowd up.  
**nanital**, v. stick a post or stick upright in ground, set up; give up, deliver.  
**naniti**,  
**ngurid-naniti**, v. tear about.  
**napi**, a. soft, of clothing.  
**nar**, M. n. mud.  
**narlai**, M. a. dirty, muddy.  
**narang** = *ngarang*, q.v.  
**narasaragia**, a. scattered.  
**narasaragia-asi**, v. be scattered.  
**nat** = *noat*.  
**natai**, v. burn, roast.  
**natam**, n. a namesake; an exchange of names. *Pl. natamai*, V. 232.  
**nati**, v. burn one's self.  
**natiam**, n. the decorated skull and its case, V. 251.  
**natar**, n. platform of canoe.  
**gapu-natar**, n. a design representing the sucker of the *gapu*.  
**nau**, n. a song; hymn (G.).  
**nau-puidai**, v. sing.  
**naur**, n. = *ngur*, peg of *kubai*.  
**nararu**, n. a plant, dodder.  
**neēt** = *noat*, q.v.  
**nel**, n. name. *Pl. nelai*. Mir. *nei*, O. *añel*.  
**koi nel**, n. the generic name.  
**magi nel**, n. the specific name.  
**nel tarai**, v. name, give name to.

**nep** = *ngep*.

**ni**, pron. thou.

**nia**, suff. (Gr. p. 20).

**niai**, v. sit, stay, stop.

**dadai-niai**, v. stay in the middle.

**kawa-niai**, v. stay here.

**kusaig-niai**, v. be alone, stay by one's self.

**niai-kasi**, n. servant. *Ngai nungu niai-kasi*, I serve him.

**niai-za**, n. a seat.

**rimanu-niai**, v. be in hiding, hide one's self.

**nidai**, v. look, make to stay, touch, hold, carry, bring [do].

**aka-nidai**, v. fear.

**banda-nidai**, v. draw up on beach (as boat).

**doi-nidai**, v. cure, heal.

**gimia-nidai**, v. set on top.

**kata-nidai**, v. seize by the throat.

**kuiku-nidai**, v. happen, be fulfilled.

**tunge-nidai**, v. light *tu* (torch).

**nidi**, v. make, do, hold, touch.

**gamu-nidi**, v. take.

**get-nidi**, v. take hold of.

**igtui-nidi**, v. arise.

**nika**, suff. (Gr. p. 20).

**niki**, n. a twig, small branch. Pl. *nikil*.

**niklagul**, n. a marine insect (Halobates).

**nipa**, M. suff. (Gr. p. 20).

**nipel**, pron. you two.

**nis**, n. leaf. Pl. *nisal*.

**nisad-gamul**, a. green, II. 60.

**nita**, pron. pl. you.

**nitai** [? = *nidai*].

**nitui**, [v. put out, push out].

**ada-nitui**, v. put down.

**daka-nitui**, v. strike on the temples.

**get-nitui**, v. show, point out.

**gud-nitui**, v. ask for various things.

**kaba-nitui**, **kaban-nitui**, v. row, paddle.

**mui-nitui**, v. burn, throw in fire.

**niki-nitui**, v. shoot out branches.

**ngur-nitui**, v. try to throw down.

**niu**, [n. a snare].

**niuia-almal**, v. catch, entangle.

**noai**, n. a framework erected over a fire on which fish is dried and smoked. Pl. *noal*.

**noat**, n. a platform from which dugong are harpooned.

**noi**, n. framework on which fish is dried = *noai*.

**noi**, n. the tongue. Pl. *noitai*.

**noi-pui**, v. lick.

**noidal**, a. beloved, dear.

**noidi**, v. be reflected in a mirror, be "flash."

**nok**, n. the zenith (?).

**nora**, n. bone, of fish.

**nori** = *nuri*, q.v.

**noridi**, v. fall, drop of fruit.

**nu**, suff. (Gr. pp. 19, 38).

**nu**, demons. this or that, small or masculine.

**nudai**, v. rub.

**dania-nudai**, v. differ, form factions.

**muluka-nudai**, v. tread on, transgress.

**nguro-nudai**, v. quarrel, have family quarrel.

**nudi**, v. rub in hands.

**danga-nudi**, v. grind the teeth.

**muluka-nudi**, v. press down, tread down.

**pa-nudi**, v. press.

**nugedan**, conj. unless.

**nui**, pron. he; it. K. *nou*.

**nukunuku**, [a. murmuring].

**nukunuku-la-mula**, v. murmur.

**nungu**, pron. his.

**nungu**, suff. from (Gr. p. 20).

**nupado-tai**, v. roll.

**nur**, n. a sound, noise, echo, report of gun. Pl. *nurai* and *nulai*.

**nurai**, v. wrap round, bind round, choke.

**sirisiri-nurai**, v. choke with weeds, as a garden.

**sup-nurai**, v. cover over, wrap up.

**wakai-nurai**, v. make mistakes.

**nuri**, v. go round, wind about.

**gato-nuri**, v. ebb (of tide), become low water.

**iaka-nuri**, v. forget.

**nurinuri**, n. a sweet potato.

**nursak**, n. = *ngur-sak*.

**nuru**, a. unripe.

**nuru-gamul**, a. blue, violet, II. 60.

**nutai**, v. try, tempt.

**nuti**, v. try, tempt.

**ian-nuti**, v. [exorcise], cast out (G.).

**nga**, suff. (Gr. p. 16).

**nga**, pron. who.

**ngaba**, pron. we two, you and I.

**ngabad**, S. n. a cave.

**ngabi**, n. fat.

**ngabil**, a. fatted.

**ngada**, [n. likeness, similarity].

**ngadagi**, a. unlike in appearance.

**ngadal**, a. like in appearance.

**ngada-pali**, v. be ready.

**ngagalaig**, n. a hawk, the fish-eagle (*Haliastur gir-renera*); a totem.

**ngai**, pron. I. K. Y. *ngayu*.

**ngaibat**, n. father's sister, brother's child. Cf. V. 134.

**ngail**, n. a plant (*Achyranthes aspera*).

**ngail**, n. pl. wooden hooks.

**ngaingai**, n. a boar's tusk used for polishing *wap*.

**ngaka**, n. wing of a bird.

**ngalbai**, pron. we two, he and I.

**ngalbe**, pron. we two, he and I.

**ngalkai**, v. suck smoke into the *marap*, probably connected with the next word, as the filling of the *marap*

- is not the real smoking. Cf. *suguba-wani* under *wani*.
- ngalkai**, a. false, hypocritical.
- gar ngalkai**, v. trouble about.
- kasa ngalkai**, v. be a hypocrite.
- ngalkai-idaig**, n. a liar, hypocrite.
- ngalkaigi**, a. genuine, not false; in earnest, intentional.
- ngalngal**, n. a liana or climbing plant; a figure in *womer*.
- ngalpa**, pron. pl. we, you and I.
- ngan**, pron. whom.
- ngana**, n. the breath.
- ngana-kap(u)**, n. the heart, mind. Mir. *nerkep*, from *ner* breath, *kap* seed, shows the same construction.
- ngananu-manl**, v. bring to mind, remember.
- ngana-pudi**, v. rest.
- ngapa**, prefix, indicating motion towards the speaker.
- ngapa-kabutai**, v. put towards me.
- ngapa-kid**, ad. towards me.
- ngapa-mani**, v. bring.
- ngapa-uzari**, v. come.
- ngar(a)**, n. the foot, leg; pelvis of turtle. Pl. *ngarai*, *ngaral*. K.Y. *ngari*, calf of leg.
- koi ngar**, n. elephantiasis of legs.
- ngara-malau**, n. muscles of thigh (of turtle).
- ngaran-nanamai**, v. kick.
- ngara-pusik**, n. a dance.
- ngarau-rid**, n. leg bones.
- ngarang**, n. armpit.
- ngaranga**, M. n. a leaf which causes a blister.
- ngarba**,
- ngarba rid**, n. collar bone.
- ngarngar**, n. a sponge.
- ngaru**, n. the monitor lizard (*Varanus*), "iguana."
- ngarubi**, v. come to, arrive at.
- ngasa**, n. spur or ram of canoe.
- ngata**, [a. clean].
- ngatal**, exclam. sorry!
- ngata-asi**, v. be clean.
- ngata-palai**, v. keep clean.
- ngau**, pron. my, said by man.
- ngaubat**, n. a man's sister-in-law; a woman's brother-in-law. Cf. V. 137.
- ngaurani** (?)
- ngawaka**, n. a girl. Pl. *ngawakazi*. Mir. *neur*.
- ngawaki**, T. n. = *ngawaka*, girl.
- ngazaru** = *nazaru*, q.v.
- ngazu**, pron. my, said by woman.
- nge**, suff. (Gr. p. 21, 37).
- ngep**, n. grandchild.
- ngeringeri**,
- ngeringeri-dan**, n. scalp, skin of head.
- ngerpai-girer**, n. one way of dancing, V. 52.
- ngi**, S. M. pron. = *ni*.
- ngipel**, S. M. pron. = *nipel*.
- ngita**, S. M. pron. = *nita*.
- ngobur**, n. a plant (*Psoralea*, sp. nov.).
- ngoi**, pron. we, I and they.
- ngoidat**, n. a rock.
- ngolkai** = *ngalkai*, q.v.
- ngona** = *ngana*, q.v.
- ngowaka** = *ngawaka*, q.v.
- ngu**, M. *nguzi*, suffix, indicating origin, direction from.
- ngu** [? knowledge, ability. Cf. *muamu*. The root of words expressing ability. Cf. also *ngu*, suffix].
- ngul**, a. possible.
- ngulaig**, n. one who knows how, one who can. (Cf. Gr. p. 36.) Pl. *ngulaigal*. *Ngai ninu ngulaig*, I know you.
- ngulaig-asi**, v. be able, know how.
- ngudi**, n. a tear. Pl. *ngudil*.
- ngugidan**, ad. for no reason, in vain.
- nguigidan**, ad. = *ngugidan*.
- nguki**, n. water, fresh water. Pl. *ngukil*.
- ngukil**, a. watery, wet.
- nguki-nai**, v. be thirsty, thirst.
- nguki-toidai**, v. urinate.
- nguki-uraib**, n. pleuro-peritoneal fluid.
- ngukiu-gud**, n. a well of water.
- ngukiu-maramad**, n. a well of water.
- ngul**, n. yesterday.
- ngulai**, v. know, count, number, read, reckon. Cf. *ngu*.
- ngulami**, v. hate.
- ngunu**, pron. whose?
- ngur(a)pai**, v. teach.
- ngurpai-mabaeg**, n. teacher.
- ngur(o)**, n. hook or peg of the *kubai*; beak of a bird (?)
- ngur-adai**, v. project, stick out.
- ngur-nudai**, v. quarrel, between members of same family.
- nguro-tai**, v. step over, come out.
- ngur-pagami**, n. posterior notch in gunwale of canoe.
- ngurpu-utami**, v. join two things.
- ngur-sak**, n. point of the nose.
- ngur-turai**, v. keep outside.
- ngur-widai**, v. hunt away, drive out.
- ngur-silami**, v. sneer.
- ngurpai** = *ngurapai*.
- ngursi**, n. mucus of nose.
- ngurum**,
- ngurum-asi**, v. be angry, indignant; "wail like hell."
- ngusu**, pron. my, said by woman.
- oka**, n. a grub found in dead wood.
- omai** = *umai*, q.v.
- oripara**, M. n. the rainbow.
- pa**, M. S. suffix = *ka*.
- pa**, pref. indicating motion away or outward from speaker; exclam. go away! be off!
- pa-adai**, v. appear.
- pa-arai**, v. dash against.
- pa-dordimi**, v. tighten (belt).



- pa-get-wani, v. let slip, as spear by accident.  
 pa-ielpai, v. lead away.  
 pa-iendai, v. pour out, shed, spill.  
 pa-iendi, v. be upset.  
 pa-ienti, v. be overthrown.  
 pa-kabutai, v. put that way, i.e. away from speaker.  
 pa-kid, ad. that way.  
 pa-nudi, v. press.  
 pa-pagai, v. enclose.  
 pa-toridi, v. strive, argue, dispute.  
 pa-uti, v. go out of sight.  
 pa-uzari, v. go away, depart.  
 pa-wadai, S. v. rebuke.  
 pa-wai, v. loosen.  
 pa-wall, v. land from boat, come ashore.  
 pa-walmal, v. arouse, wake up.  
 pa-zilami, v. attack.  
 pa, n. a fence for garden; a stockade. Pl. *pal*.  
 pa-pagai, v. enclose, as a garden, fence in.  
 pa-pagi, v. make a fence.  
 pad, n. a nest, of bird, or insect.  
 pad, n. tympanum of native drum.  
 pad(a), n. a hill, mountain. Pl. *padal*. Mir. *paser*,  
 K. *podo*, B. *pad*.  
 pada kuik, n. the skull.  
 padatrong, n. a bamboo rattle used in *Surlal* season.  
 paddul, n. a flood.  
 paddul-budai, v. flood.  
 padig, n. a large fly.  
 padotu (?), V. 55.  
 paekau, n. a butterfly. Pl. *paekaul*.  
 paga (?). Cf. *pagara*, *pagora*.  
 pagad, a. orange, brown, II. 62.  
 pagai, v. [stretch out, extend], go up, go down; pierce,  
 sting, prick; step over, as stream.  
 adaka-pagai, v. come out of, emerge.  
 azir-pagai, v. hang down head in shame.  
 dimkan-pagai, v. pinch.  
 get-pagai, v. put out hand.  
 gimia-kasia-pagai, v. step over a stream.  
 ian-nguru-pagai, v. be perplexed.  
 iaragi-pagai, v. be hungry.  
 kangu-pagami, v. join.  
 muluka-pagai, v. come or go down.  
 pagami, v. pl. of *pagai*, sew, mend.  
 paiwan-pagai, v. shoot *paiwa* out of the mouth.  
 pa-pagai, v. enclose.  
 parua-pagai, v. be contrary (of the wind).  
 pasi-pagai, v. stand beside.  
 rima-pagai, v. come suddenly.  
 toitu-pagai, v. pray.  
 ur-pagai, urpu-pagai, v. dive in sea.  
 pagara, n. sponge.  
 pagas, n. name of a star which appears during *Waur*.  
 pagi, [v. stick in, go in, pierce].  
 gowa-pagi, v. dig up ground for garden.  
 toitu-pagi, v. pray, say prayers.  
 pagora (?= *pagara*).  
 pagorad-gamul, a. brown, II. 61.  
 pal, n. a fan; a digging-stick. Cf. *pagi*.  
 paipa, paipa kid, ad. windward, on right hand.  
 paipa kid tai, v. turn back to right.  
 paipal, a. on windward side.  
 paipa-za, n. vertical stick of *gud* of canoe.  
 paiwa, n. scented bark, V. 328.  
 pakai, n. [a tail, streamer?], the tail of a mask.  
 wapi-pakai, n. fish-tail ornament on the stern of a  
 canoe.  
 pal, [n. two together], part. two.  
 palai, v. [open, as in shape of V, without complete  
 separation], split, divide.  
 adaka-palai, v. release.  
 aka-palai, v. frighten.  
 apa-palai, v. shake off dust.  
 arkat-palai, v. make a hole.  
 balbal-palai, v. bend.  
 balbalgi-palai, v. straighten.  
 beral-palai, v. slacken, make loose.  
 borsa-palai, v. treat shamefully, persecute.  
 buru-palai, v. shake off dust.  
 dan-palai, v. make alive.  
 dan-gud-palai, v. open eyes.  
 gagai-palai, v. shoot arrow, fire gun.  
 gar-palai, v. recover from illness.  
 gangui-palai, v. shake.  
 gla-palai, v. prepare food, cook.  
 giu-palai, v. play the fool, cause laughter.  
 gizu-palai, v. cut a point, sharpen.  
 gud-palai, v. open, as book, mouth, hand.  
 iadai-palai, v. make to talk nonsense.  
 iagi-palai, v. cause not to talk.  
 ibelai-palai, v. wrap in blanket.  
 imau-palai, v. be able to see, receive sight.  
 kabu-palai, v. cool, make cold.  
 karingemil-palai, v. hear, receive hearing.  
 karum-palai, v. bother by setting various tasks before  
 one is completed; make look first at one thing and  
 then at another; mislead; deceive.  
 kerket-palai, v. make smart with pain, torment.  
 kid-waka-palai, v. trouble.  
 kuik-palai, v. increase.  
 kunakan-palai, v. strengthen.  
 kunakananga-palai, v. be strong, overcome.  
 kutal-palai, v. save, store up.  
 lu-palai, v. hurry up, stir up, rejoice, wonder.  
 mabal-palai, v. walk about.  
 minar-palai, v. make marks, write.  
 ngapa-palai, v. come.  
 ngata-palai, v. keep clean.  
 nisau-gud-palai, v. put out leaves.  
 ngulaig-palai, v. make know, inform.  
 palga-palai, v. break, smash.

- poi-palai, v. shake off dust.  
 pui-palai, v. carve.  
 sagul-palai, v. lose, waste, perish.  
 sai-palai, v. plough (G.).  
 sib-pa-palai, v. be surprised.  
 sirisiri-palai, v. choke with weeds.  
 teran-palai, v. flavour.  
 tiki-palai, v. sweep.  
 urgil-palai, v. cover up.  
 palai, pron. they two. K.Y. *buria*.  
 palamun, pron. of them two, theirs.  
 palel, a. withered, dried up.  
 palel-asl, v. wither.  
 palel-pudi, v. dry.  
 palga-palai, v. smash.  
 palgai, v. [bring up].  
 iadu-palgai, v. inform.  
 palgi, v. fly, jump.  
 kat(a)-palgi, v. leap, fly up.  
 sib-kat-palgi, v. be startled.  
 pall, v. break [be separated].  
 aka-pall, v. be frightened.  
 butu-pall, v. shake off dust.  
 dan-pall, v. be awake, become alive, open the eyes.  
 galu-pali, v. be trembling.  
 gar-pali, v. recover, become well.  
 gud-pali, v. open, as bud.  
 koam-pali, v. warm one's self.  
 lu-pali, v. hurry, be astonished.  
 ngada-pali, v. be ready.  
 pa-pali, v. break.  
 sib-palga-pali, v. start, be startled, "jump inside."  
 palisa, n. the small feathers on a bird's body.  
 palngi, v. flog, scourge.  
 pamai, v. dig, [make a hole].  
 gud-pamai, v. enlarge a hole.  
 gud-bal-pamai, v. obstruct, block up doorway.  
 sib-pamai, sibau-pamai, v. trouble about, take thought for.  
 pami, v. [leave a space, make a way through].  
 mad(u)-pami, v. be startled, be astonished.  
 pamil, n. pl. fragments.  
 sib-pami, v. worry, be worried.  
 panau, T. n. knot in a yam.  
 pangad, a. stony.  
 papai, n. a mash of yams or taro.  
 papali, v. bruise.  
 paradamu, n. a sea-grass (*Cymodocea* sp.).  
 parai, v. break off.  
 gud-parai, v. overflow.  
 koaka-parai, v. pass by.  
 parama, n. red ochre; paint made from red ochre;  
 a fish; crimson coral-fish (*Polyacanthus* *Queens-*  
*landiæ* and *Cheilinus fasciatus*).  
 paramad-gamul, a. red, purple, II. 60.  
 paramad-gamul prak, n. the organ-pipe coral (*Tubi-*  
*pora musica*).  
 parapara, S. n. power (G.). A word borrowed from  
 Mawata or Kiwai.  
 pardai, v. draw or pull.  
 adaka-pardai, v. draw out.  
 paru, n. the forehead, face; the front.  
 kodalu-paruag, n. an arrow with a crocodile carved  
 on it.  
 paruag, n. an arrow with a human face carved on it.  
 paru-ari, v. be ahead, of wind.  
 paru-idi, v. deceive.  
 paru-luai, v. artificially flatten an infant's forehead.  
 paru-nudai, v. rub noses and embrace heads; a mode  
 of salutation.  
 parungaizinga, n. the stays or guys attached to the  
 sail of a canoe.  
 paru usal, n. scarification on the forehead.  
 pas, n.  
 magi-pas, n. a crumb.  
 pasa, n. door, gate. Pl. *pasal*.  
 pasa-gud, n. a doorway.  
 pasagudau tuda, n. door-jambs of house.  
 pasa-pudai, v. open door.  
 paset, n. a tree with light wood, used for *saima* and *kaba*.  
 pasi, n. side; wall of a house.  
 pasia, pasinu, ad. beside.  
 pasi-kag, n. inner side-posts of house.  
 pasiu pul, n. outer side-posts.  
 pasika-tamai, v. move a little from the wall.  
 pat, n. a sharply-pointed stick for catching octopus;  
 a sign of *tabu*, V. 270.  
 patai, v. [put out, stick out].  
 adaka-patai, v. cut off, break away.  
 butu-patai, v. prepare, make ready.  
 danal-patai, v. watch.  
 danan-patai, v. watch.  
 gar-patai, v. assemble, come together.  
 gar-patami, v. pl. collect food.  
 inuri-dad-patai, v. give light in darkness.  
 kulk(u)-patai, v. behead.  
 lu-patai, v. crack shell (crab, etc.).  
 miti-patai, v. taste.  
 pata-minar, n. a scarification.  
 saito-patai, v. cut corn, harvest. (G.) *Saito* intro.  
 from Greek.  
 wat-patai, v. dry up.  
 zar-patai, v. cut off branches.  
 patal, a. prickly.  
 patal-iruk, n. small lolly-fish (*Holothuria sanguino-*  
*lenta*).  
 patal-maita, n. oesophagus (of turtle).  
 patapi, v. finish.  
 pati, v.  
 butu-pati, v. be ready.  
 gul-pati, guplu-pati, v. embark, enter canoe.

- iata-pati*, v. shave.  
*patidai*, v. break.  
*patidi*, v. bow, fall down.  
*paud(a)*, n. quietness, peace. Mir. *paud*, D. *piuda*.  
*pauda lag*, n. a peaceable village.  
*paudau garka* or *mabaeg*, n. a peaceable man, V. 302.  
*pauna*, n. skin of dugong, pig or cow; leather.  
*paupa*, *paupa kid*, ad. leeward.  
*paupa-asai*, v. decline (of day); go down (of sun).  
*paupusa*, n. an ornament on the *kadig*.  
*paut*, T. n. forehead.  
*pawa*, n. a habit, deed, action. Pl. *pawal*.  
*pawur*, v. swim(?).  
*paza*, n. a flat fish with poisonous stings.  
*pazara*, n. one of the crew of a boat; a sailor.  
*pearaku*, n. a kind of fish.  
*pel*, n. tail of a fish.  
*pel kaba*, n. tail of the sting ray; "tail belong him just like oar."  
*penai*, M. v. dive?  
*pepe*, a. thin.  
*pepedu*, n. a bamboo flick or whip. Mir. *lolo*.  
*perta*, n. wrist; six in counting on the body.  
*perta urukam*, n. a wristlet.  
*pi*, demons. yonder.  
*pia*, n. the bark of a tree.  
*piawat*, n. fresh water nearly dried up; a. blue green, II. 61.  
*pibi*, n. a plant (*Commelina nudiflora*).  
*pibi kap*, n. a war dance, V. 302.  
*pida*, n. a black bee.  
*pidi-mital*, a. acid.  
*pidai*, M. v. dig?  
*pigi*=*piki*, q.v.  
*piki*, n. a dream.  
*pikin-tai*, v. dream.  
*pikuru*, n. a head-dress of teeth; name of a pattern.  
*piner*, n. the coral tree (*Erythrina*). Leaves and twigs used for *samera*, *musur*, etc. and also worn behind the ears.  
*pingi*, n. a fishing net.  
*pingid angai*, v. catch fish.  
*pini*, v. rub on, as paint, anoint.  
*idi-pini*, v. anoint.  
*pira*, a. soft.  
*piroan*, n. a black snake.  
*pis*, n. an opening, a crack; leak.  
*pisal*, a. leaky.  
*pis-muli*, v. be torn, rent, opened.  
*pisas*, n. a snake, V. 66.  
*pitar*, [sepia?].  
*pitar bidai*, n. a cuttle-fish.  
*piti*, n. the nose. Pl. *pitil*. Mir. *pit*.  
*piti sek*, n.=*piti tarte*.  
*piti tarte*, n. the perforation in the septum narium.  
*pitu*, n. a ring.  
*piu*, n. leaf of the coco-palm; a stick worn in the hair, V. 252. Pl. *piwal*.  
*piwul*=*piwal*, n. pl. a broom made of mid-ribs of coco-palm leaflets.  
*piwer*, n. the mullet.  
*plis*=*palisu*, q.v.  
*poa*, n. the bark of a tree.  
*poad*, n. pig-faced bream (*Lethrinus rostratus*).  
*poamal birubiru*, n. a reef-fish (*Julis cyano-venter*).  
*poasi*=*pasi*, q.v.  
*pog*, n. a palm, kind of Areca.  
*pogai*=*pokai*, q.v.  
*pogi*=*bogi*, q.v.  
*poi*, n. dust, powder; scales of a butterfly. Mir. *pi*.  
*poi-palai*, v. shake off dust.  
*poibai*, v. give.  
*kasa-poibai*, v. lend.  
*kikiri-poibai*, v. suffer.  
*wanab-poibai*, v. bless.  
*poibl*, v. [utter, put out, offer]; croak, crow.  
*ial-poibl*, v. crackle, crack.  
*iapu-poibl*, v. ask questions.  
*kid-poibl*, v. crow.  
*nukunuku-poibl*, v. sigh.  
*poidai*=*puidai*, q.v.  
*poipiam*, v. watch.  
*poital*, ad. far away.  
*pokai*, n. a girl. Pl. *pokaial*.  
*pokan-wapl*, n. the flying-fish.  
*pokirid*, n. kidney.  
*pokuk*, n. the heel.  
*ponipani*, n. lightning. M. *poniponi*.  
*popa*=*paupa*.  
*pot*, n. a kind of mat.  
*potalai*, n. a plant (*Maba* sp.).  
*potur*, M. n. a digging-stick.  
*prak*, n. coral. Pl. *prakil*.  
*paramad gamul prak*, n. organ-pipe coral (*Tubipora musica*).  
*malud prak*, n. blue coral (*Heliopora coerulea*).  
*prui*, M. n.=*pui*, tree.  
*pu* (Gr. p. 19).  
*pud*, n. shaft of javelin.  
*pudai*, v. let fall; pull out, dig out, stretch out.  
*ada-pudai*, v. exalt, surpass.  
*adaka-pudai*, v. take off, pull out, pull off.  
*apa-pudai*, v. spread out.  
*bal-pudai*, v.=*bar-pudai*, q.v.  
*bar-pudai*, v. buy, spend, sell.  
*get-pudai*, v. scrape hands, a mode of salutation.  
*gud-pudai*, v. open.  
*iadi-pudai*, v. haul up anchor.  
*iangu-sakar-pudai*, v. reckon up, judge.  
*kadaka-pudai*, v. ascend straight up, of smoke.  
*koanga-pudai*, v. let down, lower.  
*kuik(u)-pudai*, v. pluck up by roots, have an open mind.



- kur(u)-pudai, v. hunt about, persecute.  
 mai-pudai, v. shed tears.  
 muluka-pudai, v. pull down, abase.  
 ngana-pudai, v. rest.  
 ngapa-pudai, v. bring hither.  
 pa-pudai, v. cease, leave off.  
 pasa-pudai, v. open door.  
 uma-pudai, v. be a lunatic (G.).  
 urpu-pudai, v. float on water.  
 uru-bal-pudai, v. stretch string.  
 za-pudai, v. barter.  
 puidi, v. fall [drop down]; undress; come out, of feather.  
 ada-pudi, v. exceed, fall away.  
 apa-pudi, v. stoop, fall down.  
 balbad-pudi, v. stretch neck to see, peep round corner.  
 bogia-pudi, v. be lame, walk with aid of a stick.  
 iaka-pa-pudi, v. believe.  
 ialai-pudi, v. pull tight.  
 kulunia-pudi, v. fall at the knees.  
 muluka-pudi, v. stoop, cast one's self down.  
 ngana-pudi, v. rest.  
 pa-pudi, v. fall on face towards, worship.  
 sakala-pudi, v. fall into hole.  
 pugai, v.  
 ada-pugai, v. despise.  
 adaka-pugai, v. reject, pour out.  
 dangal-pugai, v. cut up dugong.  
 gegead-pugai, geget-pugai, v. torment, irritate.  
 kulan-pugai, v. cut with stone.  
 mogabid-pugai, v. curse, punish.  
 pugai-akurar, n. rectum (of dugong, turtle).  
 wati-pugai, v. fall.  
 pugi,  
 geget-pugi, v. be far away, be a long way off.  
 ikai-pugi, v. be comforted.  
 pui, n. a tree, wood, stick; flapper of a turtle. Pl. *puil*.  
 bal kaputai pui, n. a cross beam.  
 magi kalai-pui, n. mote (G.)  
 malu-pui, n. black coral (Antipathes).  
 pui-kut, n. a fine tree, tall tree.  
 puin-matamai, v. beat with a stick.  
 pui-palai, v. carve a tree.  
 pui-garka, n. medicine man; physician (G).  
 pui, puipui, [n.=poi, dust?].  
 puipuid-gamul, a. brown.  
 puiai, v. blow.  
 bu-puai, v. blow conch, blow trumpet.  
 gubal-puai, v. blow with mouth.  
 nau-puai, v. honour.  
 upius-puai, v. whistle.  
 puidai, v. hang [place in line, draw along].  
 ada-puidai, v. hang out.  
 adaka-puidai, v. pluck out (as eye); take out; move to the outside (as canoe).  
 apia-puidai, v. make to sit down.  
 gima-puidai, v. put on top.  
 gudaxi-puidai, v. wrangle; save.  
 ibu-puidai, v. help.  
 kadaka-puidai, v. lift up; divulge.  
 kausau-puidai, v. bear fruit.  
 mai-puidai, v. weep.  
 nau-puidai, v. sing.  
 puidai-sa, n. a nail or peg. Pl. *put daizapul*.  
 satauro-puidai, v. crucify. *Satauro* from Greek.  
 puidi, v. follow, resort to.  
 pukai, n. a ray (Pteroplatea); the markings on its back.  
 pukar,  
 pukar, n. a grasshopper, locust.  
 puki, n. side of the abdomen; a hump.  
 pukuk=*pokuk*, q.v.  
 pul(a), n. stone of the reef.  
 pul-mai, v. take out of sack, bag, or hole.  
 pulau, n. a plant (Ipomœa pes-caprae).  
 pulipul, n. kidney (dugong).  
 pulmai, (?). Cf. *pul(a)*.  
 ganu-pulmai, v. smell [*? ganupul-mai*].  
 pungai, v. slip, move along, run (of sore), running of canoe.  
 beral-pungai, v. be loose, slip through easily.  
 giun-pungai, v. laugh.  
 wakai-pungai, v. pray.  
 wakulnga-pungai, v. sail a boat, i.e. slip the things belonging to the sail.  
 pupui, n. a flute. Cf. *puiai* and *bu*.  
 pura, n. skin. Mir. *paur*.  
 pura-pinitai, v. flay, skin.  
 pura-pulgai, v. flay, skin.  
 puri, M.=*pui*.  
 purimogo, n. name of a season; about Christmas time.  
 puripuri, n. harmful magic. An introduced word. K. Ms. *purapura*.  
 purka, n. the eyeball; the eye.  
 purkalwapi, n. a fish, spinous schnapper (*Pagrus spinifer*).  
 purpi, n. the bee-eater (*Merops ornata*).  
 puru, n. stealing, theft. M. *piro*.  
 purul-kazi, S. M. n. thief.  
 purunu-wasami, v. steal.  
 purur, M. n.=*pura*, bark of a tree.  
 purutai, v. eat.  
 danan-purutai, v. watch, stare at.  
 pusakar, a. swelled up, swollen.  
 pusakar-adari, M. v. fill up.  
 puso, a. young, tender, of plants.  
 put, n. an armlet.  
 puta, (?),  
 dada puta, n. a week day. Cf. *dada*.  
 puti, M.=*put*.  
 puti=*pudi*, q.v.  
 putil, n. an arrow with many wooden barbs.

- puwi**, n. the flying-fish.  
**puzari**, v. haul.  
**puzi**, v. be hanging on, follow, go before.  
     **ngapa-puzi**, v. come.  
     **wagel-puzi**, v. be last, follow.  
  
**rab**, n. a mast.  
     **rab-waku**, n. a mat used as a sail.  
**rada**, n. a sharpened stick used for spearing fish; a simple javelin.  
**rapai**, v. cause to stumble.  
**rapi**, v. stumble.  
**ras**, n. scud, driving cloud, [squall].  
     **ras-angai**, v. rise, of storm.  
**ras**, n. a lot.  
**raz**, n. the season when leaves die down; "time of die."  
**reta**,  
     **retau-garka**, n. enemy.  
**rid**, n. bone. Pl. *ridal*.  
     **alau-rid**, n. the pelvis.  
     **dokap-rid**, n. the femur.  
     **ridal**, a. bony.  
     **rid-guitwai**, v. be uneasy, have a presentiment; *tana rido-guitwai*, they had a presentiment, lit. they were loose (as to their) bones.  
     **tabu-rid**, n. spine, backbone.  
     **tebi-rid**, n. bones of the forearm; radius; ulna.  
     **tele-ridal**, n. metacarpal bones.  
     **zugu-rid**, n. humerus.  
**rim(a)**, n. secret.  
**rim(a)**, n. a shadow; [perhaps a metathesis of *mari*].  
     **rimagi-asi**, v. vanish.  
**rimarim**, n. palsy (G.).  
**rogaig**=*rugaig*, q.v.  
**ruai**, v. tack, go aside, go aslant.  
     **bal-ruamai**, v. enter, as village.  
     **ruail**, T. a. (?) *Midad ruialinga*? what kind looks like it?  
**ruamai**, v. understand.  
**rug**,  
     **kibu-rug**,  
     **rugai**, n. cargo.  
**rugaig**, n. a sweetheart.  
     **rugaig puri**, M. n. a love charm.  
**ruku**, n. a creeping and climbing plant (Apocynacea); stem used for *am*.  
**rumbadi**, M. n. a kind of water-lily.  
  
**sa**, conj. now.  
**sabi**, n. tabu, prohibition, V. 269; instructions to *kernge* in the *kwod*, V. 215. M. *sabi*.  
     **sabi augau kuik**, n. cloaca (of turtle).  
     **sabi garigu**, n. ornament of *gainau* feathers stuck in a flat disc of wood or *karar*, V. 29.  
**sadau**, n. a cicatrix on the breast.  
**sag**, n. centipede (Scolopendra).  
  
**saga**, n. a bone needle.  
     **sagau-gud**, n. eye of the needle.  
**sagai**, n. the horizontal fire-stick.  
**sagu**, n. a kind of purple yam.  
**sagul**, n. play; dancing. Mir. *segur*, D. *tongoi*.  
     **matam sagul-tarai**, v. fight in play.  
     **sagul-pali**, v. play with, waste, lose.  
**sai**, n. bog, mud; shallows on sea shore.  
**sai**, n. a rail, a small post. Pl. *saiil*.  
     **adaka-saiil**, n. outer supports for the bamboo pole on canoe.  
     **baradar saipalaiza**, n. a plough (G.).  
     **kuiku-saiil**, n. small vertical rails in front of *kusil* on canoe.  
     **saiil**, n. pl. outside rails of *kusil* on canoe.  
     **saiu-pat**, n. the pegs of the outrigger on canoe.  
**saima**, n. outrigger float of a canoe. K. *sarima*, K.Y. *darman*, Y. *tama*.  
**saingui**, n. ink of the cuttle-fish.  
     **sainguiad-gamul**, a. dark brown, II. 60.  
**sak**, n. a comb. Cf. *ial-sak*, *ial-pat*.  
     **sal-sak**, n. a comb. The new fashion said to be "South Sea."  
**sakai**, n. a cave, hole in a rock.  
**sakar**, [?= *sakai*].  
     **iangu-sakar-pudai**, v. reckon up, judge, condemn.  
     **sakar-mai-nitui**, v. hold spear between toes.  
     **sakar-tai**, v. change to something else; surname.  
**saked**, a. long and thin, as a stick; narrow.  
     **saked kuik**, n. narrow head, as that of Australians; "all same belong Mainland."  
**saker**, n. a small fish that jumps on the surface of the sea.  
**saker**, n. a sign of tabu, V. 269.  
**sal**, n. (?).  
     **salpamai**, v. bale.  
**salgai**, n. a collective name for the two sticks used for producing fire.  
**salili**, n. a scented plant (*Alyxia spicata*); used for deodorizing canoe.  
**salmal**,  
     **get-salmal**, v. be withered.  
     **giun-salmal**, v. mock at, deride.  
     **markai-salmal**, v. be withered.  
**salmisal**, n. pl. South Sea Islanders.  
**salop**, n. the melon or baler shell (*Melo diadema*).  
**samido**, ad. yes! indeed!  
     **samara**, n. a head-dress made of cassowary feathers. Pl. *sameral*.  
     **samu-dan**, n. eyelashes, antennæ of insects; eyes of crab.  
**sam(u)**, n. the cassowary of New Guinea (*Casuarus Beccarii*). Mir. *sam*, Ma. *samo*.  
**san**, n. sole of the foot; footmark. Pl. *sanal*.  
**sana**, n. the cuscus.  
**sanimai**,

- kulkal-sanimai**, v. bleed from many wounds.
- sap**, n. the spray at bottom of a water-spout, V. 360.
- sapur**, n. a large fruit-eating bat or flying fox (*Pteropus*).  
Mir. *saper*.
- sapur pat**, n. a wing-bone, when used as a piercer it is called *sapur kinus*.
- sara**, n. = *sera*, a white tern.
- sara**, n. the platform on which a corpse was laid, V. 249.
- saramud**, n. a kind of matwork.
- sari**, n. the netting of a canoe.
- sarima**, M. n. *saima*.
- sarka**, n. a river; [perhaps a metathesis of *kasa*].
- saru** (?) = *sara*.
- saru-kag**, n. king-post of house.
- saruai**, n. a bright cloud.
- sarupa**, n. a drowned person. Pl. *sarupal*.
- sarsa**, n. a tree; leaves used in initiation ceremony, V. 215; M. stars in the tail of the constellation *Baidam*; fig tree (G.).
- sasa** (?),  
**sasa-teral**, a. acid, II. 187.
- sasimai**, v. squeeze.  
**gam-sasimai**, v. pinch.  
**gar-sasimai**, v. comfort.
- sasiwaur**, n. beginning of south-east winds; "small fellow south-east."
- sau**, n. a rafter.
- sauki**, exclam. [prob. = *sewa ki*, along there].
- saulal**, n. = *surtal*, q.v.
- sauma**, n. a tuft of cassowary feathers worn at back of belt.
- saun**, n. giant herring (*Chanos salmoneus*).
- sauur**, n. a food plant, species of yam; eaten during *Waur*.
- sawi**, n. a tall wading bird.
- saxi**, n. a creeper, used to poison fish.
- sebag**, n. the gecko lizard.
- seber** (?),  
**sebarar**, a. sour, acid.
- seda**,  
**sedan-minar**, n. name of a pattern.
- sege**, T. n. a long yam.
- sek**, M. n. hole.
- selel**, n. a small edible bivalve (*Paphia glabrata*).
- sena**, demons. that, there.
- senakai**, conj. perhaps, may be.
- senn**, demons. that, there.
- sepal**, demons. those two.
- sera**, n. a white sea or shore bird; a tern (*Sterna bergii*).  
Cf. *sara*, *sesere*.
- serad-gamul**, a. white, grey, II. 60.
- sesere**, n. a bird; a legendary hero. Cf. V. 40.
- sesi-tamai**, S. v. show, guide.
- sewa**, demons. there.
- si** [n. hissing sound].  
**si-polbi**, v. hiss.
- ai**, n. frontal fontanelle, upper part of frontal bone.  
**ai**, demons. there; exclam. don't know!
- sia**, n. the toes.
- siai**, v. stay, stand there.  
**ada-siai**, **adal-siai**, v. stay outside.  
**gimal-siai**, v. stay on top.  
**kadal-siai**, v. stay there, stand up there.  
**pasinu-siai**, v. stay beside, stand by.  
**tautid-tiai-siai**, v. stay about.
- siaupa**, exclam. [prob. = *sewa-pa*, to there].
- siboi**, n. a row of dugong's ribs.  
**koi siboi**, **mägi siboi**, n. V. 45.
- sib(u)**, n. the liver. B. *sebe*, K.Y. *diba*, O. *tepa*.  
**kula-sib**, n. bravery; *ganu mata angeda nibeka kulasi-baka*, keep getting the smell (of putrid heads) to make you brave.
- sibu-gig**, n. astonished person.
- sib-kat-palgi**, v. be frightened, be startled.
- sib-palga-paliz**, M. v. be frightened, be startled; "jump inside."
- sib-unai** (wanai), v. pity.
- siga**, n. a distance.  
**sigapa-tai**, v. throw afar.  
**sigaxi-ngapa-mai**, v. bring from afar.  
**sigaxi-tai**, v. throw away.
- sik**, n. foam.  
**sikad-gamul**, a. pale violet, II. 61.
- sikadar**, n. a plant (*Coleus atropurpureus*).
- sikai**, exclam. = *si*.
- sike**, S. conj. if.
- singi**, n. a loop; a long thin stick upon which fish are threaded for carrying; a cane loop for carrying heads. K. *sungei*.
- sipt**, n. root (of coco-palm).
- sirasira**, M. n. a tree, bark used for making fishing lines.
- sirisiri**, n. tangled bush.
- sirisiri-palai**, v. become overgrown with bush, be choked up.
- sirsimi**, v. roll about, squirm, wallow.
- sis**, n. a lizard, gecko.
- sisa**, n. marginal bones of turtle.  
**sisa töbai**, **sisa tupwai**, n. ventral peritoneum, and marginal fat (of turtle).
- sisuri**, M. n. rainbow.
- sizari**, v. come ashore.  
**ada-sizari**, v. come out of.  
**muluka-sizari**, v. come down.
- soagai** = *sowagai*.
- soba** [n. slowness].  
**sobagi**, a. quick.  
**sobal**, a. slow.
- sobasob**, n. the roaring of waves.
- sobera**, n. a mat made of pandanus leaf; used in the initiation ceremony in Tutu.
- soge** = *sowagai*.
- soge**, n. a mourning fringe made of *urakar*. Pl. *sogel*.



- sok(i), n. a spike made of cassowary bone. Mir. *sok*, Ma. *zoke*.
- sorol, n. = *suru*, entrails.
- sosari, v. leap.
- sowagai, n. weeds, "small bush in garden," grass.
- sowar, M. = *sauur*.
- sual, n. a small spear used by *maidelaig*, tipped with sting of sting-ray.
- sugu, n. open space between houses in a village street; dancing ground in middle of *kwod*.
- sugu, n. the octopus.
- suka, n. lungs (of dugong, turtle).
- suka tobai, n. dorsal peritoneum and fat (of turtle).
- sukai, n. = *sakai*, cave.
- sukarmai-nitui, v. hold spear in space between big toe and other toes.
- sukuba, n. tobacco. Mir. *sokop*, K. *sukuba*, D. *sakaba*, B. *sakupa*.
- sukub-morap, n. bamboo tobacco-pipe.
- sukuri, n. bamboo point of an arrow.
- sulai, v. pour out.
- suli, n. a fish, fringe-finned trevally (*Caranx radiatus*). Cf. *gobai gobai*.
- suli, v. drip, drop, V. 33.
- ngudi-suli, v. weep, shed tears.
- sulupai,
- mosan-sulupai, v. spit on, spit at.
- sulur, n. the green turtle.
- sumai, n. cold.
- sumain-widai, v. tremble with cold.
- suna-suro, n. hind fins of turtle.
- sup, n. a covering.
- sup-adai, M. n. bask.
- sup-nurai, v. wrap up, cover up, roll up.
- supa, S. n. a louse.
- supai, v. accuse.
- supamai, v. give hard work for nothing.
- ia-supamai, v. falsely report about.
- karum-supamai, v. seduce.
- wakai-supamai, v. tempt, compel.
- supami, v. give false report.
- suppodar, n. plant (*Dianella ensifolia* and *Hæmódorum coccineum*).
- surka, n. the scrub turkey (*Megapodius*); "wild fowl." K.Y. *duka*.
- surka pada, n. mound of megapod.
- surlal, n. the copulating turtle; the turtle season.
- sursu, sursur, n. the *koi nel* for rays.
- suru, n. a pole for poling a canoe; yards of sails. D. *sur*.
- suru, n. bowel. Pl. *surul*, entrails. K.Y. *dol*.
- suru kazi, n. girl with first menses.
- surum, n. a sandbank; sand. D. *chirum*.
- sus(u), n. the female breast. Mir. *sus*, gum (?).
- ngur-sus, n. the nipple.
- susu-gud, n. the nipple.
- susuli-puri, M. n. a plant with milky juice.
- susu-mad(u), n. flesh of the breast.
- susu-minar, n. a scarification on the breast.
- susul-pagasi, n. a small fish (*Amphiprion Clarkii*) that lives commensally with large sea-anemones.
- susul-pui, n. a plant (*Euphorbia serrulata*).
- susul-kulkuir-urukam, n. name of a pattern (diamonds).
- ta, demons. pl.
- ta, (?).
- ta-umai, v. praise, boast about.
- tabai, n. the shoulder. Pl. *tabal*.
- tabai gabu-tari, M. v. carry on shoulder.
- tabai-uradai, v. carry on shoulder.
- taban, M. n. a petticoat.
- tabom, n. a long petticoat. [Probably *tam bom*.]
- tabu, n. the spinal cord [marrow]; pith. Mir. *teibur*, Ma. *tuburu*, D. *dibe*, B. *diben*.
- tabu-rid, n. spine.
- tabu-(ki)kiri, a. angry, indignant.
- tabu, n. snake. Mir. *tabo*, K. *topo*.
- umal-tabu, n. a venomous snake.
- kasa-tabu, n. a harmless snake.
- tadi, v. spread over, as jam on bread.
- tadi, v. shoot an arrow.
- gud-tadi, v. deny, reject.
- tadu, n. a kind of crab.
- dada-dan-tadumi, v. faint.
- dan-tadumi, v. make mistake.
- tadu-kap, n. the crab dance.
- tadu-mai-asi, v. lose, be lost. [Probably = become like a crab, i.e. lost in the sand.]
- wakai-tadumi, v. doubt (G.).
- tag, n. mast of canoe (?).
- taga, n. the mangrove.
- tagai, n. a constellation; the dry season.
- tagar, n. a plant, a petticoat.
- tagur, M. n. name of a plant, species of flag (*Philydrum*). [Probably same as *tagar*.]
- tai, n. time or place for a feast; day of a ceremony, feast-day, holiday; place for a ceremony. Of. *gai*.
- talū kwod, n. the sacred meeting place for the initiation ceremony, V. 208, 252.
- tai, v. throw [pass over space quickly].
- ada-tai, adal-tai, v. throw away.
- adaka-tai, v. throw out, throw away.
- aigi-tai, v. bring to an end, finish, spend.
- apa-tai, v. sit on ground.
- bag-tai, v. threaten.
- bal-tai, v. turn aside.
- dan-tai, v. watch, warn, exhort.
- ganu-tai, v. give forth smell.
- gar-tai, v. press.
- giu-tai, v. laugh.
- gud-tai, v. invert. Cf. *kadaka-gud-tai* and *muluka-gud-tai*.

- gugabid-tai, v. roll over.  
 iboib-tai, v. be surfeited.  
 iupad-tai, v. plait.  
 kadaka-tai, v. lift up.  
 kadaka-gud-tai, v. invert, turn up.  
 kakurka-tai, v. step over.  
 kauria-tai, v. swear.  
 kid-tai, v. turn over, turn round, turn inside out, change.  
 kuik(u)-tai, v. nod.  
 kulai-tai, v. precede, go before.  
 kun-tai, v. follow.  
 kurua-tai, v. reveal.  
 malek-tai, v. tie string round.  
 maramnu-tai, v. bury.  
 mei-tai, v. cluster, of clouds.  
 muk-bal-tai, v. float.  
 muluka-gud-tai, v. invert, turn down.  
 musai-tai, v. shred.  
 ngana-tai, v. wonder at, marvel.  
 ngapa-tar-tai, v. convert.  
 ngar-tai, v. jump.  
 ngur-tai, v. step over.  
 nguru-tai, v. come out, be rumoured.  
 paipa-kid-tai, v. turn back to left.  
 pikin-tai, v. dream.  
 sakar-tai, v. change to something else, surname.  
 sigapa-tai, M. v. throw afar.  
 sigazi-tai, v. throw from afar.  
 tar-tai, v. roll over and over, slew round.  
 tupal-tai, v. coil up, roll up, fold.  
 urpu-tai, v. dip in salt water, wash baby.  
 utuin-tai, v. doze.  
 wagel-tai, v. go last, follow.  
 wakai-tai, v. make up mind, decide.  
 wati-la-tai, v. speak against.  
 taiak, n. an arrow. Pl. *taikel*.  
 taiak-kimus, n. a poisoned arrow.  
 taiami, v. choose.  
 taima, n. a partition, boundary.  
 talmer, n. a sting ray (Trygon); skin used as a rasp.  
 takai, n. a fish spear, a pointed stick, about two and a half feet long.  
 takar, (?) V. 183.  
 takem, n. a fish, a kind of rock fish.  
 taku, n. a three or four-pronged fish spear, shaft made of *iser* wood.  
 tal, n. nail of finger or toe; nail of animal's claw; the oval piece of melon-shell cemented to handle of *kubai*. Cf. O. *tal* in *ara-tal*, finger-nail.  
 tam, n. a branch. Pl. *tamal*.  
 tamau-mang, n. fork of a tree, forked branch.  
 tamad, T. n. breadfruit.  
 tamai, v. carry away.  
 adaka-tamai, v. come away from.  
 gamka-tamai, v. put close to another.  
 ia-tamai, v. be angry.  
 kabu-tamai, v. carry with outstretched arms.  
 kadai-tamai, v. arise.  
 kadaka-tamai, v. come up; flow (of tide).  
 minaka-tamai, v. trust.  
 mina iaka-tamai, v. believe something untrue.  
 nguigidan-tamai, v. use spitefully.  
 nguki-dan-tamai, v. accuse falsely.  
 pasika-tamai, v. move a little from the wall.  
 sesi-tamai, v. think.  
 wakain-tamai, v. think, understand.  
 tami, v. shift, move.  
 adaka-tami, v. go aside.  
 adaka-pa-tami, v. hew down.  
 ngapa-lugi-tami, v. come closer.  
 tira-tami, v. sail boat; let cords slip through tira.  
 tamudai, v. shut.  
 pasa-tamudai, v. shut door.  
 tamul, n. a compartment in the crate at the side of the platform of a canoe.  
 buai-tamul, n. the small compartment at bow end.  
 dada- and kuna-tamul, the two succeeding ones.  
 watarau-tamul, n. the long compartment in which wood is kept.  
 tana, pron. they. K.Y. *dana*.  
 tang = *tam*.  
 tangai kwik, n. death ceremony for important man, V. 253.  
 tanigi, n. name of a fish (*Diacono octolineata*).  
 tanori = *tanuri*.  
 tanuri, v. sit, stay.  
 apa-tanuri, v. sit down.  
 gima-tanuri, v. be set up.  
 igi-tanuri, v. sit up.  
 kadai-tanuri, v. arise, get up.  
 tapamai,  
 gud-tapamai, v. kiss.  
 tapan, n. a kind of yam (*Convolvulus*).  
 tapar, n. mushroom coral (*Fungia*).  
 muil tapar,  
 tapi, n. a ray (Trygon).  
 tapi, n. a tree, V. 212. Cf. *boat*.  
 tapi, v. swim.  
 tapi, n. half, part.  
 tapim(u), n. a ray (*Urogymnus*). Cf. *tapi*.  
 tapur, n. a bird, the spoonbill.  
 tapurai,  
 kadaka-tapurai, v. rise up from water.  
 tar = *tal*, n. nail of finger or toe; nail or claw.  
 tara, n. the shin.  
 taradai, v. bear, carry [*? toridi*].  
 tarai, v. call.  
 sugul-tarai, v. hold meeting, converse.  
 tarai, ad. quickly. D. *tara-mani*, hasten.  
 tarai, v. [set upon, put upon].  
 bal-tarai, v. stop, obstruct.

- gamu-tarai, v. touch.  
 gima-tarai, v. tread on.  
 kadai-tarai, v. set up.  
 kataia-tarai, v. tie round neck.  
 tardai, v. cross, as over sea; spin the *wana* top.  
 tarek = *taiak*.  
 tari, v. put down, set down, as foot on ground, finger on hand.  
 apa-tari, v. reach bottom of hill.  
 bal-tari, v. stop, prevent.  
 gam-tari, v. touch lightly.  
 kadai-tari, v. arise.  
 kulun-tari, v. kneel.  
 tabai-gabu-tari, v. carry on shoulders.  
 tarpai = *terpai*.  
 tartai, v. move from one side to another; turn over and over, delve; "slew round."  
 tarte, n. a hole.  
 tata, a. stammering, uncertain of speech; in naming colours, pale, indistinct; ad. not quite.  
 tata-gamul, a. slightly coloured; pale blue, pale brown, II. 62.  
 tata-iadaig, n. a person impeded in speech.  
 tataimili, M. n. scales of a fish.  
 tatarai, v. make (of wood).  
 tatari,  
 gar-tatari, v. stroke, rub.  
 tati, n. father, etc. Cf. V. 133. O. *tata*.  
 tati-sam, n. male cassowary.  
 tati-waur, n. season when food is plentiful; "big fellow south-east."  
 taua = *towa*, q.v.  
 taugoi, n. dry banana leaf; used for wrapper of cigarette.  
 tauiai, v. give drink to.  
 susun-tauiai, v. suckle, give suck to.  
 taupai, a. short, of space and time. Mir. *teupai*.  
 taur, n. name of a small fish.  
 tautil, n. the artificially elongated ear-lobe.  
 tawal, n. the mark of high tide on shore. Pl. *tawalal*, Mir. *tawer*.  
 te, T. n. mouth. Mir. *te*.  
 teda, T. n. blowfly.  
 teki, n. a reed.  
 tepan, M. n. pandanus fruit.  
 tepe, n. a bivalve shell (*Barbatia*).  
 warkid tepe, n. a shell (*Modiola subramosa*).  
 tera, n. bitterness, [strong or unpleasant taste]. Cf. *mita*.  
 terar gabuil, n. intestines of a turtle which cannot be eaten.  
 terar madu, n. V. 183.  
 teral, terar, a. bitter, sour, pungent, unpleasant, II. 187.  
 tera pat = *trapot*, q.v.  
 terpai, v. sew, mend.  
 pituia-terpai, v. thread on a stick, as small fish.  
 tertl = *tarte*.  
 tete, n. fingers; claws of mouse.  
 tiai,  
 ada-tiai, v. cast out, reject.  
 gud-ada-tiai, v. fast, abstain from food.  
 gud-tiai, v. fast, abstain.  
 ikal-tiai, v. rejoice, be glad.  
 ura-tiai, v. dance with head swaying from side to side.  
 tiap, n. the wrist.  
 tiap-uru, n. a bracelet of plaited string.  
 tibi, T. n. ashes. Mir. *tibi*.  
 tidai, a. crooked, zigzag.  
 tidai maril, n. a pattern on a mat, IV.  
 tidai, v. [bend, turn, break by bending].  
 balbal-tidai, v. bend.  
 balbalgi-tidai, v. straighten.  
 dang-tidai, v. turn down corner, as of book.  
 get-tidai, v. read.  
 iadu-tidai, v. caution.  
 irad-tidai, v. shadow.  
 kausa-tidai, v. receive fruit, obtain fruit.  
 kaza-tidai, v. double, fold over.  
 kunia-tidai, v. turn back, return.  
 pa-tidai, v. destroy, break stick.  
 tam-tidai, v. pluck, break stalk.  
 tonar-tidai, v. watch, learn, have authority.  
 tudi-tidai, v. make fish-hook.  
 wal-tidai, v. cry out.  
 wapid-tidai, v. swim like a fish, i.e. with wavy-motion.  
 zarar-tidai, v. break off twigs.  
 tidan, a. bent. Cf. *tidai*.  
 tidi,  
 abi-tidi, v. wither.  
 get-tidi, v. read.  
 kunia-tidi, v. come back, return.  
 muluka-tidi, v. bow head.  
 muluka-pa-tidi, v. worship.  
 pa-tidi, v. break away.  
 tidui, v. break.  
 tigi, n. the brain. K. *tigiro*.  
 tikat, n. a flea. Mir. *titig*, D. *totok*, B. *tetek*.  
 tik(1), n. a mollusc (*Asaphis defflorata*), used as bait.  
 tiki (?)  
 tiki-palai, v. sweep.  
 timi, n. a plant (*Abrus precatorius*).  
 timi kapul, n. the red and black seeds of *timi*; "crabs' eyes."  
 timiden, n. shivering.  
 timiden-mai, v. shiver: *ngana timeden maika*, I am shivering.  
 tiom,  
 magi-tiom, n. a boy.  
 tira, n. a hole; the shoe for a mast; holes in gunwale of a canoe; holes in margin of ear.  
 tira-tamaigi, a. going well, of boat.  
 tira-tami, v. sail boat.  
 tirap, M. n. = *tiap*, wrist.



- tirap-uru, M. n. = *tiap-uru*.  
 titil, n. opened flower of coco-palm.  
 titoi, n. = *titui*, star.  
 titul, n. star. Pl. T. *titoal*.  
 titutitui, n. a diamond-shaped ornament, cf. Vol. IV;  
     a star fish (*Linckia laevigata*).  
 titur, n. a plant (*Delima* or *Tetraceros*).  
 tituri, M. n. = *titui*, star.  
 tōbai, n. = *tupai*, fat.  
 tobai, n. a kind of mat.  
 tōd, n. top of a house, roof, ridge pole.  
     *pasagudau tōd*, n. lintel.  
 toda, n. a bee.  
 todik, v. pl. walk.  
 tōgai boapoidam, n. small funeral ceremony, V. 253.  
 togi, v. to burn, of fire in one place.  
 togui, n. a fin (of shark).  
 toena, n. a functionary in the death ceremonies, V.  
     221.  
 toi,  
     *toi-asi*, v. purge.  
 toidal, v. dip out, as water; bite; [take portion out].  
     *nguki-toidai*, v. fetch water.  
 toidal, a. biting, fierce, wild.  
 tole, n. a bed.  
 toikoi (?)  
     *upi-toikoi*, n. testes (of dugong).  
 toit(u), n. = *tōd*, roof.  
 toitu-pagai, v. pray.  
 tokai, n. "alligator."  
 tokar, n. a plant (*Ocimum sanctum*), II. 184.  
 tolupai, n. a fish, kind of ray.  
 tomi, n. a black ant.  
 tonar, n. sign, time, season.  
     *tonar-tidai*, v. watch, look out.  
 topi, n. name of a bird, V. 41.  
 tora, = *tra*.  
 toridi, v. carry, lift, raise.  
     *gar-toridi*, v. crowd [hustle].  
     *gima-toridi*, v. lift up.  
     *pa-toridi*, v. strive, argue, dispute.  
 tortai, v. scratch out.  
 totaku, n. hull of a canoe.  
 toti, n. a small pale red ant.  
 totoiam, n. scales of a fish.  
 towa, a. easy, light.  
 tra, n. a ridge. Cf. *tora*.  
     *kadaka tra pui*, n. rods in roof supporting *bera*  
     *pui*.  
 trap, n. name instead of *rid* for the immature bones  
     of an infant.  
 trapot, n. fins of fish.  
     *kuiquia-trapot*, M. n. dorsal fin.  
     *muia-trapot*, M. n. pelvic fin.  
 tu, n. smoke.  
     *tugi*, a. clean.  
 tu, n. the etiolated leaf of the coco-nut palm; used for  
     petticoats and dance ornaments; a torch of dry  
     coco-nut leaves.  
 tuamōn, n. leaf strip used in mat making. Pl.  
     *tuamonil*.  
 tu nge nidai, v. light a torch.  
 tubu, n. a fish, the flathead (*Platycephalus staigeri*).  
 tubud, n. friend.  
     *tubud-gasamai*, v. be helped, find succour.  
 tudai, v. weed. [Probably = hook out.]  
     *getia-tudai*, v. take away.  
 tudar, n. a fly, the blue-bottle.  
 tud(i), n. a fish-hook. Pl. *tudil*. K. *tudi*, B. *trudi*.  
     *krar-tud*, n. a turtle-shell fish-hook.  
     *tudi-tidai*, v. make a fish-hook.  
     *tudi-utumi*, v. dance in a certain way, V. 52.  
 tugi, a. clean. Cf. *tu*.  
 tugu, n. dorsal fin of fish. [Probably same as *togui*.]  
 tug(u), n. poles of outrigger. K. *tugu*, sago palm, a  
     spear.  
     *tug-puidai*, v. spear.  
 tugumi, v. enter, go in.  
     *bup-tugumi*, v. go into bush.  
 tugutugu, n. a spear = *sagul tugu*.  
 tuidai.  
     *nguki-tuidai*, v. urinate.  
 tukoiab = *tukuiap*.  
 tukuiap, n. brother of a man; sister of a woman, etc.  
     Cf. V. 130.  
 tul, n. handle of *wāna* top.  
 tul, n. spear with sting-ray point; a pronged fish-spear.  
 tulai, S. a. dirty. Cf. *tu*.  
     *tulaigi*, a. clean.  
 tulu, n. a tree with heavy wood (*Polanisia viscosa*),  
     V. 39.  
 tuma, ad. by and by; v. wait.  
     *tuma-ia-wai*, v. watch, look after, take care of.  
     *tuma-ia-wai-ipika*, n. midwife.  
     *tumakai*, v. wait-a-little.  
     *tuma-wadai*, v. do by and by [prevent for a time].  
 tumit, n. dirt.  
 tun(a), n. a large barbed javelin.  
 tunai, n. name of a plant.  
 tupai, n. fat, suet (of dugong, etc.). Cf. *tōbai*, *topwai*,  
     *tupwai*.  
 tupal, n. a spare bow-string doubled up in a *kadig*.  
     *tupal tai*, v. roll up, coil, fold.  
 turab, M. n. side of beach.  
 tupami, v. beseech.  
 tupwai, n. honey; also = *tupai*, fat.  
 turai, v. call.  
     *adia-turai*, v. complain, murmur.  
     *ia-turai*, v. call, owe, promise.  
     *iadu-turai*, v. exhort, preach.  
     *kain-ipi-turai*, v. marry.  
     *kunia-turai*, v. ask back.

- ngapa-turai, v. call hither.  
 ngur-turai, v. exclude, keep out, divorce.  
 turatai, v. wipe.  
 turi,  
   gudaka-turi, v. beg, pray for.  
   iadu-turi, v. inform.  
   ngapa-turi, v. come.  
 turik, n. flower-spike of *kima*, a sp. of taro.  
 turik, n. iron, old name for knife. Mir. *tulik*, Ma. *turika*.  
   gi turik, n. an iron knife. Cf. *upi*.  
   kuikul-turik, n. a flat piece of iron.  
 turka,  
   turkangu, n. uproar.  
   turka-ulaig, n. quarrelsome (person).  
 turkekai, M.=*turukiai*.  
 turku, n. bowl of bamboo tobacco-pipe. Mir. *tarkok*, D. *turku*, B. *tarko*, branch.  
 turo, M.=*towa*.  
 turu, a. confused.  
   turn minar, n. confused turtle tracks on sand beach.  
 turukiai, a. male.  
   turukiai-kazi, n. son.  
   turukiai markai, T. n. representative of deceased man in death ceremony.  
   tururubil, n. pl. white men.  
 tutai,  
   dua-tutai, v. gather up.  
 tutai, a. dirty. Cf. *tulai*.  
   tutai-gamul, a. brown, II. 61.  
 tutu, n. a wooden club or rod, stick.  
  
 u, n. the sound of the wind.  
 u, part. indicating the possessive case, or imperative.  
 ubal, n. bladder.  
   ubal-madu, n. calf of leg.  
 ubami,  
   dumawaku-ubami, v. clothe.  
 ubar, n. a tree (*Mimusops browniana*, "wangai plum"); weights made of *ubar* wood used to distend the lobe of the ear.  
   ubarau-nis, n. leaf of *ubar*, used for cigarette wrapper.  
 ubi, n. wish, want, desire; greed.  
   ubigi, a. not liked, unwilling.  
   ubigi-asai, v. be unwilling, dislike: *ngai nungu ubi-giasig*, I don't like him.  
   ubil, a. greedy.  
   ubin-mizi, v. wish, desire, like.  
   ubiu, a. greedy.  
 ub(u), n. the Tea-tree (*Melaleuca leucadendron*) with flexible straight grained bark; a mat made of *ubu* bark.  
 udai=*wadai*.  
   udaigi, a. free.  
 udar, Mg. n. a paddle. Mir. *user*.  
  
 udi, n. a plant (*Exocarpus latifolia*).  
 udu, n. the arm; upper arm. O. *endu*.  
 udum, n. various kinds of parrot-fish, more especially *Pseudoscarus rivulatus* ♂.  
 uduma, n. dirt.  
   uduma-korkak, a. dull.  
 udup, n. hiccough.  
 ugal, v. wait, wait for.  
 ui, n. a small mollusc, V. 32.  
 uiai=*wiai*, q.v.  
 uidai=*widai*, q.v.  
 uidoi, n. a plant, V. 321.  
 uiet=*wiet*, q.v.  
 uka, num. two. Not found alone.  
   uka-kid, a. twin.  
   uka-mai, v. put two together.  
   uka-modobilgal, num. three.  
   ukasar, num. two, by metathesis often *kuasar*.  
   ukasar-urapon, num. three.  
   ukaskas, num. two.  
   uka-uka, num. four.  
   ukauka laelö, S. num. two by two.  
 ukösa, M.=*ukasar*.  
 ulagi, v.=*walgai*, cleanse.  
 ulai, a. wet.  
 ulai, v. go along.  
   boi-ulai, v. pass by.  
   ia-ulai, v. quarrel, have words.  
   lugi-ulai, v. walk close.  
   maba-ulai, v. pass by.  
   ngapa-ulai, v. come hither.  
   turka-ulai, v. quarrel.  
 ulgai=*walgai*, q.v.  
 ulmai=*walmai* q.v.  
 ulmai, v. walk about, go, come close. [Possibly pl. of *ulai*.]  
 uma, infix, indicating the dual number (Gr. p. 33).  
 um(a), n. death; a. dead. Mir. *eumi*.  
   uma-gud, a. stale.  
   umal, a. deadly.  
   umalaig, n. relative of a dead person.  
   umanga, n. a dead person. Pl. *umamal*.  
   um-asai, v. wither, die.  
   um-mizi, v. die.  
   umauxi-goiga, n. death-day.  
 umai, v. tell, relate, narrate.  
   adi-umai, v. relate an *adi*.  
   dubidubi iadu-umai, v. grumble.  
   gida-umai, v. relate a *gida*.  
   ia-umai, iadu-umai, v. discuss, talk about.  
   ia-umai-urapon, v. agree.  
   kozikosi-ia-umai, v. discuss.  
   nukunuku-ia-umai, v. discuss.  
   ta-umai, v. boast about, praise.  
   wati-iadu-umai, v. use bad language.  
 umai, v. plait, mend.

- umai, n. the dog (*Canis dingo*). Mir. *omai*, M. *umo*.  
 umi, v. talk [to one's self].  
 una, ad. where?  
     unaga, ad. where?  
 unab=*wanab*, q.v.  
 unai=*wanai*, q.v.  
 unakar, n. heart (of turtle).  
 unawa=*wanawa*, q.v.  
 unewen=*wenewen*, q.v.  
 uni=*wani*, q.v.  
 unua=*wanawa*.  
 upai, n. a plant (*Rubiacea*).  
 upt, n. a bamboo knife, and the bamboo from which it is made.  
 upi,  
     upi-toikoi, n. testes of dugong.  
 upir, n. a plant (*Capparis* sp.).  
 upiri, n. all kinds of internal medicines; poison.  
 upius, n. a whistle (G.).  
 upu, n. a chain of ponds, a blister.  
 upur, n. a sea-urchin (*Diadema setosa*).  
 ur, Mg. n. fire. Mir. *ur*.  
 ur, n. salt-water; sea. Mir. *gur*, K. *uro*, *oro*.  
     ur-pagai, urpu-pagai, v. dive, swim, bathe.  
     urpu-pagai-lag, n. a bathing-place, pool.  
     urpu-pudai, v. float.  
     urpu-tai, v. dip in salt water; as in washing-baby:  
         *nad kazi urpu-taian*, she dipped the child in the sea.  
 urab, n. the coco-nut palm and the drinking-nut. Pl. *urabal*. G. *waraba*, O. *warawa*.  
 uradai, v. cover over, hide.  
     dan-uradai, v. die.  
     gumi-uradai, v. hide.  
 uradi, v. [rest on].  
     tabaia-uradi, v. carry on shoulder.  
 urakar, n. tree (*Hibiscus tiliaceus*).  
 urapun, M. *urapuni*, num. one.  
 urati, v. fall down.  
     gud-urati, v. fall on the face.  
 uratiai, v. dance in a certain way, V. 52.  
 uras, n. the olive shell; an olive shell necklace used as payment for canoe.  
 urgi, v. place in layers, one thing on another.  
     urgil-palai, M. v. cover up.  
 uri, v. fly.  
 urimai, v. draw from sheath.  
     bal-urimai, v. throw down.  
 urma, n. a dropping; dew.  
     duau urma, n. a season.  
 uru, n. rope; lashing.  
     malli-urukam, n. chain.  
     urukam, n. rope.  
     urun-palngi, v. flog.  
 uru, n. mangrove shoots prepared for making *biu*;  
     a. orange or yellow, II. 62.  
 urugabau, n. yam; sweet potato. Mir. *orgab*.  
 urugi, n. a plant (*Uvaria* sp.).  
 urui, n. an animal; beast; bird; insect; an animal mask. Pl. *uruil*.  
     mugu urui, n. white ant.  
 uruka, n. a plant, bark used for *zazi*.  
 uruwain, n. a magical stone, V. 324.  
 us, n. quartz used for sharpening *upi*.  
 usal, n. pl. small linear scars so named from the quartz chips with which they were cut.  
 usai, a. rotten, putrid.  
 usal, n. the Pleiades.  
 usar, n. the kangaroo; wallaby. Mir. *usar*, K. *usaro*.  
 usimai, v. extinguish, put out fire.  
 usimi, v. go out, be extinguished.  
 usut, n. a plant (*Hexagonia tenuis*).  
 uta,  
     uta kursai, n. seeds in the rim of the ear.  
 uti, v. enter, go in.  
     bupa-uti, v. go into bush.  
     muia-uti, v. go inside, go into.  
     pa-uti, v. go out of sight.  
 utimal, n. a constellation which appears during *Waur*, V. 69.  
 utu, n. a small palm (*Seaforthia*). Cf. *lulko*.  
 utua, n. a bee; honey; in jargon English "sugar-bag," i.e. bee comb full of honey.  
 utui, v. sleep. Mir. *ut*, M. *utua*.  
     utui-iunai, v. lie asleep, be sleeping.  
     utu-lag, T. M. n. house, sleeping place.  
     utuini-tai, v. doze.  
 utui, v. plant, be cast into, sow seed.  
     nagu-utui, v. plant yams.  
 utui, v. shoot with bow.  
 utumi, v. [for *utimi*, pl. of *uti*].  
     ia-utumi, v. command, order.  
     ngurpu-utumi, v. join together.  
 uza, n. a small grey cowry (*Cypraea errones*).  
 uzari, v. go.  
     ngapa-uzari, v. come, move towards speaker.  
 uzl, n. a scorpenoid fish (*Synanecidium horridum*), probably also *Pelor* sp. and *Synanecia* sp., V. 155; spine of a stone-fish.  
 uzi, v.  
     gam-uzi, v. itch (of skin).  
 usu, n. an edible plant.  
 wa, exclam. yes! demons. other.  
     wagar, exclam. yea! yes indeed!  
 wab, n. a New Guinea plant, probably *Dracaena*.  
     wabad-gamul, a. brown, II. 61.  
 waba, n. dove. G. *waraba*, a green dove. K. Y. *wabul*, Torres Straits pigeon.  
 wad, a. another.  
 wad, n. a fish with blue spots (*Blenny* sp.).  
 wadai, n. (= *udai*), a red bean (*Mucuna* sp.); a game.



wadai, v. prevent, stop (from doing wrong).

get-wadai, v. resist.

gud-wadai, v. prevent.

ia-wadai, iadu-wadai, v. caution, forbid.

pa-wadai, S. v. rebuke.

tuma-wadai, v. postpone, do by and by.

wadi,

gud-wadi, v. caution.

wadogam, n. the other side.

wadwam, n. mother's brother, sister's child, etc. Cf. V. 134.

wae, = *ae*.

wagel, a. after.

wai, v. put, place, send; let out smoke from mouth when smoking.

adaka-wai, v. send away.

get-wai, v. let go.

guda-wai, v. let go, unloose, forgive.

guit-wai, v. let go, loosen, forgive.

ia-wai, v. travel, look for.

iadai-wai, v. send word, warn.

iananab-wai, v. scatter.

idi-wai, v. melt.

kudu-wai, v. assent, say yes.

kulk-wai, v. explain.

lu-wai, v. shave, stretch out hand.

pa-wai, v. loosen.

pau-wai, v. lower, let down.

sig-wai, v. pine away.

tuma-ia-wai, v. take care, beware.

ur-ngapa-wai, v. flood, come (of flood)

wagelan-wai, v. curse.

wakai-gud-wai, v. open the mouth.

wakai-wai, v. advise.

waia,

wala kap, n. a fruit eaten by the cassowary.

walaku, n. guts of dugong.

waidai, v. break over, of wave.

waigar, M. = *wagar*.

walikurar, n. large intestine (of dugong). Cf. *akurar*.

waitutu, n. the saw-fish.

waitutu-kap, n. the saw-fish dance, V. 342.

walk, n. a plant (*Acanthus ilicifolius*).

wainis, n. a small bull-roarer with a shrill sound.

waipa, n. a land shell.

waipat, n. a head-dress consisting of a single plume.

waipi, n. a fish (? cod).

waitain, n. a water melon.

waitl, n. a fish.

waiwal, n. the testicles.

waiwi, M. n. kernel of coco-nut. Cf. *gi*.

waiwi, n. the mango. Mir. *waiwi*, K. B. *wiwi*.

waiwi, n. an armet made from the shell of *Conus millepunctatus*.

wakab(i), n. a shell scraper used in mat making.

wakai, S. v. chase.

wakai, n. voice; throat.

wakai-asi, v. pity, regret.

wakai-kikiri-angai, v. abstain from food, fast.

wakai-kuam, M. *wakai-kumani*, a. sorry.

wakaik-umagi, a. cheerful, "cheer up."

wakai-kumani-mizi, M. v. be sorry.

wakail, a.

wakai-milan, n. the underside of the jaw.

wakain-tamai, v. think, understand.

wakai-nurai, v. make numerous mistakes.

wakai-supamai, v. give hard work for nothing.

wakai-tai, v. decide; make up one's mind, recollect.

wakai-wiai, v. preach.

wakasu, S. n. oil.

wakau, n. belt; band of petticoat. Mir. *wak*.

wakau minar, n. name of a pattern representing a belt.

wakawakau-lag, n. loins.

waki, n. spines of the sting ray.

waku, n. mat, the *koi nel* for all kinds of matting.

duma-waku, n. clothing.

gungu waku, n. sail.

gul wakulunga pungai, v. manœuvre the sails of canoe, sail canoe.

wal, conj. and.

wal, n. cry, cooey.

dan-walmal, v. save.

gadau-walmal, v. follow.

pa-walmal, v.

walmal, v. wake.

walmaigi, v. not reach land.

wal-mizi, v. cry out, awaken.

walsami, v. steal away.

walbai, v. make trench.

apal-walbai, v. make trench.

walgai, v. [cleanse?].

gar-walgai (ulgai), v. wash, cleanse.

get-gar-walgai, v. wash hands.

gizu-walgai, v. make point.

wali, v. climb.

duba-giu-wali, v. smile.

giu-wali, v. laugh.

kadaka-wali, v. come up, climb.

ngana-wali, v. wonder, marvel.

pa-wali, v. land (from boat), come to shore.

wali, n. a tree (*Pipturus argenteus*); used for fishing-line, cord; string.

walipusi, a. acid. Cf. *puso*, young.

walkadun, M. n. wallaby.

walnga, n. rock-fish.

walsi, M. name of a plant (*Xerotes Banksii*); a basket.

walunga, n. steering board of canoe, which also acts as centre board; rudder of boat.

wam, n. honey-comb.

wamau-wiba, n. a kind of honey-comb.

wamau-wibad-gamul, a. light brown, II. 51.

wam-mital, a. sweet.

- wamedai**, n. leaves of a scented plant which grows on the beach.  
**wamedebu**, n. name of a mask, V. 340.  
**wamen**, a. quick, fast. Mir. *wamen*.  
**wana**, n. a kind of top, made of *kalapi* seed, IV.  
**wanab**, a. safe; blessed (G.).  
**wanai** (*unai*), leave, put, deposit. Cf. K. Y. *unana*, *wunana*, lie down, be.  
**apia-unai**, v. lie down, sit.  
**dada-unai**, v. leave.  
**kasa-wanai**, v. forsake.  
**pa-la-unai**, v. worship.  
**sib-wanai**, v. pity, love, be merciful.  
**terai-unai**, v. to flavour, season.  
**wanawa**, n. "tortoiseshell" turtle (*Chelone imbricata* and *Thalassochelys cavetta*).  
**wanes**=*wainis*, q.v.  
**wangai**, n. the wild "plum." Cf. *ubar*.  
**wangai**, v. fill up, pack up, collect.  
**wangi**, v. travel in canoe; [be packed in, crowded].  
**wani**, v. [be left alone].  
**dada-wani**, v. be scattered.  
**get-wani**, v. let go, be lost.  
**gud-wani**, v. be quiet.  
**pa-get-wani**, v. let slip, as spear by accident.  
**wani**, v. drink.  
**sukuba wani**, v. swallow smoke of pipe.  
**wap**, n. a dugong harpoon. Mir. *wap*.  
**wapada**, n. the cotton tree (*Bombax*).  
**wapi**, n. fish, a *koi nel*. Pl. *wapil*.  
**pokam-wapi**, n. the flying-fish.  
**wapi-arai**, v. obtain fish, fish.  
**wapigi**, a. without fish, as a basket.  
**wapil**, a. containing fish, as a basket.  
**wapil**, n. name of a constellation in the north-east.  
**wapi-terapat**, n. spine of a fish; fish spine ornament on canoe.  
**war(a)**, a. other, different.  
**wara-kid-aimai**, v. do wrong way, err.  
**wara-ngada-asi**, v. become different, take another shape.  
**warig**, n. another person, different person.  
**waranis**, M. n. a green pigeon.  
**waraz**=*uraz*, q.v.  
**warka**, n. a fish, spotted dory (*Drepane punctata*).  
**waroi**, n. a common siluroid fish.  
**waru**, n. the green turtle (*Chelone mydas*). Pl. *warul*.  
D. *waru*, B. *waro*.  
**kid-waru**, n. end of the turtle season.  
**waru-karar**, n. turtle shell.  
**waru-kaz**, n. a young turtle.  
**waru kwik**, n. sand spit.  
**warup**, n. a drum. Pl. *warupal*. Mir. *warup*, D. *arup*, *warap*.  
**wasai**, n. dancing, a *koi nel*.  
**wasami**,  
**purunu-wasami**, v. to steal.  
**wasara**,  
**wasaral**, a. rough.  
**wasili**, T. n. a kind of basket. Cf. *walsi*.  
**wata**, S.=*wiet*, q.v.  
**watar(a)**, n. fuel, dry wood.  
**watarau getalai**, n. a scorpion.  
**watarau tamul**, n. a compartment on the canoe platform to contain fuel.  
**witi-watar**, n. fuel.  
**wati**, a. bad, evil. Mir. *wit*.  
**watigam**, M. (?)=*watizazi*, V. 204.  
**wati-ganu**, n. a stink.  
**wati-pawa**, n. a bad action; sin (G).  
**wati-wakai-asi**, v. repent, be sorry for.  
**wati-zasi**, M. n. menses.  
**watu**, Mg. v. or n. whistle.  
**wau**, n. the areca nut. Not chewed by Torres Straits islanders.  
**wau**, ad. interrogative=*au*.  
**waunga**, n. infirmity.  
**waumer**=*womer*, q.v.  
**waur(a)**, n. the south-east wind; the dry season. D. *wura*, B. *wera*.  
**waura-dad**, n. the east.  
**waur-dogam**, n. the south-east; the east.  
**wauralaig**, n. name of a constellation, a *Aquila*, V. 16.  
**wauri**, n. a cone shell (*Conus litteratus*, var. *millepunctatus*).  
**wauri**, n. a human image in wood, wax, etc. used in magic, V. 197, 324.  
**waus**, n. a grass fence or screen (cf. V. 365-7) Pl. *wausal*. Cf. *wos*.  
**waxi**, v. lie about.  
**wazi-mixi**, v. lie about.  
**welbad**=*woibad*, q.v.  
**wem**, n. cockatoo.  
**wenewen**, n. a charm; words or song of charm; magical influence of a charm, V. 329.  
**wera**, M. n. stomach.  
**weragi**, a. hungry.  
**wiag**, n. a small gasteropod mollusc.  
**wiai**,  
**adaka-wiai**, v.  
**get-wiai**, v. distribute.  
**gud-wiai**, v. greet, salute.  
**guit-wiai**, v. let go, allow, forgive.  
**wiba**, n. a green taro, from New Guinea.  
**wibad-gamul**, a. blue-green, II. 61.  
**wiba**, n. one side of a honeycomb, which is hot and yellow (? bee-bread), II. 184.  
**wibu**, n. a fruit tree (*Parinarium nonda*).  
**widai**, v. burn food; [put close to, or in contact with].  
**adaka-widai**, v. cut off.

- gamu-widai, v. ignite, kindle fire, light cigarette, put near.  
gar-widami, v. pl. assemble, collect.  
get-widai, v. push back.  
gud-widai, v. salute.  
gud-gar-widami, v. pl. consult together, take advice.  
ia-gar-widai, v. spread, of news.  
idi-widai, v. melt, cause to melt.  
idin-widai, v. smear with oil.  
kadaka-widai, v. go on top.  
kubin-gar-widai, v. paint body with charcoal.  
kulu-widai, v. crawl.  
kupa-widai, v. lay foundation.  
ngur-gar-widami, v. pl. be equal.  
ngur(u)-widai, v. hunt away, send away.  
widi,  
lu-widi, v. stretch.  
wier, M. n. palm of hand.  
wiet, n. season, year. Pl. *wietal*. Mir. *urut*, M. *urato*, B. *wat*.  
wila, n. a kind of fresh-water herring.  
win, n. a fish, the groper (*Oligorus terra-reginæ*).  
wiripae, n. sand clouds.  
witi, n. a small fish.  
witi, (?) a tree. Cf. V. 30.  
witi-watar, n. fuel.  
wiwai, n. name of a large stone which cannot be lifted, subject of a magical ceremony, V. 334.  
wiwai-ipika, n. a woman who stays at home.  
wiwi, n. an edible plant [= *waiwi*, mango].  
wōke, n. the hornbill.  
woibad, n. a soft egg like that of a turtle.  
wome, n. a string figure or trick, "cat's cradle." Pl. *womeal*. Mir. *kamut*.  
womer, n. the frigate bird (*Fregata minor*).  
womeran-kulk, n. carving of a bird's head, for canoe decoration.  
wor, n. bushes.  
worogi, T. S. = *urgi*.  
wos, n. a grass fence or screen, same as *waus* or *motoal*. Pl. *wosal*.  
wu, n. a yellow, sere leaf.  
wud-gamul, a. yellow, orange, II. 60.  
wuz, S. n. quartz. Cf. *us*.
- The letter *y* is not used in the Grammar or Vocabulary. Words which are elsewhere found with *y*, must be sought under *i*.
- za, n. a thing, an object. Pl. *zapul*, property.  
za-get. Cf. *zaget*, work.  
zagi, a. poor.  
zanguzinga, n. portion.  
zapul, n. pl. riches; a. rich.  
za-pudami, v. pl. exchange many things, barter.  
zapulaig, n. a person with property.
- zabal, M. n. pectoral fin.  
zaber, n. garfish. Mir. *paris*.  
zaget, n. handiwork; work; labour. Cf. *za* and *get*.  
zagetka, n. for work, used as = v. go to work; *ngai zagetka*, I go (to) work.  
zaget-mixl, v. be working; *ngai zaget miar*, I am working.  
zamiak, a. dressed, decorated, as for a dance; "flash."  
zangai, T. n. child, boy.  
zangawer, n. a plant (?).  
zapu, = *za*.  
zar, n. branch, bough. Pl. *zarar*.  
zarar markai, V. 253.  
zar-baitb, n. a fighting charm worn on the face.  
zarar-tidai, v. break of branch.  
zarrar, n. a wind screen, made of boughs.  
zaram, n. name of a fish (Pelates).  
zarar, n. a tree, V. 99.  
zarza, n. leaves used as sand-paper (? = *sarza*, *Ficus* sp.).  
zaxi, n. a large petticoat made of leaves.  
kusal zaxi, v. a *zaxi* with fringe.  
wati zaxi, M. n. menses.  
zei = *ziai*, q.v.  
zei = *zoi*, q.v.  
zeibu, n. fruit of a New Guinea palm washed upon the shore; a rock at Pulu, V. 3.  
zermoi, n. a small fish which accompanies the shark; a figure in *wome*.  
zez, n. the stay rope of the *saima*.  
zi, suff. (Gr. p. 14, 20).  
zia, n. a cloud. Pl. T. *zilai*.  
ziai, n. the south wind. B. *sjai-maibau*, south.  
ziai dogam, n. the south.  
zilami, v. run.  
bup-zilami, v. flee, escape.  
iadai-zilami, v. be rumoured.  
pa-zilami, v. run away.  
zin, suff. (Gr. p. 35).  
zizimai, v. drive.  
zogo, T. n. a shrine, V. 347. Mir. *zogo*.  
zoi, a. flat.  
zoxi, n. a root which is scraped or pounded and used as a fish poison (either *Derris uliginosa* or *Rhynchosia* sp.).  
zub, n. bamboo tobacco-pipe. Probably a Mir. word.  
zugu, n. the dancing post in the *kwod*.  
zugu-mungai, v. give bad luck to.  
zugu, n. the upper arm.  
zugubal, n. *magi nel* of constellation *Utimal* and *Usal*, V. 69.  
zugu-kuik, n. shoulder.  
zunga, n. a tree.  
zura, a. boiling; n. soup, V. 101.  
zurai, v. boil.  
zuru, a. dazzling.



# A VOCABULARY OF THE MIRIAM LANGUAGE, SPOKEN IN THE EASTERN ISLANDS OF TORRES STRAITS.

## Introduction.

A considerable Vocabulary of the Miriam Language was given in the former "Study of the Languages of Torres Straits<sup>1</sup>." During the stay of the Expedition in Murray Island this was revised and a number of new words added. Many words were collected by Dr Haddon, to whom also are due most of the scientific names. The colour names and words connected with them were obtained by Dr Rivers, those relating to taste and smell by Dr Myers. I am chiefly responsible for the verbs and adjectives and names of common objects.

In arranging the Vocabulary the proper place for the verbs was difficult to determine. In compiling a list for my own use it was found convenient to arrange them under the distinctive prefix of the exclusive person singular (cf. Grammar, p. 67), and this method has been adopted in the Vocabulary. Thus, to find the meaning of a verbal form met with in composition, it is necessary to substitute this prefix according to the following table before consulting the Vocabulary.

### Verbal forms in

*a* will be found under *a*, or if adjectives or negatives by substituting *da*, *de*, *di*, *e* or *i* for *a*.  
*ba* will be found under *ba*, or if collective by substituting *e* or *i* for *ba*.  
*dara*, by substituting *de*, *da*, or *di* for *dara*.  
*de*, *di*, *da* will be found under *de*, *di*, *da*.  
*e* will be found under *e*.  
*i* will be found under *i*.

*na* will be found by changing *na* to *de*, or by substituting *a*, *e*, or *i* for *na*.  
*o* will be found under *o*, or by omitting *o*, when the word is a compound, as *o-ituli*, found under *i*.  
*ta* will be found by omitting *ta*.  
*te* will be found by omitting *te*.  
*u* will be found under *u*.  
*wa* will be found by omitting *wa*.

Irregular stems and forms are entered under their initial letter.

The form of the verb given in the Vocabulary is that of the exclusive third person singular, with, if transitive, the prefix of the exclusive singular. Thus, *ogi*, *baraigida*, *ikeli*, *detageri*, given as "climb," "dive," "tell," are lit. "one of them climbs," "one dip's one's self," "one make's one," "one of them tells one of them." In order to conjugate the verb it is necessary to know, (1) the adjective form, (2) the ending of the past tense, *er* or *lu*, (3) the prefix indicating dual or plural object, *na* or *dara*, and (4) in some cases the past tense with plural subject or object. As all the forms of all the verbs were not obtained, there is some unavoidable variety in the examples given of tense and prefix, but for most verbs some form is given by which the essential parts may be determined. Cf. *Miriam Grammar*, pp. 76—82.

<sup>1</sup> *Proc. Roy. Irish Academy*, 3rd Ser. n. 1893, pp. 557—616.

The following parts of the verb are, when known, given in the Vocabulary.

*a.*, adjective.

*p.*, past tense singular subjunctive.

*d.*, present tense dual subject.

*do.*, present tense, dual object.

*pdo.*, past tense, dual object.

*ppo.*, past tense, plural object.

*cp.*, present tense, collective plural.

*pp.*, past tense, plural subject.

*ddo.*, present tense, dual subject, dual object.

*pd.*, past dual subject.

*pio.*, present tense plur. subj. inclusive singular object.

Words from New Guinea and Australia are given when they resemble the Miriam.

Other abbreviations used are :

*a.*, adjective.

*ad.*, adverb.

*conj.*, conjunction.

*demon.*, demonstrative.

*indec.*, indeclinable.

*n.*, noun.

*part.*, particle.

*pl.*, plural.

*pref.*, prefix.

*post.*, postposition.

*pron.*, pronoun.

*recip.*, reciprocal.

*reflex.*, reflexive.

*suff.*, suffix.

*v.*, verb.

*cf.*, compare, refer to.

*q.v.*, which see.

*G.*, found only in the Gospel

Translation.

*Gr. p.*, Miriam Grammar, page.

*Mab.*, Mabuig.

*Ma.*, Mawatta

*K.*, Kiwai

*D.*, Dabu

*B.*, Bugi

*Ku.*, Kunini

*Ba.*, Bangu

*Du.*, Dungenwab

*KY.*, Koko-Yimidir

*O.*, Otati

*Y.*, Yaraikāna

New Guinea.

Australia.

Parts of verbs are given in brackets ( ). Conjectural meanings or suggested explanations are given in square brackets [ ].

*a*, pref. (Gr. p. 56, 74).

*a*, conj. and, also. Mab. *a.*, B. *a.*

*ab*, demons. this, that (Gr. p. 55).

*ab-gedlam*, ad. from thence, from that place.

*ab-gereger*, n. yesterday.

*ab-kesem*, ad. so that.

*ab-kige*, n. last night.

*ab-koreb*, a. proper, suitable, fitted to.

*ab-salmarsalmar*, ad. so much; to such a degree; apiece.

*ab*, n. a large blue fish, edible, bones used as ornaments.

*ababurge*, ad. when (Gr.).

*abal*, n. the pandanus.

*abal krim* (*abal kerem*), n. pandanus fruit.

*abar*=*abal*, pandanus.

*abara*, pron. his, her, its.

*abe*, n. father, father's brother, etc., VI.

*abeida*, v. confess.

*abeili*, v. confess (a. *abei*, do. *nabeili*).

*abele*, demons. this, that.

*abele gereger*, n. to-day.

*abelelam*, conj. through this, because.

*abemedabemed*, a. an unexplained word in Malu songs.

*aber*, n. bêche de mer (Holothuria).

*piripiri-aber*, n. small lolly-fish (Holothuria sanguinolenta).

*burbur-aber*, n. spotted-fish (Holothuria argus).

*abger*, a. called. Cf. v. *dabgeri*.

*abi*, pron. him, her, it.

*abi*, v.=*abu*.

*dodo abi*, n. waterfall.

*abo*, n. a blue fly.

*abu*, *abuli*, v. fall, climb down, drop (a. *abu*).

*ad*, n. a legend; any thing about which a legend is told; all sacred and magical stones are *ad*.

*ad*, n. outside; the outer fence of a house plot. Mab.

*ada*, away, out.

*adem dikri*, v. throw away.

*adem itkir*, v. snatch away.

*adile*, n. an outsider, a stranger.

*ad(a)ri*, *adrida*, v. put in case or box, put in pocket, sheathe.

*ade*, suff.=*are*.

*adigir*, a. healed, from v. *idigiri*.

*adu*, a. from v. *edegi*.

*adud*, a. bad, evil.

*adud nesur*, n. menses.

*ae*, suff. (Gr. p. 61).

*agber*, n. flood tide (?).

*ageakar*, n. truth.

*agèg*, a. meaty, fleshy, fully formed, hence ripe, of coco-nut.

*kolap agèg*, n. "meat," of *kolap* bean. Eaten by Australians, but not by Miriam.

*agem*, a. denied.

*agemkak*, a. acknowledged.

*agemli*, v. save up (*pdo.* *nagmer*).

- ager, n. an aroid with acrid juice; a "stink plant": the tuberous rhizome is used as food during scarcity, cooked in "copper maori" (*Callicarpa longifolia*).
- agimur, a. from v. *egimuli*.
- agisi, v. lift (a. *agisir*, ppo. *nagisilu*, d. *agisidariei*).
- agud, n. the initiation ceremony of the Malu fraternity or more particularly the masked performers, also certain animals associated with this cult. Also certain food *zogos*. Mab. *augud*, VI.
- aipersi [a. from v. *epersida*].
- aipersi lu, n. a toy; a stick thrown in a game.
- aipus, n. a small basket made from *gerer* (*pandanus* leaf) or *u lam* (*coco-palm* leaf).
- ais, aisili, v. take (a. *aisia*, p. *aiser*, d. *aisiei*).
- aiswer, n. an exchange of food, food.
- aka, ad. why.
- akari, n. men who marry two sisters, VI.
- akarida, v. reach=*ekarik*, *ekarida*, q. v.
- aketi meb, n. new moon when first visible.
- ak(i)meda, v. fix, as anchor (pdo. *nakmelu*).
- akmeida, v. dip (a. *akmeir*, p. *akmelu*).
- akmeri, v. understand (a. *akmer*).
- akomeda, v. return (a. *akomeret*, ppo. *nakomelu*).
- akosakos, a. from v. *ekos*. Cf. II. 55.
- akur, n. thatch.
- alag, n. a ceremony connected with the *enau zogo*, VI.
- ali, v. stay here or there (p. *areder*) (Gr. p. 80).
- alida, n. a shield-shaped piece of shell worn over the groin, in fighting and dancing. Cf. *ebeneop*. Mab. *alidan*.
- aman, amawa, n. mother, etc. Vocative only, VI.
- Cf. Mab. *ama*, KY. *nganuu*.
- au amawa, n. mother's elder sisters.
- kebi amawa, n. mother's younger sisters.
- amaz, n. a pillow.
- ame, n. the earth oven.
- ned-ame, n. the large stone on top of the *ame*.
- amer, a. and stem of v. *dameri*.
- ami, [a. dressed, clothed, prepared].
- amile, n. the men who prepared a corpse for desiccation, VI.
- amili, v. clothe (p. *amier*, pdo. *namier*).
- amri, a. sitting, from v. *emrida*.
- amri-ki, n. evening, sitting time.
- amulu, n. a bell.
- aneg, n. taro. Ma. *anega*.
- ao, n. a hole, pit, a long hole. Cf. *awak*.
- ao, ad. yes. B. *ao*, Du. *aau*.
- ao, part. indicating a question (Gr. p. 74, 82).
- akai, a. from v. *dekaili*.
- aoinei, a. from v. *omeida*.
- aoraret, a. from v. *deraret*.
- aosmeda, v.=*eosmeda*.
- aosmer, a. from v. *eosmeda*.
- aotar, a. from v. *detali*.
- aotar-le, n. a writer.
- ap, n. a shrub (*Macaranga Tanarius*).
- ap (?),
- ni-ap, a. thirsty.
- apek, n. side, direction, = *pek*.
- aper, n. a hat.
- aperda, a. from v. *eperda*.
- aperda-ebur, n. a bird, flying animal.
- apit, a. struck. Cf. v. *dapitili*, *ipiti*.
- ut-dapitili, v. nod, go to sleep, inclus. pers. only (p. *ut-dapiter*).
- apri, a. from v. *iprik*.
- apu, n. mother, etc. Not Vocative, VI.; mother's sister; the horizontal fire-stick. Mab. *apu*, mother.
- apule, mother's brother and sister's child, reciprocal.
- apu ur ikwar, "fire is produced," lit. "mother gives fire," said of the horizontal fire-stick.
- gani-apu, n. a bee.
- isau-apu, n. a bee.
- meg-apu, n. a shrimp.
- we-apu, n. larva of ant-lion.
- araiger, v. dip, dive (a. *araiger*). Cf. *baraigida*.
- araiger-le, n. diver.
- arap, a. buying, from v. *erapei*.
- arap-le, n. a buyer; merchant (G.).
- araparap, a. maimed. Cf. v. *erapeida*.
- arapeir, a. from v. *erapeida*.
- aur, [a. from n. *ur*, fire, i.e. red].
- aur kaba, n.=*sopsop kaba*.
- ardali. Cf. *erdali*.
- ok-ardali, v. deceive (pdo. *oka-darardarer*).
- arauer, a. from v. *derar(e)ti*.
- are, suff. (Gr. p. 69, 73-79).
- areg, a. eatable, from v. *eregli*.
- areparep, n. a tree, wood used for *goigoi*.
- arer, [n. kin].
- arem, [a. from v. *deremli*].
- arem-lu, n. a long wooden bodkin used in thatching.
- arem, n. the sky: *gair wer emri aremge*. K. *aromo*.
- ares, v. fight (a. *ares*).
- aresem bakeauda, v. pl. go forth to fight.
- ares le, n. a warrior.
- ares lu, n. a weapon.
- argerarger, n. a tree (*Callicarpa* sp.), wood used for *goigoi*; also *argerger* used for abortion and preventative.
- argerarger wet, n. a small digging-stick.
- argerger, n.=*argerarger*.
- ariag, n. a fishing line. Mab. *ariag*, Ma. *ariga*.
- ariari, n. a small kind of tree.
- aritarit, a. burning. A Malu word.
- aro, aroaro, a. eating. Cf. v. *eroli*.
- aro-lu, n. a spoon.
- pit-aroaro, n. disease of the nose.
- te-aroaro, n. disease of the mouth.



arot, v. put in (a. arot). Cf. v. *barti*.

arsel (?),

arsel le, n. the assistant to a *kekuruk le*.

arti, n. octopus.

arti lele, n. *sepia*.

arub, a. washed, clean. Cf. v. *dirupi*.

arub-kak, a. dirty.

arzer (?). Cf. II. 183.

as, n. a shell (*Cassis cornuta*), used as a water vessel; various shells (*Murex*, *Auricula*, *Cassis*).

asam, asamasam, a. quenched, darkened. Cf. v. *esameida*.

asasem wed, n. songs wailed at a funeral.

aseamur, a. finishing, ending.

aseamur kak, a. unending, eternal.

aseseredi, aseseret, v. tend, look after; adopt (a. *aseseret*).

mamoe asesered le (G.), n. shepherd.

op-asesereti, v. recognise, find out.

asi, n. a sore, pain.

asiast, n. painful, sore.

asisili, v. care for (a. *asisiseret*, do. *nasisili*).

asislu, n. inner rafter supporting *mui pek*. Cf. v. *asisili*.

asmir, a. from v. *ismi*.

asmirasmir, a. triangular, with pieces cut off. Cf. v. *ismi*.

asoli, v. hear, listen. Personal object always in locative case (a. *asor*, p. *aserer*, d. *aseriei*, pio. *asorda*, pp. *aserare*).

asor, n. the spider shell (*Pterocera lambis*).

aspidar, a. [married], from v. *ispili*, hide.

aspidar le, n. bridegroom.

aspir, a. from v. *ispili*, hide, marry.

at, n. a flat fish.

atamelam, n. the thing shown, a sign, from v. *etomereti*.

ataparet, v. scold, blame (a. *ataparet*, pdo. *nataperter*).

atatmi, a. from v. *etatmili*.

te atatmi lu, n. posts in ground before doorway of house.

ati, n. = *arti*, octopus.

atidar, a. from v. *eti*.

atlem, v. indecl. voyage, travel on sea (a. *ati*).

atkam, a. Cf. v. *itkami*.

atkam le, n. a stealer, one who snatches.

atkap, a. squeezed up, doubled up. Cf. *ditkapili*.

atket, a. from v. *itketi*, sew.

atket lu, n. a needle.

atki, a. lighted up. Cf. v. *datki*.

atkiri, [a. snatched].

atkirua, v. wipe out (pdo. *natkirer*).

atkobei, a. from v. *etkobei*; n. a burying, a laying out.

atkuritatkurit, a. maimed (G.).

atoatatoat, a. torn. Cf. v. *etoati*.

atperik, a. looking all round. Cf. v. *dituperti*.

atrimuda, v.

atrugili, v. [manœuvre the tug].

nar atrugili, v. sail boat (p. *nar atrugrer*).

atrumda, v. accuse; watch (get into trouble?) (pdo. *natrumlu*).

atu, a. from v. *ituli*, as in *mos-ituli*.

atuer, clouds on top of a hill; "smoke."

atur, a. from v. *ituli*, in *o-ituli*.

aturatur, n. corrosive coral.

atwar, [? a. from v. *detwi*].

atwar lu, n. a bodkin used in thatching, = *arem lu*.

au, a. large, great; ad. very. Ma., K. *auo*; Du. *wo*.

au-gemgem, a. corpulent.

au-gur, n. ocean.

au-ke, n. thumb.

au-kes, n. a broad crack or opening.

au-kok, n. elbow.

au-kok-ne, n. inside of elbow.

au-kok-ne sor, n. projecting bone of elbow.

au-kosker, n. old woman.

au-le, n. old man.

au-nar, n. a ship.

aua, n. mother's brother; *au* or *kebi*, according to age,

VI. Mab. *wadwam*.

aud, a. dead.

aud-le, n. a mummy.

audbar, a. bound. Cf. v. *didbari*.

audbar-meta, n. a prison.

audared, a. from v. *dederedi*.

augo, a. from v. *ogi*.

augwat, a. from v. *degwati*.

tag-augwat, n. hand scraping, the old method of salutation.

auima, n. = *awima*.

auk, a. cooked.

aumeraumer, a. [bound up].

aumeraumer kaba = *sopsop kaba*.

aupaup, n. a plant (*Cupaniopsis*).

auperauper, n. a plant (*Luffa graveolens*), the hollow seed-vessel is used as a whistle (*auper-lu*), also as a rattle (also *Makaranga* sp.?).

ausar, a. from v. *desaki*.

auskili, v. crouch (a. *auski*, p. *auskili*, pp. *baoskirer*).

auski kosker, n. a midwife.

autmér, a. from v. *itmeri*.

auzi, n. a caterpillar.

op-auzi, n. a sneer.

awak, n. a trench, hollow in land, valley, a round hole. Cf. *ao*.

awatmur, a. from v. *degwati*, *deiwat*.

awe, n. a variety of *kaba*.

awem, suff. (Gr. p. 78).

awima, n. wife's relatives. Vocative only, VI. Mab. *imi*.

aza, n. a shell (?) = *as*.

bubuan aza, n. a shell (*Cypraea tigris*).

aziri, v. cast in.

azer, azrida, v. go back, draw back, walk backward (p. *azriklu*).

- azrik-le**, n. man going backward, a figure in *kamut*.  
**azrikedi**, take inside, put inside (p. *azriklu*, ppo. *nasriklu*).
- ba**, prefix indicating reflexive or reciprocal action, or combined movement (Gr. p. 67-73).
- baba**, n. father, etc. In vocative only, VI. Mab. Ma. D. *baba*, Ku. *babe* (not voc.). Cf. KY. *peba*.  
 an *baba*, **kebi baba**, n. father's brother, according to age.
- babana** (?),  
**babana segur**, n. overture on drums at beginning of a dance.
- babuseda**, v. ooze (p. *babuselu*, d. *babusedariei*, pp. *babesa*).  
**mam babuseda**, v. bleed.
- bad**, n. a sore, fester, abscess.  
**badbad**, a. diseased, full of sores.  
**badkar**, n. an abscess.
- badari**, v. enter (d. *badariei*, p. *balu*).  
**badl**, n. an aroid plant, root eaten.
- badmirida**, v. lose sight of (p. *badmiriklu*, d. *badmiridariei*).
- bag**, n. the cheek. Mab. *bag*, Ma. *bagu*, chin.  
**bagbag**, a. with puffed out cheeks.  
**bage**, n. a secret.
- bager**, n. a fire charm.  
**bager**, n. a long stick, staff, spear.  
**bager** (?),  
**kusibager**, n. a small creeping plant.
- bageri**, v. look round.
- bagrill**, v. play (p. *bagrer*).
- baibai**, [n. eyebrow]. Mab. *baib*.  
**baibai-mus**, n. the hair of the eyebrows.
- baidoa**, from v. *dali* (Gr. p. 79).
- bailli**, v. fast, go without food (p. *baiwer*, d. *baiwici*).
- baimida**, v. cease crying (p. *baimilu*).
- baiteri**, v. drown, sink: *kaka nar baiter gurge* (p. *baiter*, d. *baiteriei*).
- bakaerti**, v. be able to see (p. *bakaelu*).
- bakeamuda**, v. go (d. *bakeamudariei*, p. *bakeamulu*, cp. *nabakeauware*).  
**kekem bakeam**, v. precede.
- bakedida**, v. finish (p. *bakedilu*).
- baker**, n. a stone.  
**baker kaur**, n. a rocky island.  
**baker paser**, n. a cliff.  
**idid baker**, n. a stone used for crushing and pounding.  
**baker mog**, n. the diamond trevally (fish) (*Caranx gallus*); the black bat fish (*Stromateus niger*).
- bakwari**, v. carry (p. *bakwarer*).  
**bakwari sorkobu**, v. carry on the back.  
**kodrom bakwari**, v. carry on shoulders.
- balgup**, n. a gust of wind along top of water.
- ball**, v. beg (p. *barer*).
- bam**, n. turmeric.  
**bambam**, a. yellow, orange, II. 56.
- bamarik**, stem of v. *bamrida*.
- bameli**, v. (?).  
**ezu-bameli**, v. recip. abuse one another (d. *ezu-bamriei*, p. *ezu-bamrier*).
- bamereda**, v. (?).  
**mukub bamereda**, v. become knotted as strings in *kamut*.
- bamesirida**, v. become tangled as strings in *kamut*, becoming knotted; be a trouble to. Cf. v. *damesili*.
- bamrida**, v. go away, depart, betake one's self (p. *bamrilu*, pp. *bamarkare*). Cf. v. *emarida*.
- bane**, n. dawn, daybreak. Ma. *bani*.  
**bane ekri**, n. morning twilight, light before sunrise.
- baos**, v. imperative of *badari*.
- baospili**, v. boast (p. *baosperer*, d. *baosperiei*).
- bapegeli**, v. capsize, overturn.
- baptli**, v. reflex and recip. strike one another. Cf. v. *ipiti*.  
 o-baptli, v. meet (p. o-baptiter).
- bar**, n. the season of growth, the time of South-west.  
**bar**, [bent?].  
**barbar**, a. crooked, semicircular. Mab. *balbal*.  
**bar-ditki**, v. straighten, judge, put right (a. *bar-atug*, pdo. *bar-daratker*).  
**bar-ditug**, v. = *barditki*.  
**bar-kak**, a. straight.
- bara**, suff. (Gr. p. 63).
- baraigida**, v. dip one's self, dive, set of sun (a. *araiger*, p. *baraigilu*).
- barebli**, v. swim (p. *barber*).
- baremda**, v. pl. echo (pp. *baremlare*).
- baresiei**, v. d. make war, fight.
- barit**, n. the cuscus or phalanger; "opossum." Mab. *barit*, *bait*, K. *padi*.
- baroma**, n. red, branched Alyonarian (*Gorgonia*). Cf. *buromar*.
- barot**, v. = *badari*, enter.
- barpelli**, v.  
**gasu barpelli**, v. whistle (?).
- barti**, v. = *barot*, *badari*, enter.
- barukli**, v. go on, go forth, proceed (p. *baruk*, d. *barkiei*, cp. *barkedu*).
- basaredi**, v. argue, dispute (a. *asared*).
- baseseredi**, v. look after one's self, take care, beware.
- baski**, v. wound one's self.
- baskiri**, v.  
**oka-baskiri**, v. [stare], look about (d. *oka-baskiei*).
- baskomedi**, v.  
**basmeri**, v. see one's self (p. *basmerer*, d. *basmiriei*).
- batageli**, v.  
**oka-batageli**, v. be grieved, worry about (p. *oka-batagerer*).
- batagemda**, v. stick to, adhere (d. *batagemiei*, p. *batagerer*).
- batagemli**, v. stick to, be closed up, conceive (p. *batagerer*).
- bataleda**, v. grow = *bataili*.

- batalli**, v. grow (p. *bataier*).  
**bataparet**, v. scold one another, quarrel without fighting.  
**batamar** (?),  
     *bau batamar*, v. carry on a bed.  
**batapili**, v. be deaf (p. *batapier*).  
**bataueredi**, v. throw, heave, of one thing only (p. *bataue-redilu*). Cf. *itimedu*, *dikri*.  
     *par batauredi*, v. cast anchor.  
**batauerda**, v. walk round in a circle, veer (p. *bataue-riklu*).  
**batimeda**, v. go through, fall through.  
     *karemenge batimeda*, v. dive.  
**batirida**, v.  
     *batirik*, v. stem of *batirimuda*, stretch arms.  
**batirimuda**, v. stretch out arms (p. *batrimulu*).  
**batkami**, v. cover one's self (p. *batkamer*). Cf. v. *itkami*.  
**batkopor**, v. recip. decorate one's self. Cf. *etkopoli*.  
**batoamerdi**, v. burn up, revive of itself, said of fire (p. *batoamerdilu*).  
**batueri**, v. descend, go down.  
**batuglei**, v. d. go round.  
**bau**, n. posts of sleeping platform.  
     *sik bau*, n. frame of sleeping place inside house.  
**baudaredi**, v. wail.  
**baugeli**, v. (?).  
     *geb-baugeli*, v. warm one's self (a. *geb-baugu*, p. *geb-bauger*).  
**baugem**, n. Malu word for *kaisu*.  
**baupamareti**, v. land.  
**baur**, n. a fish spear sometimes used for turtle; a carved plank used in turtle ceremonies. Cf. *tete baur*.  
     *baur ke*, n. the index finger.  
**bautapili**, v. come out of the ground, as yam, because of some obstruction in the soil, "he come back because bad road."  
**baz**, n. a cloud, cloudy sky.  
     *baz golegole ismi*, the dark clouds are breaking.  
     *golegole baz*, n. rain cloud.  
     *kupkup baz*, n. a cloudy sky.  
**bazbir**,  
**bazeguari**, v. be quiet (p. *bazeguar*).  
**bazgeda** (?),  
     *o-bazgeda*, v. feel to be wrong, be conscience stricken (pp. *o-baziglare*).  
**be**, n. = *bei*.  
**bebe** (?),  
     *bebe sor*, n. a variety of coco-nut with a deep yellow husk.  
**bebeb**, a. wet.  
**beberbeber**, a. heavy.  
**beg**,  
     *Beged* (*beg-ged*), n. Boigu I.; the spirit-land.  
**begur**, n. an ulcer. Mab. *bagur*.  
     *begur gim*, n. dropsy.  
**be(1)**, n. dry coco-palm leaf, a torch made of it; a light, a flame. Cf. *ne*. Mab. *buia*.  
**bebe**, a. lighted up.  
**be le**, n. men holding torches at a dance.  
**bel lid**, n. midrib of palm leaf; a broom made of it.  
**bellidu dirupi**, v. sweep.  
**be tige datki**, v. (Gr. p. 81).  
**ner bel**, n. lightning (G.).  
**bel**, n. sword-fish.  
**beizam**, n. shark, various species; a constellation, the Great Bear with other stars; Mab. D. B. Ku. *baidam*.  
     *beizam-boai* or *beizam-le*, n. certain members of the Malu fraternity.  
     *beizam-mi*, n. a clam shell (*Tridacna serrifera*).  
     *beizam-u*, n. a variety of coco-nut.  
**beizar**, n. stone fence (?). A Malu word.  
**ber**, n. = *bir*.  
**ber**, n. the left (side). Ma. K. *pere*, Mab. *bodai*.  
**berber**, n. black coral (*Antipathes*).  
**berder**, n. swamp, muddy ground.  
**berer keber le**, n. assistant to *keber le*.  
**berl**, n. rope for tying the fence or wall, wall of a house.  
     *beriberi kar*, n. a fence made of the rope.  
**berbet**, n. a woman's brother; a man's sister, VI., *au* or *kebi* prefixed according to age. Mab. *babat*.  
**ber-didgar**, n. a kind of dance.  
**bes**, a. false.  
     *bes-apu*, n. lying.  
     *bes-esmeda*, v. be still-born.  
     *bes-ikwari*, v. lend.  
     *bes-kak*, a. true.  
     *bes-mer*, n. a lie, falsehood.  
**bet**, n. a soft wood from New Guinea.  
**beuribeuri**, n. a plant (*Uvaria* sp.).  
**bid**, n. porpoise (*Delphinus*). Mab. *bidu*.  
**bigo**, n. a small bull-roarer. Mab. *bigu*.  
**bilid**, n. = *bir-lid*, rib. Cf. *bir*.  
**bir**, n. the lungs; side; wall. Mab. *bera*, rib.  
     *bir lid*, n. ribs. Ma. *bara-horo*, K. *bara-soro* (*horo*, *soro* = bone).  
     *birom ikapsi*, v. carry child on hip.  
**biri** (?). Cf. II. 183.  
**birobiro**, n. a small migratory bird. Mab. *birubiru*.  
**bisi**, n. the sago palm. Mab. D. *bisi*, B. *bitsi*.  
     *bisi kep*, n. an arrow; *bok* or *bop* of *Mabuia*.  
     *bisi wam*, n. a fringe of sago leaf worn on the leg in dancing.  
**boai**, n. members of a clan; a friend.  
**bodom**, n. an equivalent, reward, wages, payment.  
**bodoma-lam**, n. that which makes the equivalent, reward, payment, wages.  
**bogai**, v. (?).  
     *o-bogai*, v. indecl. dislike.  
**bogbog**, a. across.  
**boigu**, n. the place of departed spirits in the west. Cf. name of an island Boigu off coast of New Guinea, near the Mai Kasa. Cf. *beg*.



- bok**, n. a small tree, used to procure abortion.  
**bologor**, n. the saw-fish (*Pristis* sp.).  
**bonau**, n. hard coral; a variety of *lewer*.  
**borabor**, n. gravel, sand.  
     **tete borabor**, n. gravel from red branching coral.  
     **un borabor**, n. gravel from white coral.  
**boroboro**, n. a small cylindrical drum.  
     **boroboro eremli**, v. beat the *boroboro*.  
**borom**, n. the pig. Mab. *burum*, K. *boromo*, Ku. *blome*.  
**borom**, n. a variety of *kaba*.  
**borometa**, n. a flat, sweet yam.  
**boz**, n. a climbing plant (*Flagellaria indica*), stem used in house-building, for fences, etc. Mab. *buzi*.  
**bozar**, n. name of a fish.  
**bu**, suff. self (Gr. p. 64).  
**bub**, n. the chest, front of the body.  
**buber**, a. elastic, stretchable.  
**bubuam**, n. various species of cowry shells, usually the white cowry (*Amphiperas ovum*). Mab. *bubuam*, K. *huama*.  
     **bubuam asa**, n. *Cypraea tigris*.  
     **kebi bubuam**, n. *Calpurnus verrucosus*.  
**bubuam**, n. a variety of *kaba*.  
**bud**, n. grey mud, earth, mourning.  
     **budbud**, a. black, II. 56.  
     **bud desau**, v. mark mourners with mud.  
     **bud egremer**, v. = *bud desau*.  
     **bud lewer**, n. a funeral feast.  
**buer**, n. mud.  
**bukani**, n. a scorpion.  
**bull**, n. a kind of cuckoo.  
**bulibuli**, (?).  
     **ka bulibuli**, n. a small univalve shell.  
**bumer**, n. a buzzing sound; noise of the wind. Cf. *mer*.  
**burar**, n. a bamboo whistle; a bamboo receptacle; a bamboo flute with two holes (introduced?).  
**burbur**, n. = *borabor*, gravel.  
     **burbur-aber**, *Holothuria argus*.  
**buromar**, n. = *baroma*, red branching "coral" (*Gorgonia*).  
**busor**, n. a shell, the white *Natica*.  
**buzibuz**, a. rotten, old, decayed.
- d**, suff. (Gr. p. 66).  
**da**, suff. (Gr. p. 69-80).  
**dab**, n. a spear.  
**dabgeri**, v. call (a. *abger*, pdo. *darabgerer*).  
**dabim**, (?).  
     **te-dabim-dabim**, a. dumb.  
**dabor**, n. a fish, mackerel; a drum shaped like the fish; a dance figure.  
**dad**, n. the Milky Way; a still white cloud in the night sky.  
**dad**, n. a fish, the spinous snapper (*Pagrus spinifer*).  
**dager** = *deger*, dugong.  
**daibar**, n. the yam plant springing up.  
**daip**, n. a hill.
- dairili**, v. bore (p. *dairier*).  
     **neb dairili**, v. bore hole.  
**daisum(u)da**, v. desist, leave off (p. *daisumdal*, d. *daisumdariei*).  
**daisum(u)da**, v. stop, make desist (a. *aisumdar*, pdo. *daraaisumdal*, d. *daisumdariei*).  
**daiwi**, v. dig, make hole as in wood (pdo. *daraiwer*).  
**dakelli**, v. dig (pdo. *darakeirer*).  
**dali**, v. stay there (p. *dawer*, d. *darali*). Cf. *nali* (Gr. p. 79).  
**dal**, suff. (Gr. p. 80).  
**dam**, n. sea-grass, name of various species of *Cymodocea*. Mab. *damu*.  
**dameri**, v. wonder at (a. *amer*, pdo. *daramrier*).  
**dame lu**, n. a wonderful thing.  
**damesili**, v. leave waiting; get in a tangle, as strings of *kamut* (pdo. *daramesirer* (?)).  
**dam(o)si**, v. ask (a. *amos*, pdo. *daramos*, ppo. *daramosa*, pio. *namseda*).  
**damili**, v. prepare a corpse for desiccation: *e le aud damili*.  
**damriki**, v. scourge (pdo. *daramriker*).  
**danako**, n. a ring.  
**daokili**, v. leave waiting, leave behind (a. *aokai*, pdo. *daraokirer*).  
**dapitili**, v. strike. Cf. *ipiti*.  
     **utede-dapitili**, v. go to sleep, sleep, nod (p. *utede-dapiter*). With objective case of person who sleeps: *kari utede napitili*, I am going to sleep.  
**dar**, n. a kind of sponge.  
**dara**, pref. (Gr. p. 68-80).  
**daradara**, a. thorny, prickly.  
**darakeker**, v. stay between two.  
**darakesa**, v. chase many, hunt.  
**dararager**, v. stick two things, a Malu word.  
**daratameda**, v. d. undo a knot.  
**darborida**, v. snatch at and miss (a. *arbor*, pdo. *dara-boriklu*).  
**darbum(u)da**, **darbumuli**, v. pluck up, pull up (a. *arbumur*, pdo. *darabumulu*).  
**dare**, suff. (Gr. p. 69-80).  
**d(a)ri**, n. head dress of white feathers. Mab. *déri*.  
**dariel**, suff. (Gr. p. 69-80).  
**dariwam**, suff. (Gr. p. 73).  
**daroberi**, n. the native Jew's harp of bamboo. Mab. *darubi*.  
**dasirida**, v. sheathe, pass through loop; fasten bait on line; sew together (pdo. *darasiriklu*).  
**dasmeri**, v. see (a. *asmer*, pdo. *darasmerer*, ddo. *darasmiriei*).  
**datki**, v. lighten, light up, give light to (do. *daratki*).  
     **be tige datki**, v. light up, illumine (Gr. p. 81).  
**datkimuarti**, v. guide (pdo. *daratkimuarlu*).  
**datupida**, v. step over (pdo. *daratupilu*).  
**dau**, v. sling, throw: *ma baker dau*, you throw stone.  
**dauma**, n. the constellation Cancer; an ornament in the crab dance or *daumer*.

**daumer**, n. the Torres Strait pigeon (*Carpophaga luctuosa*).  
**daumer le**, n. the pigeon clan.  
**daumer lub**, n. black-tipped feathers of *daumer* worn ceremonially.  
**daup**, n. carved and painted dance ornament.  
**dazrik**, v. put hand in bag.  
**de**, pref. to verbs (Gr. p. 67-80).  
**de**, suff. to nouns, indicating instrumental case (Gr. p. 59, 60).  
**deaber**, v. an abbreviation of *deib eber*, swell up. In Malu songs.  
**dear**, n. a zingiberaceous plant (*Alpinia* sp.).  
**debe**, a. good.  
**debe laglag**, a. sweet, of taste and smell.  
**deberukeb**, n. a cleared space in the bush. [Probably *debe*, good, and *uteb* place.]  
**dederedi**, v. pour water on (a. *audared*, pdo. *dara-deredilu*).  
**dedkoll**, v. spoil (pdo. *daradkoer*).  
**dedkomedi**, v. fasten up (pdo. *daradkomedilu*).  
**dedui**, v. = *detui*.  
**deg**, n. an edge, border: locative = *dege*.  
**gur dege**, ad. by the sea side.  
**degali**, v. (?).  
**neg-degali**, v. laugh at (d. *neg-degariei*, p. *neg-degarer*).  
**degari**, v.  
**seg degari**, v. hang in a row.  
**degem**, n. the Bird of Paradise. Mab. *dagam*.  
**degemli**, v. = *digmi*, pass by.  
**deger**, n. the dugong (*Halicore australis*); a dance ornament or a charm in the form of a dugong. Mab. *dangal*.  
**degmori**, v. overcome, conquer (a. *agmor*, p. *degmorer*, ddo. *daragmoriei*).  
**degrarti**, v. begin (pdo. *daraglaru*).  
**degwati**, *degwatumur*, v. scrape hands, a form of greeting (a. *awat(u)mur*).  
**dejar**, n. plaited coco-palm leaves used on *doiom*.  
**deib**, n. a swelling; elephantiasis of the leg; swelling of a corpse.  
**deib eberi**, v. swell up.  
**deirdeir**, n. a shell (Turbo).  
**deirdeir pot**, n. the operculum of Turbo, with eye-like markings.  
**deiwat**, v. = *degwati*.  
**dek**, n. side, plank. Cf. *deg*.  
**dekaerti**, v. leave = *dekaili*.  
**dekailli**, v. leave, let go, as string in *kamut* (a. *aokai*, p. *dekaelu*, pdo. *darakaelu*, ddo. *daraukairiei*).  
**dekasiri**, v. boil, cook food (pdo. *darakasir*).  
**deketida**, v. peep (pdo. *daraketilu*).  
**demaizereti**, v. wring; break up (a. *amaizeret*, p. *demaixelu*, pdo. *daramaixelu*).  
**demaizer keremge**, v. to kill an infant by pressing its head.

**demari**, v. shake; beat drum (pdo. *daramar*).  
**demas**, v. open coco-nut, with *tulik*.  
**deparai**, v. drop down (of jaws in death).  
**depaupda**, **depaupli**, v. bale (p. *depauper*, d. *depaupiei*, pdo. *darapauper*).  
**depegemeli**, v. change (p. *depegemelu*).  
**depegili**, v. turn over, upset (pdo. *darupegrer*, ddo. *darapegriei*). Cf. *bapegeli*.  
**depumeda**, v. store up (pdo. *darapumder*).  
**der**, v. rest on sand, of canoe.  
**nar der**, v. canoe rests.  
**deraimeli**, v. seek (a. *araimer*, pdo. *daraimerer*, d. *deraimeriei*).  
**derapeida**, v. [cut off. Cf. *erapei*].  
**kerem derapeida**, v. behead.  
**derapeili**, v. share out, divide (pdo. *dararapeirer*).  
**derar(e)ti**, v. flee, avoid, beware of, hate (a. *aorar*, *aoraret*, p. *derareteder*, pdo. *daraorar* or *daraoralu*).  
**deraueli**, v. go round, go about (a. *arauer*, pdo. *darauelu*).  
**derebli**, v. dig up, as yam (pdo. *daraber*).  
**der(e)gli**, v. put out tongue, bite a person (p. *derger*, d. *ergie*, pdo. *daragwar*).  
**derem**, n. grass bands for tying thatch, grass round doorpost of house.  
**deremli**, v. thatch, tie on thatch (pdo. *dararmer*).  
**deres**, n. a large pool or lagoon on the reef.  
**dergeiri**, v. break, as string with the teeth (a. *argeir*, pdo. *darageir*).  
**derget**, n. fat, as of turtle, dugong, etc.  
**derolli**, v.  
**sirau derolli**, v. enjoy one's self (pd. *sirau naroli*).  
**derumeda**, v. stand round (pp. *daraum dare*).  
**derseri**, v. prepare, make ready (a. *arser*, pdo. *darasirer*, d. *dersiriei*, ddo. *darasiriei*, cp. *derseda*).  
**desaki**, v. erase (a. *ausar*, pdo. *darasaker*).  
**desauli**, v. anoint, rub on (p. *desau*, d. *desauiei*, pdo. *darasau*).  
**bud desauli**, v. mark mourners with mud.  
**desauersill**, v. depreciate, make light of (a. *asauersir*, pdo. *darasauersirer*).  
**desisi**, v. care for, tend, look after (do. *darasisi*).  
**deskeda**, v. tell (do. *daraskeda*).  
**oka-deskeda**, v. preach (plur. obj.) (pdo. *darakesilare*).  
**deskerdi**, v. shake, rattle (pdo. *daraskedilu*).  
**despill**, v. praise (p. *desperer*, d. *despiriei*, do. *naospili*).  
**detagemli**, v. knead (p. *detagemer*, pdo. *daratagemer*).  
**detageri**, v. tell (a. *atager*, p. *detagerer*, ddo. *daratagriei*, pio. *natagereda*).  
**detali**, v. go from one direction to another, write (a. *aotar*, pdo. *daraotarer*).  
**detapi**, v. slap (ddo. *daratapiei*).  
**detauti**, v. speak (a. *ataut*, pdo. *daratauter*).  
**detoameredi**, v. blow nose, snort out water when swimming (p. *detoamereditu*).  
**detroki**, v. pierce (pdo. *daratrokrer*).



- detwi, v. separate as strands of rope, undo a tangle; cast out; forgive (do. *daratwi*).
- deumer, n. a hatchet.
- deusel, v. (present not found) came undone.
- diadi, a. flat, level.
- dibadiba, n. a dove (*Ptilinopus swainsoni*). Ma. K. *dibadiba*.
- diber kab, n. name of a dance (probably *diba*).
- dibidibi, n. a shell disc ornament made from the flat end of *wauri* (*Conus litteratus* var. *millepunctatus*).
- dibuser, v. Cf. *babuseda*.
- u dibuser, v. drink coco-nut water.
- didbari, v. bind (pdo. *daraudbarer*, pio. *didbareda*).
- didmiri, v. lose (pdo. *daragmirik*).
- didwi, v. undo (pdo. *daradwe*).
- digagur, v. put string on hands and fingers, in beginning *kamut*. Cf. IV.
- digemli, v. pass to and fro (d. *daragmer*).
- digili, (?) v.
- kab-digili, v. dance, make a dance.
- digmi, v. go past (pdo. *daragmer*). Cf. *digemli*.
- digmili, v. look out (pdo. *daragmirer*).
- dike, v. be here (d. *darake*, pd. *darakeder*) (Gr. p. 80).
- diketida, v. peep round corner (pdo. *daraketilu*).
- dikiami, v. cut off.
- dikiamuda, v. take out, as bowl of pipe from its hole.
- dikiapor, v. think (a. *akiapor*, d. *dikiaporiei*).
- dikmerida, v. carry on shoulder, head, or in open hand, used with *kodrom*, *kerem* or *tag* (a. *akmerik*, p. *dikmeriklu*, pdo. *darakmeriklu*).
- dikmerik, v. stem of *dikmerida*.
- dikri, v. throw away (a. *akri*, do. *darakriei*).
- adem dikri, v. cast away.
- dikrili, dikrieda, v. [throw?].
- wed-dikrili, v. sing (a. *akiriar*, p. *wed-dikrier*, pdo. *wed-darakrier*).
- wed akiriar le, n. singers at a dance.
- dikromeri, v. twist (pdo. *darakromer*).
- diliki, v. announce a feast (pdo. *darailiker*).
- dilik, n. feast for child-naming.
- dimegeri, v. [allow, let?].
- dimi, v. choke (pdo. *daraumer*).
- dimida, v. shut; be covered over (pdo. *daraimilu*).
- meb bazide dimdi, the moon is covered by a cloud.
- dim(i)ri, dimrida, v. tie together, fasten together, sew (pdo. *daramirilu*).
- wak dimri, v. put on belt.
- dimiruarti, v. look up (p. *dimiruatu*).
- dipeli, (dipu), v. blow (pdo. *darauprer*).
- burar dipeli, v. blow the whistle or flute.
- bud dipu, v. to slight or defile mourning.
- muk dipu, v. to break wind.
- te dipu, v. to eructate as a sign of disrespect.
- diriki, v. wag.
- keremu diriki, v. wag the head (p. *dirilu*).
- d(i)rimli, v. twirl the fire sticks; spin by rubbing between the hands (d. *drimliei*, p. *drimeder*).
- dirimeda, v. choke (?).
- dirumdi, v. surround (do. *daraumda*).
- karu dirumdi, v. surround by a fence, enclose.
- dirki, v. = *dirwi*.
- seb dirki, v. sink in a bog = *seb-dirwi*.
- dirupi, v. wash (a. *arup*, pdo. *dararup*).
- dirwi, [v. sink].
- seb dirwi, v. sink in a bog.
- disirida, v. kindle; rub backward and forward as strings of *kamut* (p. *disirikilu*, pdo. *darasiriklu*).
- disirik, v. stem of *disirida*.
- diskedi, v. [project].
- diskemeda, v. run after (pdo. *daraskemelu*). Cf. *darakesa*.
- diski, v. open (pdo. *darauskilu*).
- disur, v. = *dasirida*, q. v.
- ditakeamuda, v. separate (pdo. *daratakeamulu*).
- ditakeamur, v. stem of *ditakeamuda*.
- ditida, (?)
- upi-ditida, v. help (a. *upi-atidar*, pdo. *upi-daratilu*).
- ditimeda, v. begin [probably real meaning is "start off, make a move." Cf. *itimeda*] (pdo. *daratimelu*).
- kop ditimeda, v. slap buttocks.
- ditirida, a. send (a. *atri*, do. *daratrida*).
- ditkapili, v. crowd up, double up (a. *atkap*, p. *ditkaper*, pdo. *daratkaper*).
- lager daratkaperida peik okakes, v. double equally, fold in half.
- ditkeda, v. snatch away (from a person).
- ditkomeda, v. press.
- ditki, v.
- bar-ditki, v. straighten, put right, pdo. *daratker*.
- ditmar, v. catch *tup*, scoop up fish in basket: *e tup ditmar*.
- ditpurda, v. delve (pdo. *darapurlu*).
- ditri, v. send (pdo. *daratrer*).
- dituaki, v. expel (pdo. *daratuak*).
- ditug, stem of v. *ditki*.
- dituli, v.
- o-ditull, v. hate (a. *o-atur*, p. *o-diterer*, pdo. *o-daratware*).
- dituperti, v. peep round, look from behind a post, from both sides.
- doakri, v. sail canoe (p. *doakir*, pdo. *darakimelu*).
- dodo, n. running water, a stream, brook.
- dodo abi, n. water-fall.
- dodo giz, n. source of stream.
- dodo mer, n. the noise of running water.
- dodo te, n. river mouth.
- dodo wamen, n. rapids.
- doge, suffix to nouns, indicating the locative case, with, alongside, by, beside (Gr. p. 61, 68). Cf. *deg*.
- dogai, n. a planet (Mars?).
- dogaira le, n. jelly fish which abound during *naiger*.
- doiom, n. a stone image used as a charm to produce rain or sickness.



**dopeki, dopekli, v.** have nightmare (p. *dopeklu*).

**dor (?)**, n.

**dorge, n.** work.

**dorge-ikeli, v.** work.

**dri** = *dari*.

**du, n.** payment for work done.

**dukak, a.** = v. not pay for work done: *kaka nole wiabi dukak*, I don't pay them.

**dulam, n.** = v. pay for work: *kaka wiabi dulam*, I pay them for working.

**dub, n.** a scar or cicatrix.

**dudum, a.** quick, fast; ad. soon.

**dum, n.** a plant (Apocynacea).

**durdur, a.** shaking, trembling.

**ziru durdur, a.** shivering with cold.

**e, suff.** (Gr. p. 60).

**e, pron.** he, she, it.

**e, n.** = *eb*, tear.

**eb, suff.** (Gr. p. 56, 57).

**eb, n.** the penis.

**eb eneop or ebeneaup, n.** the shell (Melo diadema) worn on the groin. Cf. *alida*.

**puipei eb, n.** a "swear word."

**eb, n.** tear.

**ebeb, n.** tears; a. weeping.

**ebegri, v.** roll down, as hill, etc. (pdo. *nabigrer*).

**eberi, v.** swell up.

**ebisida, v.** cure (a. *abisir*, pdo. *nabisilu*).

**ebur, n.** an animal, bird.

**aperda ebur, n.** a bird.

**ebur lamar, n.** a ghost appearing as an animal.

**ebur-meta, n.** a nest.

**ed, n.** hair twisted into long ringlets, usually plastered with mud.

**eda, suff.** (Gr. p. 69-80).

**edagi, v.** gather up (p. *edager*).

**edaremlu, v.** crawl (p. *edaremlu*).

**eded, a.** alive, living.

**ededem, v.** indec. make live.

**edegi, v.** burn (a. *adu*, pdo. *nadeger*).

**edoak, n.** a shell, the smooth Turbo.

**edomeli, v.** draw along, pull (a. *adomer*, pdo. *nadomerer*).

**edwa, v.** (Gr. p. 79).

**egali, v.** speak (p. *egarer*).

**egaredi, v.** take, carry in the arms, nurse (a. *agared*, pdo. *nagaredilu*).

**egawi, v.**

**egbi** = *egobli*.

**egeb, n.** the season when the bush is cleared.

**egeli, v.** look round (p. *egerer*). Cf. *egremada*.

**egemedi, v.** [? be fresh].

**ni egemedi, n.** pool of fresh water.

**egida, (?)** v. = *ekaida*.

**mer-egida (mer-eg-egida), v.** perspire (ppo. *nagilu*).

**egimer, v.** take out (p. *egimelu*).

**egimuli, v.** settle on, as fly on hand, perch on.

**egli, v.** Cf. *egida*.

**meg-egli, v.** vomit (p. *meg-eker*).

**egobli, v.** leak (p. *egoblu*).

**usi-egobli, v.** leak.

**egremada, v.** look round (p. *egremalu*).

**egremer, v.**

**bud egremer, v.** = *bud desaui*.

**egwatumuda, v.** pull, haul (pdo. *nagwatumulu*).

**ei, suff.** (Gr. p. 85).

**eideda, eidili, v.** [lie ?].

**ut-eideda, v.** sleep, p. *ut-eidilu*, d. *ut-eididariei*, cp. *baidi*.

**eip(u), n.** the middle, midst.

**eip-gereger, n.** noon, mid-day. Also *gereger eipa*.

**eip-ke, n.** the middle or ring finger.

**eip-ki, n.** midnight.

**eipu-le, n.** an intermediary in purchasing, a "middle-man."

**elri, v.** stop revolving, as *kolap*.

**ekada, v.** lift with finger, as string in *kamut*, carry, as on pole (p. *ekalu*, pdo. *darakau*).

**ki ekadariei, we** two carry on pole between us.

**koket ekada (?)**, v. walk with stick.

**ekaerti, v.** roast in fire (pdo. *nakaerdelu*).

**ekaida, v.**

**mos ekaida, v.** spit (ddo. *naukeidariei*).

**ekaida, v.** agree; become right, become well, get better of (a. *akair*, p. *ekailu*).

**gingim ekaida, v.** recover from sickness.

**ekarida, v.** reach (a. *akari*, p. *ekariklu*).

**ekarik, stem of v.** *ekarida*.

**ekasi, ekaseredi, v.** walk (p. *ekasereder*).

**ekan, stem of v.** *ekada*.

**ekauererti, v.** climb into, embark (p. *ekauerelu*).

**ekeam(u)da, v.** rise up (p. *ekeamulu*).

**ekelda, (?)** v.

**mos ekelda, v.** spit (p. *mos-ekailu*, d. *mos-naukeidariei*).

**ekekali, v.** dwindle, not flourish, of plant.

**ekesmeri, v.** fall (a. *akesmer*, p. *ekesmelu*, *ekesmerer*).

**ekesmuda, v.** split (a. *akesmur*, pdo. *nakesmulu*).

**irkes ekesmuda, v.** dig a ditch or trench.

**eko, ad.** yes, that's so; pron. he again.

**ekos, stem of v.** *iski*.

**ekoseli, v.** beckon with the hand.

**ekri, v.**

**bane ekri, n.** morning twilight.

**ekwe, n.** the cry of the *kiau*.

**ekweida, ekwell, v.** stand up (d. *ekweidariei*, p. *ekweilu*).

**elam, suff.** (Gr. p. 57, 60, 61, 83).

**elele, a.** tight, firm; ad. strongly, urgently.

**em, suffix** indicating dative case, for, to, towards.

**emaidereti, v.** blame.

**emaidereti, v.** caulk.

**emare, v.** sway. A Malu word.

emarida, v. send; send a purchased article to the buyer; vend (p. *emariklu*, pdo. *namariklu*, ddo. *namaridariei*).

amarik le, n. a vendor.

emarmuli, v. roll about, as water in bucket, wind in stomach, etc.

emegeai, v. (?).

emell, v. give to suck (pdo. *namerer*).

emeredili, v. hang upon a hook (p. *namreredilu*).

emeret, n. olden time, former times.

emeretge, ad. formerly.

emetu, a. finished.

emiri, v. fix lemm in making house (pdo. *namrer*).

emorda, v. plant, sow (pdo. *namorlu*).

emrida, v. sit, stay (a. *amri*, p. *emritu*, pd. *namritu*, cp. *bamri*).

enau, enoa, n. a tree, the Wangai "plum" (*Mimusops Browniana*). Called also *Wagai*. Mab. *ubar*.

eogerdi, v. fall to pieces.

eosmeda, v. go out (a. *aosmer*, p. *osmelu*, d. *aosmedariei*, pp. *baos*).

epaiteredi, v. spill (a. *apaitered*, pdo. *darapaiteredilu*).

eparsida, v. stoop, bend the back.

eparsili, v. stoop from standing position.

epei, n. a basket.

eperda, v. fly (a. *aperda*, d. *eperdariei*, p. *eperlu*, pp. *baperdare*).

eperkilli, v. shoot forth, sprout. Cf. *ipriki*.

Iam eperkilli, v. send out leaves.

epersida, v. slip (p. *epersilu*, d. *eipersidariei*, cp. *bai-persida*).

epitili, v. lie in a hole, wallow.

epili,

mer epili, v.

epki, v. lean on.

epuli, v. carry in hand (p. *eper*, pdo. *neper*).

er, suff. (Gr. p. 69-80).

eragi, v. share out (p. *erager*).

erapel, v. buy, sell, with locative of person, *kaka wia-bidoge erapei*, I buy from (beside) them (a. *arap*, pdo. *narapeilu*).

erapeida, v. tear, break (pdo. *narapeilu*).

esor-erapeida, v. sit with head bent; pray (G.).

erar, a. tired, weary, n. weariness.

eraski, eraskida, v. turn over (pdo. *naraskilu*).

erdali, v. see, find (a. *ardar*, pdo. *nardalu*).

ere (?),

ere-meta, n. a school.

ere-werem, n. learning, teaching, v. teach (a. *erwer*, p. *erweremlu*).

ere-wer-le, n. a teacher.

erebli, v. Cf. *barebli*, *derebli*.

uzer-erebli, v. row, paddle.

eregli, v. eat animal food, bite flesh (a. *areg*, p. *erger*, pdo. *narger*). Cf. *terey*.

tapotu-eregli, v. pinch.

eremli, v. pierce, spear fish (a. *arem*, pdo. *nakos*, ddo. *naskiei*, from v. *iski*).

warup eremli, boroboro eremli, v. beat drum.

erer-tikri, v. shout at.

eri (?),

kab eri, n. dancing.

eri, erili, erida, v. drink (a. *ari*, p. *eriei*, p. *erier*, *erilu*, pdo. *narier*).

ero, n. a plant (*Eugenia* sp.).

eroko, n. a sea slug (*Dolabella scapula*).

eroko mamamam, a. pink, purple, II. 56.

eroli, v. eat vegetable food (a. *aro*, p. *eroer*, pdo. *naroer*). Ma. *irio*, K. *iriso*, Ku. *eruceni*.

erosia, n. high tides at night during naiger and koki.

erparida, v. roll away (pdo. *narpariklu*).

erparik, v. stem of *erparida*.

erpeida, v. seize, hold, catch (d. *erpeidariei*, pdo. *narpeilu*).

erpeili, v. Cf. *erpeida*.

korizer erpeili, v. steer.

erperida, v. burst (p. *erperiklu*).

erperidi (?),

eruam, v. indec. steal, especially to steal woman. Ku. *ero*.

eruelli, v. show, point out (do. *narueli*).

eruseli, v. chew (pdo. *naruselu*).

esaimeda, v. pass by (pdo. *nasaimelu*).

esakeida, v. cut (pdo. *nasakeilu*).

esali, v. increase, grow bigger (p. *esawer*).

esameida, v. go out, be extinguished (a. *asam*, d. *esameidariei*). Mab. *usimi*.

esameida, v. put out (pdo. *nasameilu*).

esaprida, v. cover over; put one string over another in *kamut*; cook (in earth oven) (p. *esaprilu*, d. *esapriei*, do. *nasapri*).

ese = *esi*, centipede.

esekaup, n. a reef-fish (*Julis cyano-ventor*).

eseamuda, v. finish (a. *aseamur*, pdo. *naseamulu*).

esegemeda, v. spread out (pdo. *nasegemelu*).

esegemeli, v. lie prone (p. *esegemelu*).

esegeri, v. spread, as blanket or mat (pdo. *naseger*).

eserardi, v. blow, spout, of whale, dugong, etc. (p. *esereredilu*).

esese, n. a grass, used for making toy arrows.

esi, n. centipede (*Scolopendra*).

esili, v. [expire, breathe out] (p. *esier*, pp. *basier*, *baziare*).

kobek esili, v. cough.

ner esili, v. rest, sigh, draw long breath, "take a spell."

siau esili, v. sneeze.

esirili (?),

eski, v. Cf. *iski*, *ekos*.

eskoai, v. kiss (pdo. *naskos*, ppo. *naskosa*).

esmeda, v. go out, be born. Cf. *aosmer*, *eosmeda*.

esmeri, v. draw out (pdo. *naosmelu*).

esoao, n. thanks.

esolu, v. girded.

**esomedi**, v. suckle, give suck to (pdo. *nasomeditu*).

**esor**, [n. neck, back of neck].

**esor-erapeida**, v. sit with bending head, pray (a. *esor-arapeir*, p. *esor-erapeitu*).

**esorgiru**=a. stooping, with head bent.

**esperi**, v. dry.

**espi**, n. urine.

**et**, suff. (Gr. p. 60).

**etar**, v. pick up (pdo. *natarlu*). Cf. *etarda*.

**etagi**, v. count.

**etakili**, v. collect, gather up.

**etali**, v. swing, sway (a. *atar*, p. *etarer*, d. *natali*).

**etami**, v. put together.

**etamili**, v. meet, assemble.

**etaperet**, v. mix (a. *ataparet*).

**etarapi**, v. be choked up, be hindered.

**etarda**, v. pick up (a. *ataruk*, p. *etaruklu*, ddo. *natar-dariei*, ppo. *nataruklu*).

**etarkeda**, v. pick up=*etarda*.

**etatko**, v. beat into, as waves into boat, fill with water (a. *atako*, pdo. *natako*).

**etaruk**, v. stem of *etarda* and *etarkeda*.

**etatmili**, v. move to and fro; wave (of insect's antennæ; rub, polish (a. *atami*, pdo. *natatmirer*).

**eti**, v. look up (a. *atidar*, p. *etilu*).

**etirida**, v. dodge, as stone, with thing dodged in the ablative: *e bakerlam etirida* (p. *etiriklu*).

**etkarti**, v. answer (pdo. *natakalu*).

**etkemedi**, v. gather up (pdo. *natkemedilu*).

**etkobeida**, v. bury (a. *atkobei*, pdo. *natkobeilu*).

**atkobei utob**, n. burial place.

**etkopoli**, v. to decorate another (pdo. *natkoporer*).

**etoameredi**, v. blow fire (p. *etoameredilu*, pdo. *natoameredilu*). Cf. *wami*.

**etoati**, v. tear (pdo. *natoater*).

**etoatmuda**, v. burst (p. *etoatmulu*).

**etomer(e)ti**, v. show, explain, confess (pdo. *natomer-tilu*).

**etopemeda**, v. pluck fruit (pdo. *natopemelu*).

**etrida**, v. split.

**etugili** (?),

**eturumili** (?),

**eud**, stem of v. *eumida* (a. *aud*).

**eudeud**, a. deadly.

**eudeud lu**, n. poison.

**eud meta**, n. an old house used as a store-house.

**eum**, n. a plant (*Mariscus* sp.).

**eumida**, v. die (a. *eud*, p. *eumilu*, d. *eumidariei*, op. *baumi*). Mab. *uma*, dead.

**eupamada**, v. leap up (p. *eupamalu*).

**kab eupamada**, v. leap in dancing.

**eupumada**, v. =*eupamada*.

**euselu**, a. withered [? v. *euseli*, wither]. Cf. *eud*.

**ewa**, n. spathe of coco-palm leaf, natural cloth.

**eweli**, v. plait (p. *everer*).

**ezagri**, v. tear (pdo. *nazager*).

**ezer**, n. the melon shell (*Melo diadema*), used as a cooking vessel.

**ezili**=*esili*.

**ezigmada**, v. start back (d. *ezigmartiei*, p. *ezigmalu*, pp. *bazigmarte*).

**eziki**, v. walk backwards. Cf. *azrik*, *azrida*.

**ezoli**, v. weep (p. *ezuer*, d. *ezuei*, cp. *bazoli*).

**ezu**,

**ezu-bameli**, v. recip. abuse one another (p. *ezu-bamrer*, d. *ezu-bamriei*, etc., abuse one another).

**g**, pref. (Gr. p. 57).

**g**, sometimes used as an euphonic letter, as *lug* for *lu*.

**ga**, conj. and.

**gako**, conj. also, and.

**gab**, n. a flat, clear surface, a road, path. Mab. *iabu*, Ma. K. *gabo*, path and sole, Ku. *gabe*.

**gab te**, n. a gate.

**ogar gab**, n. the red sweet potato.

**tag gab**, n. the palm of the hand.

**teter gab**, n. the sole of the foot.

**gabagaba**, n. the *au nei* for stone clubs. Mab. Ma. K. *gabagaba*.

**gabegeb**, n. an old coco-nut. Cf. *gebgeb*.

**gaber** (?),

**neis gaber**, num. twice (G.)

**gabò**, n. the outer skin of the nostrils, the side of the nose.

**gad**, n. a green coco-nut.

**gai bar**, n. the season of growth. [Probably *gaire*, all things, *bar*, spring up.]

**gaino**, n. the Torres Strait pigeon (*Carpophaga luctuosa*), usually called *daumer*. Mab. *gainau*.

**gair(e)**, a. many, all; a sign of the plural.

**galbol**, n. a porpoise, whale.

**gali**, n. annual initiation ceremony connected with the *irmer zogo*; hence usually called *irmer gali* or *doiom gali*.

**gali wed**, n. prayers sung at *irmer gali*.

**gam**, n. a fishing line. Cf. *mekek gem*.

**gani** (?),

**gani apu**, n. a bee.

**gar**, n. a mangrove sp.

**gar kurup**, n. fruit of the mangrove.

**gar sab**, n. a *gela* against yams.

**garbad**, n. the flat board at end of canoe gunwale.

**kor garbad**, n. wood of canoe stern.

**tarim garbad**, n. board at canoe bow.

**gared**, n. the south.

**garger**, a. sharp, pointed.

**garger kak**, a. blunt.

**garom**, n. a grey fish with brown spots, edible.

**gas**, n. a hopping fish (*Periophthalmus*), edible.

**gasu** (?),

**gasu barpeili**, v. whistle.

**gasupe**, n. the clinging together of frightened people.



- gaudar, n. a species of vine, root eaten in time of scarcity.  
 gaus, n. pus.  
 gausgaus, a. green, II. 56.  
 gawai, n. a spoonbill.  
 gawet, n. the mouth of a drum.  
 ge, demons. and ad. there, then.  
 ge, suff. (Gr. p. 60, 83, 84).  
 gebar, n. ironwood.  
 geb, n. [cold]. Mab. Ma. K. *gabū*.  
 geb-baugeli, v. warm one's self.  
 gebigebi, a. cold.  
 gebgeb, a. weak, gentle; ripe, of fruits. Ma. K. *kobo-kobo*.  
 gebi, n. a tree, wood used for *goigoi*.  
 gebò, n. the scrotum.  
 geb wer, n. testicle.  
 ged, n. land, country: *kaka akomeda karbara gedem*. Cf. *geseb, seb*.  
 ab ged, n. there, that place.  
 ged atkam le, n. a stealer of land.  
 ged kem le, n. owner of land.  
 giz ged, n. place of origin.  
 kebi ged, n. an island.  
 pit ged, n. a cape.  
 gedub, n. a garden, plantation.  
 gegedar, n. a worm, earthworm.  
 geger,  
 geger mer, n. groan, moan, snore.  
 gegur, n. skin, bark, when scaly or flaky. Cf. *paur*.  
 gegur tulik, n. hoop iron.  
 lu gegur, n. native bark cloth.  
 geigi, n. the king fish (*Cybium commersoni*), name of a *kamut*, and cf. folk-tale.  
 gein, n. an oyster (*Pecten, Anomia*).  
 geirdi, ad. then.  
 geko, ad. again.  
 gelar, n. tabu, prohibition.  
 gelub, n. a bamboo spear for catching birds.  
 gem, n. the body, abdomen; trunk of tree. Mab. *gamu*.  
 au gemgem, a. corpulent.  
 gemgem, a. from *gem* [substantial].  
 gem kak, a. lean, thin.  
 gem kerar, a. wasted, thin.  
 gem lidlid, a. bony, thin.  
 gem wali, n. shirt, chemise.  
 kebi gemgem, a. thin, in body.  
 mekek gem, n. fishing line.  
 nar gem, n. canoe hull.  
 u gem, n. trunk of coco-nut palm.  
 gem, n. a tree.  
 gemelag, n. scent, perfume.  
 genoka, ad. then.  
 gèp, n. the sucker-fish (*Echeneis naucrates*). Mab. *gapu*.  
 Y. *angap*.  
 gèpera neter, n. sucker of the sucker-fish.  
 gerar(e), n. a rock at sea.  
 gereger, n. daylight, day. Mab. *goiga*.  
 abele gereger, n. this day, to-day.  
 ab gereger, n. that day, yesterday.  
 gereger eipu, n. noon, also *eip gereger*.  
 gereger nesau, n. the morning star.  
 gereger osakelda, v. day breaks.  
 eip gereger, n. noon, mid-day.  
 kebi gereger, n. early morning; "small daylight."  
 geregere, n. a small migratory bird that comes from New Guinea. Cf. Vol. VI.  
 gerer, n. pandanus leaf.  
 gerer epei, n. a man's basket for carrying fishing line.  
 gerer moder, n. a small square of plaited *gerer* fastened to a necklace.  
 geres, n. sea-anemone (*Discosoma* sp.). Mab. *grus*.  
 geresgeres werem, n. small fish (*Amphiprion* sp.) living commensally with large sea-anemones.  
 geribe, n. a plant with long leaves and a scent like an onion.  
 gerip, n. the internal ear.  
 gerip, a. (?).  
 meb-gerip, a. shining, of the moon only: *ab kige meb au meb-gerip*, last night the moon shone brightly.  
 geru, n. spathe of coco-palm.  
 geseb, n. land, soil, ground: *kaka ketai daiwi geseblam*. Cf. *ged, seb*.  
 gesekerem (?), in Pasi's ms.  
 geses, n. (?) on Bomaï mask.  
 geum, n. fear, terror, fright; = v. fear, be afraid, *e geumge*, he is afraid.  
 geur, n. a large marine eel.  
 gial, n. the south-west wind.  
 gilaud, n. lime.  
 gilaudgilaud, a. white, II. 56.  
 giaz, n. a newly-born infant.  
 giazgiaz, a. green, II. 56.  
 giazgiaz werem, n. = *giaz*.  
 gib, n. a red fish.  
 gilid, n. the hollow above the clavicle.  
 gim, n. sickness, illness, disease.  
 gimgin akaida, v. recover from sickness.  
 gimgin, a. ill, sick.  
 gimgam, a. (?) from *gem*, in imitation of the Mabuïag *gamul*. Cf. II. 55.  
 ginar, n. a dance. Mab. *ginar*.  
 seb ginar, n. a sitting dance.  
 glòd, n. lime; white pigment.  
 gir, n. a boar's tusk; a charm worn on the chest.  
 gir put, n. an armet of boar's tusk.  
 gir le, n. dancers following one another in a circular line.  
 girgir, n. thunder.  
 girgir (?) Cf. II. 183.

- giru, a. cold. Cf. *ziru*.  
 giz, n. base of a tree trunk; roots; origin, basis, foundation; a collection, sign of the collective plural.  
   dodo giz, n. source of a stream.  
   giz meb, n. full moon.  
   giz mer, n. a speech; sermon.  
   giz nur, n. the season when leaves are withered; harvest time.  
   kogiz (kog giz), polygamy.  
   lugiz, n. great grand-parent, etc.  
   tereg giz, n. the gums.  
   u giz, n. the swollen base of a coco-palm.  
 goa, n. seeds of *Pangium edule*, used as a rattle.  
 goago (?),  
   sumez goago, n. lilies of the bush (G.).  
 goal, n. a tree-frog, (*Hyla cœrulea*). Sometimes called *pereg*, q.v. K. *keau*.  
 goar, n. a fish, the sting-ray. K. *guere*, Mab. *gwiar*.  
 gob, n. short pieces of wood fixed transversely across the hull of a canoe.  
 gobar, n. adoption, VI.  
   gobarem-tals, v. adopt.  
   gobar-neur, n. adopted daughter.  
   gobar berbet, n. adopted brother or sister.  
   gobar-werem, n. adopted son.  
 godegode, n. a turtle shell ear ornament.  
 gogob, n. a ring, ring of rope, gromet; loop of kamut.  
 gogo-neb, n. the nostril.  
 goigoi, n. the fire drill; the two sticks (*apu* and *werem*) used for fire-making. Mab. D. *guigui*.  
   goigoi le, n. the dust formed by the *goigoi*.  
 goki, n. a pool in the rocks.  
 gole, n. the cuttle-fish, squid.  
   golegole, a. black, II. 56.  
   golegole baz, n. rain cloud.  
   golegole wer, n. pupil of the eye.  
   golera meta, n. egg capsules of squid.  
   komosar gole, n. a black birth-mark.  
 gope, n. figure-head of a canoe. Cf. *op*.  
 goram (?),  
 gorgor, a. slanting, inclined. Cf. *ogi*.  
   gorgor passer, n. slanting surface of hill.  
 gotat, n. a current in the sea; tideway.  
 goz, n. a variety of *lewer*.  
 gub, n. a water-spout.  
   abele gub batimeda, the water-spout strikes us.  
 gub, n. a dance ornament.  
 gulab, n. dry banana leaf.  
 gumik, n. and a. secret; ad. secretly.  
 gur, n. the sea, salt-water. D. *gagör*, Mab. *ur*, Ma. K. *oro*.  
   au gur, n. the ocean.  
   gur-ebur, n. a sea bird.  
 guriguri, n. a variety of coco-nut with small fruit.  
 guriz, n. a crab.  
 gwar=*goar*, sting-ray.
- gwis, n. a small kind of fish; a stone charm in the form of a fish.  
 i, demons.  
 i, suff. (Gr. p. 55, 61, 62, 69, 74, 83, 84).  
 ia, demons, = *i*.  
 iaba, pron. Malu word for *wiaba*.  
 iako, ad. again.  
 ib, n. the *zogo nei* for *magur*.  
 ib(u), n. the jaw, the chin. Mab. *ibu*, D. *tebu*.  
   keu-ib, n. the lower jaw.  
 ibi, n. a wood used for *goigoi*.  
 ibibi, a. shaking.  
   ibkep, n. a clapping or clicking noise. Cf. Story of Malu.  
 ida (?), in *mereg-ida*.  
 idaid, n. the Nautilus shell.  
 id, n. coco-nut oil. Mab. *idi*.  
 idid, a. oily.  
   idid baker, n. a stone used for crushing and pounding; also used as a weapon.  
   u id, coco-nut oil.  
 idare, suff. (Gr. p. 69-80).  
 idigiri, v. cure (a. *adigir*, pdo. *nadgirer*).  
 idikubi, v. indec. comfort, "make no more cry."  
 idim, n. morrow, next morning.  
 idisor, n. a small variety of coco-nut water-bottle.  
 idoni, n. the brain.  
 iei, suff. (Gr. p. 69-80).  
 ierger, n. a tree (*Hibiscus tetraphyllus*).  
 iger, n. a tree, cashew (*Semecarpus heterophyllus*).  
 igi, [v. roast?].  
 igi, v. (?).  
   ne igi, v. fish by torchlight (p. *ne igilu*).  
 igiami, v. bend (pdo. *nagiamelu*).  
 igida, v. undress (p. *igilu*, ddo. *nagidariei*, pp. *eigare*, *aogare*).  
   wali adem igida, v. undress.  
 igmesi, v. squeeze, wring (a. *agmesir*, pdo. *nagmesirer*). Cf. *demaizereti*.  
 igredi, v. sit on something high, as on chair; perch (a. *agimur*, p. *igireder*).  
 ikai, v. ask.  
 ikap, n. the temples.  
 ikapsi, v. (?).  
   birom ikapsi, v. carry child on hip.  
   kowazi ikapsi, v. carry child on back of neck.  
 ike, demons. ad. here.  
 ikedi, v. put, place (p. *ikedilu*, ddo. *nakedidariei*).  
 ikell, v. make (a. *aker*, p. *ikerer*, ddo. *nakeriei*, cp. *ikereda*).  
 ikewi, v. break string.  
 ikidili, v. dig up, as yam, etc. (p. *ikidger*, d. *ikedilei*).  
 ikik, a. foggy.  
 ikrisi, v. scrape (pdo. *nakriser*).  
 ikupamada, v. rub (pdo. *nakupamalu*).

- ikupmaretilli, v. grind teeth (p. ikupemarter).  
 ikwari, v. give (a. akwar, pdo. nakwarer). Ma. K. agi-  
 wai.  
 ilwel, n. the evening star.  
 im, n. a dog-fish (Chiloscyllium). Mab. itar.  
 imada, v. push, put out (p. imalu).  
 imadari, ad. here. In Malu songs.  
 imi, n. a claw.  
 imi, v. stay here (p. imireder).  
 imri, [? = emrida].  
 no imri, v. stop from going, make stay (pdo. no namrilu).  
 imuda, v. drive away (a. amu, do. namuda).  
 imur, n. the chin.  
 imus, n. hair on the face.  
 keu imus, n. beard.  
 op imus, n. moustache.  
 imut, n. pole for pushing canoe.  
 in, n. a tree (Pisonia inermis).  
 in, n. the heel.  
 inigob, n. a shell or stone axe.  
 inoka, ad. here, now.  
 iobaru, n. to-morrow, hereafter.  
 ipe, v. lay down (p. ipereder, do. naupe, ppo. naisir).  
 ipe, demons.  
 ipigaba, n. a variety of lewer.  
 ipitil, ipitili, v. strike, beat (pdo. napit, ppo. napita).  
 ipit-eumilu, v. kill.  
 mokarem ipitil, v. crush.  
 mut ipitili, v. make a noise (pdo. mut-napiter).  
 iprikl, v. break and make dust (a. apri, pdo. naprik).  
 ipu, n. a ripple on water.  
 ipu (?),  
 tot ipu, n. finishing tuft on house.  
 ir (?),  
 ir le, n. the circle of spectators at a dance.  
 irado, a. without food or garden.  
 irapu, a. working for food.  
 irau, n. eyelid.  
 irau mus, n. eyebrow.  
 irdi, ad. Cf. peirdi, geirdi.  
 irgi, v. rebuke (p. erger).  
 irit, v. plant.  
 irkep, n. the eyeball: e pone asameida: rings of leaf.  
 Cf. V. 249. D. ikapa.  
 irke-mus (irkep mus), n. eyebrow.  
 irkep-irmi, v.  
 irkes, n. a ditch, crack or trench in ground or floor.  
 irkes ekesmudi, v. dig a ditch or trench.  
 irmad, n. stones for supporting the shell saucepan.  
 irmer, n. rain. Ma. K. aromo, sky.  
 irmer pi, n. mist, fine rain.  
 irmer abi, v. rain falls.  
 irmer tabarki, v. rain comes down.  
 irmautur, a. falling from want of food.  
 irmi (?), (stem of v. irmili, swallow).  
 irkep irmi, v.  
 irmili, v. follow (a. armir, p. irmirer, ddo. narmiliei, pio. narmireda).  
 irmili, v. swallow (pdo. narmilu).  
 iruk, v. "make jump up," probably "enclose" same as irukili, said of tup when being caught in weres (a. aruk).  
 irukili, v. make fence, enclose (a. aruk, pdo. narker).  
 iruwam, n. a legendary man who lived in a water-hole.  
 irwapap, n. the hammer-headed shark (Zygæna).  
 irwi, v. enjoy. Cf. eruam.  
 isau, n. wax.  
 isau apu, n. a bee.  
 ise, n. likeness.  
 iseda, v. draw out (pdo. naosetu).  
 iselise, n. a large brittle starfish.  
 iser, n. sandy soil close to the beach.  
 iserum, n. a small black ant.  
 isgarik, a. drawn tight, of a knot.  
 isi, n. a centipede (Scolopendra).  
 isiri, n. a beetle. D. seresere (?).  
 isisiri, v. threadle, as beads on string (pdo. nasisirer).  
 iskedil, v. erect, stick up (pdo. naskei).  
 ni iskedil, v. ooze from ground, as water.  
 iskel, v. be obstructed, move along slowly, crawl (pdo. naoskerer).  
 iskemada, v. remove, move a thing from its place, pole a canoe, push by means of a pole (pdo. naoskimalu).  
 iski, v. sting, stick into (a. aski, pdo. nakos, ddo. naskiei).  
 ismeda, v. draw out (as handkerchief from pocket) (pdo. naosmelu).  
 ismida, v. cut, carve; break of clouds (a. asmir, pdo. nasmilu).  
 ispill, v. hide, marry (a. aspir, pdo. naspilu).  
 aspidar-le, n. bridegroom.  
 itara, n. clearing of bush for garden, carrying away of scrub, etc.  
 itell, v. (?).  
 sopem itell, v. bind in a bundle, as banana.  
 itaratil, v. fold up, roll up (pdo. natarater).  
 iteri, v. fasten up or hang up by a loop.  
 itiagi, v. complete (p. itiajer).  
 teter itiagi, v. stand on one foot and draw the other quickly up and down the calf.  
 itikaretill, v. answer (?).  
 itilke, ad. distant.  
 itill, v. take up, take out (p. itier).  
 itimeda, v. throw, shoot (a. atimed, pdo. natimeditu).  
 opu-itimeda, v. nod (p. opu-itimeditu).  
 itiri, v. awaken, put hand on, hold back (a. atrimur).  
 itirimuda, v. put out the hand.  
 itkami, v. cover over, steal (a. atkam, p. itkamer).  
 ged atkam le, n. stealer of land.  
 itkeda, v. snatch away (p. itkelu).  
 itketi, v. stick in, stick through, sew (pdo. natketer).  
 itkiri, v. snatch; wipe, wipe out (a. atkir, pdo. natkirer).  
 adem itkiri, v. snatch away.



itkirua, v. = *itkiri*.  
 itkuri, v. = *itkiri*.  
 itmeri, v. ask questions (a. *autmer*, pdo. *nautmerer*, pio. *ditmereda*).  
 itpari, v. stop up, caulk.  
 itrugili, v. sail (p. *itrugrer*).  
 itrunda, v. take out; watch (d. *itrundariei*, pdo. *natrumelu*).  
 itu, v. = *ituli*, spit.  
 ituak, v. Cf. *dituaki*.  
 itugeret, v. take away (a. *atugeret*).  
 ituli, v. spit (a. *atu*, p. *itwer*).  
 mosu-ituli, v. spit (p. *ma-itwer*).  
 o-ituli, v. believe (a. *oatur*, pdo. *o-naterer*), with dative of person believed.  
 ituri, v. stumble (a. *atur*, p. *itrer*).  
 teter ituri, v. stumble (p. *teter-itrer*).  
 ituti, v. touch (pdo. *natutulu*).  
 itutida, v. = *ituti*, touch (a. *atutir*, pdo. *natutulu*).  
 itutiri, v. = *ituti*, touch (pdo. *natutulu*).  
 iwaokaer, ad. to-morrow.  
 iwariwar, n. a variety of *lewer*.  
 iwer, n. a variety of *kaba*.

The letter *j* is found only in the adapted word *jauwali* or *jiauwali*, used for book or paper, which would be more correctly written *ziau wali*.

*k*, suff. (Gr. p. 66).  
*ka*, pron. I.  
*kaka*, pron. I.  
*kakanali*, pron. and verb, I here.  
*ka*, n. a mat made of strips of leaves (from New Guinea).  
*ka*, n. a shell (*Natica columnaris*).  
*ka bulibuli*, n. a small univalve shell.  
*kab*, n. a dance. Mab. *kap*.  
*diber kab*, n. name of a dance.  
*kab digili*, v. dance.  
*kab eri*, n. general name for dancing.  
*kab eupamar*, n. a leap from the ground in dancing.  
*kaba*, n. banana tree, leaf, and fruit. D. *opa*.  
*araur kaba*, n. = *sopsop kaba*.  
*aumeraumer kaba*, n. = *sopsop kaba*.  
*kaba kep*, n. separate fruits.  
*kaba kerem*, n. bunch.  
*kaba kupi*, n. central leaf-spike of banana.  
*kaba sus*, n. juice of banana.  
*ne kaba*, n. fruit just forming.  
*sopsop kaba*, n. banana bound in a bundle (*sopsop*) while growing, in order to improve the colour and flavour.  
*sumez kaba*, n. wild banana.  
*kabor*, n. gourd; a bottle.  
*ni kabor*, n. a water-bottle.  
*kadal* = *kodal*.  
*kadik*, n. a bracer or arm-guard worn to protect the left arm from the bow string. Mab. *kadig*, Ma. *adigo*.

*kag*, n. outer sticks joining *sirib* of canoe to *tug*.  
*kai*, n. a fruit used as a ball.  
*kai*, n. a ball.  
*kaiabo*, n. a firefly.  
*kaied*, n. grandparent. VI. Mab. *kaied*.  
*kaier*, n. the crayfish; a spiny lobster (*Palinurus*). Mab. *kaier*.  
*kaigar*, n. dugong bacon.  
*kaigob*, n. a spear, javelin.  
*kaip*, n. the name of various kinds of bivalve shells; these are often used as scrapers, spoons and ladles.  
*kaise*, a. like: *e kari kaise*, he is like me.  
*kaisu*, n. turtle-shell.  
*kaisu*, n. = *mus dari*.  
*kaiti*, n. = *kaier*, crayfish.  
*kak*, n. a *kebi nei* for yams.  
*kak*, n. purple sweet potato.  
*kak*, suffix, not, none, nothing (Gr. p. 56, 74, 83).  
*agem kak*, a. acknowledged.  
*aseamur kak*, a. eternal.  
*barkak*, a. straight.  
*gargerkak*, a. blunt.  
*gem kak*, a. lean, thin.  
*ner kak*, a. incessant.  
*nole le kak*, n. no one.  
*nole lu kak*, n. nothing.  
*kaka*, cf. *kà*, I.  
*kakaper*, n. a spark. Mab. *kokaper*.  
*kake* (?),  
*kakekakek*, a. white. Ma. *keakea*.  
*kakekak wer*, n. white of the eyes.  
*kakigaba*, n. a variety of *lewer*.  
*kakerikakeri*, a. [dark?].  
*kaketut*, n. a food ceremony connected with marriage.  
*kalapi*, n. *kolap*.  
*kale*, a. added to the adjective *au* to intensify the meaning (Gr. p. 84).  
*kalkal*, n. a fowl. Mab. *kalakala*, K. *kurakura*, Ku. *karakara*.  
*kamer*, n. a red powder that produces disease.  
*kamosar*, n. a black dog-fish.  
*kamosar gole*, n. a birth-mark (black).  
*kamsam*, n. eel.  
*kamut*, n. string figures; a game played with a string; "cat's cradle."  
*kanai*, n. the mitre shell (*Mitra*).  
*kap*, n. a butterfly.  
*kapeler*, n. pandanus.  
*kapar*, n. a plant (*Sterculia* sp.).  
*kaperkaper*, n. a plant (*Abrus precatorius*); "crab's eyes."  
*kapkap*, a. itching; applied also to acid, biting, and bitter taste. Cf. II. 186.  
*kapkap lu*, n. a plant (*Indigofera viscosa*), used as a *kog lukup*.  
*kar*, n. a fence, enclosure. Mab. Ma. *ara*, K. *kara*.

- beriberi kar, n. a rope fence.  
karu dirumdi, v. surround by a fence, enclose.  
kegar kar, n. a stone fence (on land).  
kar, a. true, real, actual.  
kara, pron. my.  
karakar, n. a fern.  
karbabu, pron. myself.  
kareg, n. name of the star  $\alpha$  in Scorpio, VI.  
karem, n. the deep, far-off sea.  
karemge batimeda, v. dive in sea.  
karker, n. a bird, a crab.  
karom, n. the monitor lizard (*Varanus*). Mab. *karum*.  
karomkarom, a. doubtful. [Probably derived from *karom*.]  
karor, n. the frigate-bird. Cf. *waumer*.  
karus, n. a blister.  
kase, ad. exceedingly.  
kasi, n. Malu word for *werem*. Cf. Mab. *kazi*.  
katawar, n. a parrot.  
kau, n. a heron.  
kaukau, a. hanging from, suspended.  
kaubkaub, n. a ball, sphere; an European bead; a pendant.  
kaubkaub meta, n. a round or beehive house, the old form of house.  
kaubkaub neb, n. a ring.  
kaur, n. an island. Mab. *kaura*, Ma. *ura*, B. *kauala*.  
baker kaur, n. a rock island.  
u kaur, n. a sand bank.  
kaur wair, n. name of a bird.  
kausor, n. a hermit crab and its shell.  
kaz, n. a fathom, the unit of measure, from tip to tip of finger of outstretched arms.  
ke, n. finger.  
au-ke, n. thumb.  
baur-ke, n. index finger.  
eip-ke, n. middle finger; ring finger.  
kebi-ke, n. little finger.  
kebi-ke-neis, kebi-ke-nerut, n. ring finger.  
teter-ke, n. toe. The toes are named similarly to the fingers; *teter au ke*, big toe, *teter baur ke*, etc.  
keau mit, n. = *keu mit*, the lower lip.  
keauk, n. exchange of brother or sister in marriage.  
Cf. *koko keu*.  
keaupai, n. a parrot-fish (*Chaerops Hodgkinsoni*).  
kebe-le, n. a man who borrows a garden.  
kebe-le tonar, n. ceremony for closing gardens.  
keber, n. a death dance.  
keber op, n. mask of leaves worn by a *keber*.  
kimiar keber, n. representative of a deceased man in the death dance.  
kosker keber, n. representative of a deceased woman.  
kebi, n. small, little.  
kebi bubuam, n. a shell (*Calpurnus verrucosus*).  
kebi gemgem, a. thin-bodied, thin.  
kebi gereger, n. early morning; "small daylight."  
kebi ke, n. little finger.  
kebi kes, n. a small opening; a narrow opening.  
kebi kok, n. the wrist.  
kebi kok ne, n. inside of wrist.  
kebi kok ne sor, n. bones of wrist.  
kebi le, n. boy.  
kebi werem sab, n. raised portion of canoe gunwale at bow.  
ked, n. a lizard.  
ked, n. plaited string made of coco-nut fibre. Cf. *ed*.  
kedelup, n. the string handle which joins two coco-nut water-bottles.  
kedakeda, n. a kingfisher.  
kedked, n. a kind of lobster, not eaten.  
kef = *kep*, skewer.  
keg, n. charcoal made from coco-nut shell.  
keg warup, n. the marking of non-mourners with charcoal at a funeral ceremony.  
keg (?),  
kus keg, n. a wooden skewer.  
kega, ad. sign of quotation; saying; thus.  
kegar,  
kegar kar, n. a stone fence.  
kegor, n. woodcock-fish (*Centriscus scolopax*).  
kel (?),  
kei apek, n. the other side.  
kelmer, n. man's younger brother; woman's younger sister. Mab. *kaimi* (?).  
eip kelmer, n. brothers or sisters between the eldest and youngest, VI.  
keimer kek, n. a star in the constellation *kek*.  
keimer moder, n. the mainsail of a canoe.  
mop kar keimer, n. the youngest of several brothers or sisters, VI.  
kek, n. the front, fore part; a cape.  
meta kek, n. the front of a house.  
kekem, ad. to the front, in front, before.  
kekem bakeam, v. go before, precede.  
kek, n. = *mekek*, fish-hook.  
kek, n. a constellation. Cf. Mab. *kek*.  
keimer kek, n. one of the stars in the constellation.  
narbet kek, n. another star in the constellation.  
kekuruk, n. a magical method of curing disease.  
kekmir, n. mucus of nose.  
kelar, n. strength, force.  
kelarkelar, a. strong.  
kelkeri, n. a hermit crab.  
kem, a. possessing, having; suff. (Gr. p. 60).  
kem le, n. owner.  
maidkem le, n. sorcerer.  
kem, n. the belly; lower part of the body. D. *kom*, *kam*, B. *kam*, Ku. *amuge*.  
kemme nerezi, n. groan.  
kemkem, a. pregnant.  
kem-osmeda, v. be filled with food.  
kemerkemer, a. whole, entire, filled up, of space. Ma. *umumue*.

- kemur**, n. smoke [*kem*, and *ur*]. D. *imo*.  
**kenan(1)**, n. the armpit.  
**kenan mus**, n. hair of armpit.  
**keoge**, a. = *keu*, low.  
**kep**, n. seed, a kernel. Mab. *kapu*, D. *kapa*, K. *iopu*.  
**kaba kep**, n. separate fruits of banana.  
**kep mam**, n. drop of blood.  
**lewer kep**, n. a stone charm to make yams abundant.  
**ner kep**, n. the hollow in throat under pomum adami; the heart; seat of the feelings. Cf. Mab. *ngana-kap*.  
**zeber kep**, n. the kidney.  
**kep sabes**, n. arrowroot; a variety of *lewer*.  
**kep**, suff. to nouns.  
**kep**, n. a skewer.  
**bisi kep**, n. a kind of arrow. Mabuiag *bok*, *bop*.  
**keparemle**, n. = *tamileb*.  
**keper**, n. a small lagoon, pool: *keper e kebi egemedi*.  
**kepu**, ad. in separate places, by different ways.  
**kepkep**, a. few.  
**kep-le**, n. one or two men dancing separately at the end of a dance.  
**kepu-bamrida**, v. disperse.  
**ker**, n. ovary.  
**ker**, n. mat made of pandanus. Cf. Mab. *kai*.  
**kerakera**, n. a pungent zingiberaceous root chewed and swallowed for coughs.  
**kerar**, n. vein, artery, sinew, tendon. Mab. *kirar*.  
**gem kerar**, a. wasted, thin.  
**kerem**, n. the head.  
**abal kerem (krim)**, n. fruit of pandanus.  
**kaba kerem**, n. a bunch of bananas.  
**kerem lid**, n. skull.  
**kerem mus**, n. hair of the head.  
**kerem saker**, n. a comb.  
**kerem derapeida**, v. behead.  
**kerem teter**, n. inner horizontal beam in wall.  
**keres**, n. an unripe banana.  
**kereskeres**, a. raw, unripe, of plants, green.  
**keres lar**, n. raw fish.  
**keret**, n. a shell (*Strombus*).  
**kerger (?)**. Cf. *kerkar*.  
**kerger sam**, n. short cassowary feathers.  
**keriba**, pron. we; they and I, not you.  
**keribibu**, pron. ourselves.  
**keriger**, n. cuttle-fish.  
**kerkar**, a. new, fresh, young.  
**kerker keber**, n. a clapper made of *pater*.  
**krker**, n. a crab. Cf. *karker*.  
**so<sub>2</sub>**, n. a kind of curlew.  
**gro<sub>2</sub>**, crack in the rock, a channel between shallows,  
**sumez k<sub>2</sub>**, e in reef.  
**kabor**, n. go<sub>2</sub>, a broad opening.  
**ni kabor**, n. a narrow opening.  
**kadal** = *kodal*.  
**kadik**, n. a bracer. *angings* of any one; things intended for  
 arm from the bo
- keserkeser**, a. soon, quick.  
**kesi**, n. an initiate.  
**kesur**, n. "tortoiseshell" turtle; turtle-shell. Cf. *kaisu*.  
**ketai**, n. a variety of yam (*lewer*).  
**ketket**, n. = *kedked*.  
**keu**, n. [the lower part].  
**keu-ib**, n. the lower jaw.  
**keu-imus**, n. the beard.  
**keu-mit**, n. the lower lip.  
**keu-nerkep**, n. pit of the stomach.  
**keu (?)**,  
**keuketai**, n. a rail (*Porphyrio melanotus*).  
**keuba**, n. enemy. Mab. *kaubu*.  
**keubu**, ad. afterwards.  
**ki**, pron. we, he and I, they and I, not you.  
**ki**, n. night.  
**ab kige**, n. last night.  
**amri-ki**, n. evening.  
**eip-ki**, n. midnight.  
**kige tidedewer**, n. day before yesterday.  
**ki-kem**, n. evening twilight.  
**ki nesau**, n. evening star.  
**uteip-ki**, n. night.  
**kiakikiaki**, n. a scented root used as a love charm.  
**kiam**, n. purple secretion of *eroko*.  
**kiamikiam**, a. pink, purple, II. 56.  
**kiau**, n. a kingfisher (*Halcyon sanctus*).  
**kiaur**, n. lime = *giaud*.  
**kibkib**, a. blunt.  
**kid**, n. name of a wood used for axe handles.  
**kikiem**, ad. in front = *kekem*.  
**kimiar**, n. a man, a male; a husband.  
**kimiar keber**, n. representative of deceased man in the death dance.  
**maik kimiar**, n. widower.  
**kimus**, n. point of an arrow.  
**kinani**, n. = *kenani*, the armpit.  
**kip**, n. nates or buttock.  
**kip lid**, n. vertical column of the sacrum.  
**kip user**, n. a scarification on the buttock.  
**kirakira (?)**. Cf. II. 183.  
**kirir**, n. a small unripe coco-nut; abortion.  
**kirkir keber** (= *kerker keber*), bamboo clapper.  
**kirkub**, n. a nose skewer. Mab. *gigu*.  
**kitoto**, n. a stridulating insect; locust or grasshopper.  
**klu**, suff. (Gr. p. 80).  
**ko**, ad. again.  
**kobegud**, n. a grey clay; black paint.  
**kobegudkobegud**, a. grey, II. 56.  
**kobek**, n. a cough. Mab. *kobaki*.  
**kobek esili**, v. cough.  
**kobil**, n. bush men, especially people of New Guinea.  
**kodal**, n. the crocodile (*Crocodilus porosus*). Mab. *kadal*,  
 D. *kaja*, *koje*, B. *kadsa*.  
**kod**, n. the occiput; back of head; back of neck. Cf.  
 Mab. *kote*, *kwote*.



- kodo** [n. connected words, phrase, sentence]. Mab. Mo.  
*kudu*.  
**kodo-mer**, n. language.  
**kodrom** [?] derived from *kod*.  
**kodrom bakwari**, v. carry on shoulders.  
**koer**=*kwoier*, n. a bamboo knife; a wooden sword.  
**kog**, n. [sexual intercourse].  
**kogem**, n. adultery, fornication.  
**kogiz** (*kog-giz*), n. polygamy.  
**koglu**, *kog-lukup*, n. a love charm.  
**kogmer**, n. obscenity.  
**koko** (*kogkog*), a. having marital intercourse; a divinatory game played by girls who thrust their hands into sand.  
**koko keu**, n. exchange of brother or sister in marriage.  
*Cf. keauk*.  
**koiet**, n. polygamy.  
**koima**, n. a device cut on the shoulder or elsewhere as a sign of mourning or for decoration.  
**koiop**, n. dragon-fly.  
**kok**, n. a joint [probably the projecting bone of the joint, *ne* being the inside of the joint]. *Cf. Ma. kako*, *Ku. kake*, bone.  
**au kok**, n. elbow.  
**au kok ne**, n. inside of elbow, seven in counting on body.  
**au kok ne sor**, n. bone of elbow.  
**kebi kok ne**, n. inside or front of wrist, six in counting on body.  
**kebi kok ne sor**, n. bones of wrist.  
**kok ne**, hollow of a joint.  
**kok ne lid**, n. bone of a joint=*kok ne sor*.  
**nerut au kok ne**, n. fifteen in counting on the body.  
**teter au kok**, n. knee.  
**teter kebi kok**, n. ankle.  
**koket**, n. a stick, staff.  
**koket ekada**, v. walk with a stick.  
**koki**, n. the north-west monsoon; the rainy season.  
**koko**. *Cf. kog*.  
**koko**, n. an omen bird (*Geopelia humilis*).  
**kokokoko**, n. a wood used for *goigoi*.  
**kokuam**, n. scarlet hibiscus.  
**kolap**, n. the seed or bean of *sirip*, the "Queensland bean" (*Entada scandens*); a stone teetotum or top, probably so called from having originally been made of a *kolap* bean.  
**kolap agëg**, n. "meat" of *kolap* bean.  
**kolap omen**, v. top spinning.  
**pewer kolap**, n. top made of *pewer* fruit.  
**sirip kolap**, n. a toy top made of the *sirip* bean.  
**kola pespes**, n. a dance wand.  
**kolber kolber**, n. a tuft of cassowary feathers used as a "tail," in dancing.  
**zom kolberkolber**, a. yellow, II. 56.  
**kole**, n. a master.  
**kolelut**, n. master, one's own master. [*lelut*, the exclusive form of *le*.]  
**komazer**, n. tongs of bamboo.  
**komelag**, n. a whistle.  
**komosar**, n.=*kamosar*, *kumasar*, a fish.  
**konor**, n. name of a tree.  
**konor tut**, n. a wooden club.  
**kop**, n. a bay, opening of the sea; a corner; end of house. Mab. *kupado*, D. *kopa*.  
**kopkop**, a. deep, [going far in].  
**kop** (?)=*kip*, a Malu word. O. *opo*.  
**kop-ditimeda**, v. slap the buttocks.  
**kòp**, n. a sacred ground.  
**kopakopa**, n. a star in Draco.  
**kopel**, n. an omen bird.  
**kòpor**, n. the navel. Mab. *kupar*, Ma. *upuro*, K. *gupuru*, Ku. *opolo*.  
**kor**, n. the back; stern of canoe.  
**korgarbad**, n. wood of canoe stern.  
**kor-izer** [*kor*, *uzer*], n. rudder.  
**kor**, n. the groin.  
**kor mus**, hair of the groin.  
**kòrot**, n. fold of skin in the groin above penis; bladder (of turtle).  
**korot lid**, n. pubes.  
**koreb**, a.  
**ab koreb**, a. suitable, proper, fit.  
**koreder**, n. haste, running.  
**korederge**=a. hastily, quick, running.  
**korèg**, n. the small sun-fish.  
**korizer**, n. steering oar (or rudder). *Cf. kor*, back, *uzer*, paddle.  
**korizer erpeili**, v. steer.  
**korkor**, n. a nearly full-grown turtle.  
**kosker**, n. a married woman, wife.  
**au kosker**, n. old woman.  
**auski kosker**, n. midwife.  
**kosker keber**, n. the impersonator of a deceased woman in the death dance.  
**koskerlam**, n. adultery (?).  
**maik kosker**, n. a widow.  
**kosker teibur**, n. the horizontal bars in wall of house, usually made of bamboo.  
**kosor**=*kozò*.  
**kotor**, n. the sky: *gaire wer emri kotorge*. D. *utali*.  
**kowazi** (?). *Cf. ikapsi*.  
**kozò**, n. a small tree, with scented root and leaf, wood used for *goigoi*.  
**kriakris**, n. a cuckoo (*Chrysococcyx lucidus*).  
**kuapai**, n. a canoe baler made of coco-palm spathe.  
*Cf. geru*.  
**kuir**, n. a kind of dance.  
**kuk**, n. name of various shells (*Nerita*).  
**kum le**, n. a performer in the *alag* ceremony.  
**kumasar**, n. a variety of shark (? a sting-ray, *Pteroplatea*).  
**kupe**, n. sticks tied to a string and used as a tally for recording certain events, such as the number of dugong or turtle killed, number of amours, etc.

- kuper**, n. a shell (*Helix pepartita*, var.); maggots. In the latter sense probably the Mabuiag word *kupar*.
- kupi** (?),  
**girkupi**, a. tender (G.).  
**kaba kupi**, n. central leaf-spike of banana.  
**u kupi, ura kupi**, n. small yellow sprouting leaves of coco-palm.
- kup(i)kup(i)**, a. dark. B. *gobi*.  
**kupkup baz**, n. cloudy sky.  
**kupkup sor**, n. a variety of coco-nut with a black shell.
- kur**, n. a cave: *abele kur au kupkupi*.
- kurab**, n. a variety of coco-nut with a bitter husk.  
**kurabem**, n.=v. flavour (G.)  
**kurabkurab**, a. bitter, acid.
- kuri**, n. a small soft mat for a baby, or for wrapping things in.
- kurup** (?),  
**sirip kurup**, n. pod of *sirip* bean.
- kus**, n. a tree; stick used for husking coco-nut.  
**kus bager**, n. a stick made of *kus* wood.  
**kus keg**, n. a wooden skewer.
- kusi** (?),  
**kusi bager**, n. a small creeping zingiberaceous plant.
- kus**, a. steady, of *kolap* spinning: *kolap kus*, the *kolap* is steady.
- kus(u)**, n. the seeds of *Coix lachrymae*, "Job's tears"; beads. Mab. Ma. D. *kusa*.
- kutikuti**, a. diving with head under water.
- kwarwei**, n. a bird, "wild fowl," smaller than *Surka*.
- kwas**, n. an insect.
- kwas**, n. magic directed against fruit crops.
- kwir**, n. dart of dugong harpoon.  
**kwir girir**, n. handle for head-carrying loop.
- kwoier**, n. a bamboo knife.
- la**, post. sometimes found for *ra*.
- lag**, n. mosquito.
- lag**, [n. a wish].  
**debe laglag**, a. sweet, of taste or smell.  
**geme lag**, n. a scent, perfume.  
**laglag**, a. wishful.  
**lakak (lag-kak)**, a. unwilling.  
**semelag**, n. stink.
- lag** (?),  
**lag sop**, n. boarding over gunwale at bow of canoe.
- lager**, n. rope, cord, stays to mast.  
**malil-lager**, n. an iron chain.  
**mat lager**, n. a fillet worn on the forehead.  
**wali lager**, n. twisted string.
- laip**, n. the lobe of the ear, the external ear.  
**laip neb**, n. a hole in the lobe.  
**laip sak**, n. the pendent lobe.  
**laip tut**, n. a wooden cone used to distend the lobe.
- lakak**, cf. *lag*.
- lakub**, a. many, a great number.
- lam**, suff. (Gr. p. 60, 61, 73).
- lam**, n. a leaf. Ku. *lame*.  
**lam pot**, n. ribs and stalk of a leaf.
- lamar**, n. a ghost. [? abbreviation of *lela mar*, man's spirit.]
- lamar ebur**, n. the ghost of a recently deceased person appearing in the form of an appropriate animal, often as a death omen.
- lamar-marik**, n. a skull by which to divine. [*lamar-emarik*, ghost sends.]
- lar**, n. a fish.  
**larem**, n.=v. (go) for fish, fish.
- lare**, suff. (Gr. p. 75).
- le**, suff. (Gr. p. 69-80).
- le**, n. a human being, mankind, a person (Poss. *lera* or *lela*, Excl. *lelut*). B. *la*, Du. *aar*.  
**aud le**, n. a mummy.
- kebi le**, n. boy.
- kekuruk le**, n. a magician.
- kem le**, n. owner, possessor.
- le-ise**, a. like a man.
- lekak**, a. deserted.
- lela-lid**, n. os innominatum.
- le-op**, n. a mask; a picture of a man, an arrow with carved human face.
- lug asmer le**, n. a wise man.
- maid kem le**, n. sorcerer.
- mer atager le**, n. a chatterer.
- pardar le**, n. a wise man
- tarim le**, n. front man in boat, "captain."
- zogo le**, n. chief men in certain ceremonies; the head men of a *zogo*.
- le**, n. a man's brother, a woman's sister, VI.
- le**, n. excrement, *fæces*, rust.  
**arti-lele**, n. sepia.  
**dogai le**, n. jelly fish at *naiger* time.  
**goigoi le, goigoi pi**, n. the dust made by firesticks.  
**le serur**, n. diarrhoea.  
**lele** (?), a. from *le*.
- leb**, n. rim of the ear, fin of a fish, an ornament for the ear.  
**godegode leb**, n. a spiral ornament of turtle shell.  
**kus leb**, n. an ear ornament of *kus* seeds.  
**maï leb**, n. an ear ornament of pearl shell;  
**sirer leb**, n. dorsal and ventral fins of *nageg*.
- lei**, suff. (Gr. p. 69).
- lem**, n. the sun.  
**lem baraigida**, the sun sets, dives.  
**lem eipu**, n. midday, noon.  
**lem eupamada**, the sun rises.
- lemlem**, n. thin upright sticks fastened to *kosker teibur* in walls of house.
- lerkar**, a. thin.
- let**, n. a cane bowstring.  
**pit let**, n. the septum nasi.
- lower**, n. *au nei* for yams; vegetable food in general.  
**aosmer lower**, n. a gift of food in connection with the *kaba zogo*.

- lewer kep**, n. a stone charm to make yams abundant.  
**lewer-mog**, n. resin chewed to bring good luck in fishing.  
**lewer pas**, n. a scented grass (*Ocimum canum*, and *O. basilicum*).  
**lewer puipl**, n. a crumb, small piece of food.  
**mad lewer**, n. a plant (*Pouzolzia microphylla*).  
**li**, v. evacuate. Cf. *le*.  
**lid**, n. bone, framework, skeleton, shell. Mab. *rid*.  
**bei lid**, n. broom made of *bei*, q.v.  
**bir lid**, n. ribs.  
**kerem lid**, n. skull.  
**kip lid**, n. vertical column of sacrum.  
**kok ne lid**, n. bone of a joint.  
**lela lid**, n. os innominatum (? from *le*, excrement).  
**lid agem**, a. impudent.  
**lid dasmeri**, v. stare at.  
**lidlid**, a. bony.  
**map lid**, n. the shoulder-blade.  
**waiwai lid**, n. pomum adami.  
**liga**, n. a shell (*Conus*).  
**ligile**, n. a shell (*Conus geographicus*).  
**lialis**, n. a twig, small branch.  
**lit**, n. a round "cloud" appearing before *Tagai*, at turtle season.  
**logab**, n. the South, = *ziai*.  
**lokod**, n. bottom, under part.  
**lokodge**, n. = ad. under, beneath, down.  
**lolo**, n. toy whip to make a cracking noise.  
**lu**, suff. (Gr. p. 69-80).  
**lu**, n. *au nei* for trees and plants, an *au au nei* for things in general. Sometimes *lug*, especially before a vowel.  
     *B. lu*, tree, wood.  
**kapkap lu**, n. a plant. Cf. *kapkap*.  
**kog lu**, n. a love charm.  
**lu dorida**, n. noise made by wind blowing through trees.  
**lug asmer le**, n. a man who sees many things, a wise man.  
**lug atkamer le**, n. a thief.  
**lu-babat**, a. anything pertaining to folklore, or an heirloom.  
**lu gegur**, n. bark cloth.  
**lu-giz**, n. great grand-parent, VI.  
**lu giz**, n. swollen base of a tree trunk.  
**lu gizra apu**, = a. rich.  
**luglug**, a. plentiful, rich, having plenty of things.  
**lu ismi**, v. fell a tree.  
**lu kak**, n. nothing; a. poor.  
**lu kas**, n. a creeping plant.  
**lu kem le**, n. master of ceremonies at *tama*.  
**lu lam**, n. leaf.  
**lu lam gimgam**, a. green, II. 56. [*gimgam*(?) in imitation of Mab. *gamul*, for which it is grammatically equivalent.]  
**lu sik**, n. a bud.  
**lub**, n. feather.  
**lug**, = *lu*: used before a vowel.  
**luk**, n. dove (G.).  
**lukluk**, a. [stammering, stuttering].  
**lukluk mer**, n. an impediment in the speech.  
**lukup**, n. medicine, therapeutic and magical. Mab. *lukup*, Ma. *rukupo*.  
**kog-lukup**, n. a love philter.  
**lukup kem le**, n. a doctor, physician.  
**luper**, n. a piercer of turtle shell and used for shredding leaves for petticoats. Cf. *ter*.  
**luzap**(?),  
**luzap-le**, n. an expert, man who knows his work well.  
**m**, suff. (Gr. p. 63).  
**ma**, part. (Gr. p. 84).  
**ma**, pron. thou, you, singular.  
**mama**, pron. thou.  
**mabara**, a. thy.  
**mabu**, pron. thyself, yourself.  
**maber**, n. a conch shell, a shell trumpet (*Semifusus probosciferus* or *Triton variegatus*).  
**mabus**, n. a mash of *ketai* and *u*.  
**mabus-ikeli**, v. make mash (p. *mabus-ikerer*).  
**mad**(?),  
**mad lewer**, n. a plant (*Pouzolzia microphylla*).  
**madub**, n. *au nei*, for charms, wooden images used in magic.  
**neur madub**, n. a magical image of a girl.  
**sokop madub**, n. wooden image of a man as a tobacco charm.  
**madupenau**, n. a variety of *lewer*.  
**mag**, n. the season when the new leaves of the yam are sprouting.  
**magur**, n. the disciplinary executive of the Malu cult.  
**mai**, n. nacre, shell of pearl oyster; the crescentic chest ornament made of pearl shell. Mab. *mai*.  
**mai leb**, n. ear ornament made of *mai*.  
**mai tereg**, n. a pearl. In Gospels *penina* (cf. Introduced Words) is used for "pearl."  
**maid**, n. sorcery, magic, especially maleficent magic. Mab. *maid*.  
**maid kem le**, n. a sorcerer.  
**maldem**, n. general name (*au nei*) for stones used in magic, e.g. *doiom*.  
**maidem**, n. a fish with bluish-grey skin and red spots.  
**malem**, v. indec. draw near; exclam. a form of salutation.  
**maier**, n. a shooting star.  
**maiged**, n. the neighbourhood, place close by. [Probably the true form of *maike*.]  
**maik**, n. mourning.  
**maik kimiar**, n. a widower.  
**maik kosker**, n. a widow.  
**maik nagar**, n. mourning costume.  
**maik werem**, n. orphan.



- maike**, ad. near, close by.  
**mair**, n. roasted yellow ochre, red ochre.  
**mairmair**, a. red, II. 56.  
**maisu**, n. lower part of thatch of house, eaves; a porch, verandah.  
**maisu**, n. roaring of the sea (G.).  
**makamak**, n. a leglet. Mab. Ma. *makamak*.  
**tag makamak**, n. a finger ring.  
**makerem**, n. a youth, a young man.  
**kebi makerem**, n. a boy at puberty.  
**makerem meta**, n. a house for unmarried men.  
**malli**, n. a sheet of metal, iron.  
**malli lager**, n. an iron chain.  
**mam**, n. blood. D. *mem*, *mam*.  
**eroko-mamamam**, a. pink, purple.  
**kep mam**, n. drop of blood.  
**mamamam**, a. bloody, red, various shades are denoted by prefixing *au* or *kebe*, II. 56. D. *mamam*.  
**mamamam borbor**, n. organ-pipe coral (*Tubipora musica*).  
**mamamam pas**, n. name of a scent, II. 183.  
**mam-amarik**, n. a skull used for divining. Cf. *lamar-marik*.  
**mam babuseda**, v. bleed.  
**mam kem**, a. pregnant.  
**mam osawi**, 'the red is spreading,' said of the red sky at sunset. Cf. v. *esawi*.  
**somer-mamamamam**, a. purple.  
**mama**. Cf. *ma*, thou.  
**mamoro**, ad. carefully.  
**mamus**, n. chief, head man.  
**map**, n. the shoulder.  
**map le**, n. the person who obtains for a girl the man she wants; a go-between.  
**map lid**, n. the shoulder-blade.  
**mapis**, n. a variety of *lewer*.  
**mapodan**, a. harmless; n. peace (G.).  
**mar**, n. shadow, spirit, soul, ghost.  
**mar-asmer**, n. reflection of face in mirror or water.  
**markak**, a. tame, spiritless.  
**marmar**, a. wild.  
**mar**, n. a grass-like, scented plant obtained from New Guinea, leaf and root edible, II. 183.  
**mara**, pron. thy. Cf. *ma*.  
**marau**, v. indec. preach.  
**marep**, n. the bamboo. Mab. *marap*, Ma. K. *marabo*.  
**marep pek**, n. thatch-bands of house.  
**margor**, n. a cloud appearing during the north-west season, a sign of fine weather.  
**markak katam**, n. a variety of *kaba*. Cf. Mab. *katam* and Miriam *markak*.  
**marmot**, n. breast or chest.  
**marmot lid**, n. the breast-bone.  
**mase!** exclam. go on! proceed!  
**masalbri**, n. alligator pipe-fish (*Gastroteus biaculeata*).  
**mat**, n. cloth placed on the *garbad* of a canoe.  
**mat**, n. stone of coral reef; frondose coral. Mab. B. *mazu*, Ku. *maja*, reef.  
**mat arti**, n. a brittle-starfish (*Ophiomastix annulosa*).  
**mat**, n. the forehead.  
**mat lager**, n. a fillet for the forehead, plain or made of *kus* seeds.  
**mat lid**, n. frontal bone.  
**mat pas**, n. wrinkles.  
**piau** (or *idaid*) **mat lager**, n. a fillet made of nautilus nacre.  
**matei**, n. fringe-finned trevally (*Caranx radiatus*).  
**mau**, n. nest of small (tree) ant.  
**maub**, n. a small flat pearl shell (*Pinna*).  
**mauko**, n. a variety of *kaba*.  
**maumer**, n. the gunwale of a canoe.  
**mauteb**, n. hibiscus.  
**me**, ad. an interrogative (Gr. p. 74, 82).  
**meaii**, n. an invisible bird connected with the *kaba zogo*.  
**meau**, n. a sea weed (Alga).  
**meb**, n. the moon, a month. Ku. *mabie*.  
**aketi meb**, n. the moon with a thin crescent.  
**eip meb**, n. nearly full moon.  
**giz meb**, n. full moon.  
**meb dimdi**, n. eclipse.  
**meb degemli**, n. moon in the first quarter.  
**meb gerip**, v. indec. shine (of moon only).  
**meb zizimi**, n. moon in the last quarter.  
**mebud**, n. a reed.  
**med**, n. flesh. Mab. *madu*, D. *mid*, Ku. *mazu*.  
**meg**, n. the tide. Cf. *meskep*.  
**au meg**, n. flood tide.  
**megapu**, n. a shrimp.  
**meg ogeri**, v. rise, of tide, become high water.  
**meg omarida**, v. ebb, of tide.  
**meg tawerge**, n. flood tide.  
**megi**, v. vomit. Mab. *magiz*, D. *maunjeje*.  
**mei**, n. sky.  
**meidu**, n. the nipa palm, which occasionally floats down from the Fly River. Cf. folk tale.  
**mek**, n. sign or mark, a footprint; the rising of a star or constellation which indicates the beginning of a season.  
**teter mek**, n. a footprint. D. *mak*, B. *maka*, foot.  
**mekek**, n. a fish-hook.  
**mekek par**, n. the sinker of a fishing line.  
**meker**, n. Cf. *mikir*.  
**meket**,  
**meket op**, n. figure-head of a canoe.  
**meket ziriam**, n. an initiation ceremony, "a small *zogo* like *Malu*."  
**memeg**, a. serving. Ma. *momogo*.  
**memegem**, n.=v. indec. make servant of, serve.  
**memegle**, n. a servant.  
**mena**, a. continually, often, yet; exclam. wait! stop! conj. while.

**menaba**, ad. soon, in a little while.  
**mer**, n. the wind-pipe; speech, language, sound.  
**adud mer**, n. swear word.  
**bes mer**, n. a lie, falsehood.  
**dodo mer**, n. noise of running water.  
**geger mer**, n. a snore, snoring, groan, moan.  
**glz mer**, n. a speech, a sermon.  
**kodo mer**, n. speech, language.  
**kog mer**, n. obscene language.  
**koko mer**, n. a cooey, shouting.  
**lukluk mer**, n. impediment in the speech.  
**mer akesmur**, n. an oath.  
**mer atager**, n. gossiping, chattering.  
**mer atager le**, n. a chatterer.  
**merkak**, a. speechless, dumb.  
**mer kem**, n. message.  
**mer umer le**, n. witness (G.).  
**merég**, n. perspiration, sweat. Mab. *murug*.  
**mer-egida** (*merég-egida*), v. perspire.  
**mergai**, n. a small or medium-sized turtle.  
**meriba**, pron. we, our, you and I.  
**meribibu**, pron. we, ourselves.  
**meròt**, or **meròd**, n. calf of the leg.  
**meròt user**, n. a scarification on the calf.  
**mes**, n. coco-nut husk, fibre.  
**mes aroaro u**, n. a variety of coco-nut with edible husk.  
**meskep**, n. low tide.  
**meta**, n. a house. Mab. *mud*, Ma. K. *moto*, Ku. *mete*.  
**audbar meta**, n. prison.  
**ebur meta**, n. a bird's nest. Usually *meta* preceded by the name of the bird is used for the nest, as *ti meta*, nest of *Nectarinia australis*.  
**ere-meta**, n. a school.  
**golera meta**, n. egg capsules of squid.  
**kaubkaub meta**, n. a round house; the beehive hut formerly built in Mer.  
**makerem meta**, n. house for young men.  
**meta kek**, n. front of the house.  
 The following is the order of procedure in building a house:  
*Le meta ikeli*, man makes a house; *e tonar detar kikem teteru*, he first draws the plan with his foot; *e daiwi a teter ekos*, he digs holes and erects side posts; *e kosker teibur lageru didbar*, he ties on the horizontal bars with rope; *e ditimeda totge bakedida sebge a pèk didbar*, he begins at the top and goes down (arrives) to the bottom and ties on the uprights; *e sesere ekos*, he erects the main post; *e lemlem emir e ditimeda totge*, he puts in the thin upright laths beginning at the top; *e tum pèk egawi*, he...the horizontal laths behind; *e akuru derem, e ditimeda sebge*, he laces on the thatch, beginning at the bottom; *e sik bau didbar*, he ties together the framework of the bed place; *e marep epat sikem*, he...bamboo for the bed place. *Meta ikerer emetu*, the house is made.  
**metalú**, n. a calm. Mab. Ma. K. *mataro*, B. *matago*.

**meur**, n. a shrub (*Scaevola* sp.).  
**mi**, pron. we, thou and I, you and I.  
**ml**, n. a clam shell with yellow lips (*Tridacna compressa*).  
**beizam mi**, n. a clam shell (*Tridacna serrifera*).  
**miskor**, n. [perhaps=*mi sor*], a large clam.  
**miklr**, n. a large tree (*Terminalia catappa*), fruit edible; leaf used for cigarette wrapper.  
**mimim**, a. desirous of going.  
**mir**, n. oil in a sprouting coco-nut.  
**mir=mer**.  
**mirem**, n.=v. indeclin. tempt, try.  
**mirkak**, a. quiet.  
**miskor**. Cf. *mi*, clam.  
**mit**, n. the lip.  
**keu-mit**, n. the lower lip.  
**mit-kar**, n. the brim; a. full, filled up.  
**mit-lid**, n. the gums.  
**op-mit**, n. the upper lip.  
**mizmix**, n. piece; chapter (G.).  
**mò**, n. a shell (*Cypræa* or *Bulla*).  
**mò-kepu**, n. a mottled cowry shell (*Cypræa argus*); hung in door-way of house.  
**mò-pert**, n. a cowry with a broad brown edge.  
**mò-siu**, n. an ochre of a deep yellow colour; a. orange coloured, II. 56.  
**moar**, n. a variety of *kaba*.  
**moder**, n. a mat, a mat sail.  
**gerer moder**, n. a small square of plaited *gerer* fastened to a necklace.  
**kelmer moder**, n. the mainsail of a canoe.  
**narbet moder**, n. the foresail of a canoe.  
**mog**, n. a piece, lump, bit.  
**baker mog**, n. a fragment of stone.  
**mata mog**, n. a pebble.  
**moglu**, n. a hammer for making native cloth.  
**mogmog**, a. in pieces, broken up.  
**mog wall**, n. a towel.  
**molaini**, or **mueni**, n. a coco-palm leaf plaited on itself, so as to form a large screen, used in connection with *doiom*.  
**mokakalam**, a. the same way, like, similar to.  
**mokarem** (?) [derived from *mog*].  
**mokarem deskemedi**, v. pound.  
**mokarem ipit**, v. crush.  
**mokels**, n. a rat (*Uromys cervinipes*); a figure in *kamut*.  
 Mab. *makas*, D. *makat*, B. *makata*.  
**moko**, ad. there, distant.  
**mokor**, n. a leaf insect.  
**mònan**, n. a lizard; name of a figure in *kamut*.  
**mone**, n.=*mune*, vulva.  
**moni**, n. an edible fish, blue with yellow head and fins.  
**mop**, n. the end, the head of a tree.  
**mopge**, n. at the last; conj. until.  
**mop werut**, n. tip of tongue.  
**moramor**, n. a red Hemiptera with white stripes on body and black marks on the wings.



- morgobar**, n. mast=*aseri*.  
**mörop**, n. the forehead.  
**moroko**, n. Megapodius.  
**mos**, n. saliva, spittle; the lungs. Mab. *mos*, Ku. *mote*.  
     **mos ekaida**, v. spit (p. *mos ekeilu*).  
     **mos ituli**, v. spit.  
**mot**, n. cluster of tubers of the *ketai*.  
**motop**, n. the middle line of the buttocks. [Probably a derivative from *mò*, cowry.]  
**mu**, suff. (Gr. p. 66).  
**mud**, n. the underside.  
     **mudge**, n.=ad. under, underneath.  
     **mud mer**, n. murmur, grumble.  
**mudu**, n. a shell (Arca).  
**mueni**, n.=*moiaini*.  
**mul**, n. the inside. Mab. *mui*.  
     **muige**, n.=ad. within.  
     **muimui**, a. deep, hollow.  
**mukub**, n. a knot. K. *mopo*, fasten, tie knot, D. *mukup*, knot.  
**mune**, n. vagina.  
     **au mune**, n. a swear word.  
**muriz**, n. a distant place. Ma. *mureso*.  
     **muriz-ge**, n.=ad. afar, far off.  
**mus**, n. hair. K. *muso*, Ma. *muo*.  
     **baibai mus**, n. hair of the eyebrows.  
     **bag mus**, n. whiskers.  
     **gem mus**, n. hair of the body.  
     **imus**, n. hair of the face.  
     **irau mus**, n. hair on eyebrows.  
     **keu mus**, n. beard.  
     **kerem mus**, n. hair of the head.  
     **kinan(i) mus**, n. hair of armpit.  
     **kor-mus**, n. hair of the groin.  
     **mus dari**, n. a ridge of hair extending from ear to ear of the shaven head. Cf. *d(a)ri*.  
     **op imus**, n. moustache.  
     **pis mus**, n. tendril (of plant), antenna of insect; anything that curls round.  
**mut**, n. a sound, noise.  
     **mut ipitili**, v. make a noise.  
     **mutmut**, a. rattling, as *mðkepu* hung over a doorway.  
     **tag mut**, n. a hand-clap.  
**muti**, n. fibre of coco-nut husk, used for making string.  
  
**na**, n. pref. (Gr. p. 67-80).  
**na**, ad. a Malu word=*ike*, there. Cf. Mab. demons. *na*.  
**na**, n. an interrogative prefix; what? (Gr. p. 64, 82).  
     **nade**, ad. where?  
     **naket**, ad. how many? how much?  
     **nako**, a. and pron. what?  
**nab**, v. indec. cannot.  
**naba**, pref. (Gr. p. 68).  
**nagar**, n. mourning costume, fringe that hangs down from the front and back of neck.  
**nageg**, n. the trigger fish, "leather jacket" (Monocanthus). In folk-tale, the mother of *Geigi*.  
  
**nagri**, v. indec. have, possess; *kaka epei nagri*, I have a basket.  
**naiger**, n. the north-east wind, varies from NE. to E.  
     **naiger pek**, n. the north-east.  
**naiwet**, n. wife's relations, not used by man when addressing them, VI.  
     **naiwet kimiar**, n. father-in-law or brother-in-law of man.  
     **naiwet kosker**, n. mother-in-law, sister-in-law of man.  
**nali**, v. stay (Gr. p. 79).  
**nam**, n. the green turtle, when full grown. Cf. *mergai*, *korkor*. Ma. *gamu*.  
     **namra werem**, n. the young of *nam*.  
**nano**, n. the breast, nipples. D. *gnam*, breast, *nono*, nipple.  
     **nano dub**, n. a scarification on the breast.  
     **nano user**, n. a scarification on the breast.  
**nap**, n. grand-child, VI.  
**nar**, n. a canoe. Mab. *gul*, D. *gara*.  
     **au nar**, ship.  
     **nar aoser**, v. launch a canoe.  
     **nar atrugili**, v. sail boat (p. *nar-atrugrer*).  
     **nar der**, v. rest on sand, be supported on sand, of canoe.  
     **nar gem**, n. hull of canoe.  
     **nar mul**, n. inside of canoe hull.  
**narat**, n. the platform from which dugong are harpooned. Mab. *neët*, *noat*.  
**narb**, n. a large black hymenopterous insect, probably a solitary wasp.  
**narbet**, n. the elder, the foremost.  
     **narbet berbet**, n. man's eldest sister, woman's eldest brother, VI.  
     **narbet moder**, n. the foresail of a canoe.  
     **narbet pek**, n. [front or windward side?].  
**narger**, n. a small fly. D. *arko*, a fly, B. *alako*.  
**narger**, n. a plant, a seed, a stick.  
**narur** (?),  
     **kut-narur**, v. change strings from one finger to another in *kamut*.  
**nas**, n. sorrow.  
     **nasge**=a. sorry: *kaka abi nasge*, I am sorry for him.  
     **nasnas**, a. sorry.  
**nasem**, n. a namesake.  
**nasi**, **nasir**, n. a shell (*Trochus niloticus*).  
     **nasir sauad**, n. an imitation *sauad*, q.v., made of *Trochus* shell.  
     **nazirnazir gob**, n. a coral (*Fungia*).  
**nat** (?),  
     **natkak**, a. cylindrical, cubical.  
     **natkak darakri**, v. be uneven.  
**naubet**=*neubet*.  
**naur**, n. a plant (*Erythrina indica*).  
**naurnaur**, n. a bird (*Graculus melanops*).  
**naurwer**, n. (Brothers' stars)  $\alpha$ ,  $\beta$ ,  $\gamma$  Lyre and  $\alpha$ ,  $\beta$ ,  $\gamma$  Aquilæ.  
**nauwareb**, n. name of a legendary person.



**nauwareb zogo**, n. the *zogo* of a certain garden.  
**ne**, n. [hollow inside a joint, i.e. the part opposite to *sor*].  
**au kok ne**, n. inside of elbow.  
**kebe kok ne**, n. front of wrist.  
**ne kaba**, n. fruit just forming in banana flower.  
**ne**, n. dry coco-nut leaf; a torch made from *ne*. Cf. *bei*.  
**ne-igi**, v. fish by torchlight.  
**neabgir**, n. a short bamboo whistle.  
**neasor**, n. a spider shell with curved spines (*Pterocera chiragra*).  
**neau**, [a. ripe].  
**neau kai**, n. ripe *kai*.  
**neb**, n. a hole.  
**au neb kosker**, n. a "swear phrase," lit. large anus woman.  
**gerip neb**, n. the external meatus.  
**gogò neb**, n. the nostrils.  
**kaubkaub neb**, n. a ring.  
**laip neb**, n. a hole in the ear lobe.  
**neb dairili**, v. bore a hole.  
**nònò neb**, n. nostrils.  
**pit neb**, n. a hole in septum nasi.  
**ned** (?),  
**ned-ame**, n. the large stone on top of the *ame*.  
**neder**, n. a stratus cloud.  
**nedibl**, [n. the dawn].  
**neg**, n. seeds.  
**neg**, n. laughter.  
**neg-degall**, v. laugh at.  
**negneg**, a. laughing; derisive.  
**negwam**, n. cousins on mother's side, children of mother's brother or sister, etc., VI.  
**nei**, n. name. Mab. *nel*, Ku. *ngi*.  
**au nei**, n. a generic name. Cf. Gr. p. 59.  
**kebi nei**, n. a specific name.  
**neid**, n. hard earth, stony or rocky ground.  
**neis**, num. two.  
**neis netat**, num. three.  
**neis neis**, num. four.  
**neitawet**, n. women who marry two brothers.  
**neizab**, n. a tree with octopus-like inflorescence.  
**nekerem**, n. a sea-urchin (*Heterocentrotus mamillatus*).  
**nem**, n. a louse. K. *nimo*, Ku. *ngame*, Ba. *yamo*.  
**nem**, n. = *nand*, the breast.  
**nem dub**, n. = *nano dub*, q.v.  
**nemsus**, n. a variety of coral.  
**nemau**, n. name of a drum used in Malu ceremonies.  
**nemipl**, n. a variety of *kaba*.  
**nemkod**, n. a shell (*Cerithium*).  
**nener**, n. a border, boundary.  
**nener**, n. hiccough.  
**ner**, n. the breath.  
**kemge ner esili**, v. groan.  
**keu ner-kep**, n. pit of the stomach.  
**ner bei**, n. lightning.

**ner-esili**, **ner esili**, v. sigh, take long breath, rest, "take a spell."  
**ner-kak**, a. breathless.  
**ner-kep**, n. the hollow in throat under pomum adami; the heart; seat of the feelings. This word and the Mab. *ngana-kap*, heart, are lit. breath-seed. Cf. B. *uangap*, throat; *te kapa*, heart.  
**op ner-kep**, n. pit of the throat.  
**neru**, n. sugar cane. Mab. *geru*, Ku. *galuwe*, Du. *gol*.  
**nerute**, a. other; pron. another, a different one.  
**neriznerizgob**, n. = *nazirnazir gob*.  
**nes**, n. the gill opening of a fish.  
**nesau**, [n. star].  
**gereger nesau**, n. the morning star.  
**ki nesau**, n. the evening star.  
**nesur**, n. a petticoat.  
**adud nesur**, n. menses.  
**kaba nesur**, n. petticoat made from banana leaf.  
**kiaki nesur**, n. a petticoat made from leaves of the *kiaki* vine.  
**nesur atparit**, n. widow's petticoat wound round the loins.  
**nole nesur kak**, a. naked.  
**ome nesur**, n. petticoat made of bast of *ome* root.  
**su nesur**, **u kupi nesur**, n. dance petticoat made from young coco-palm leaves.  
**teger nesur**, n. petticoat of *teger* leaf.  
**net**, n. a mollusk (*Chiton* sp.).  
**netabet**, n. bridesmaid at a wedding.  
**netat**, num. one.  
**neis-netat**, num. three.  
**nete**, pron. who?  
**netebu**, n. the earth oven.  
**neter** (?),  
**gèpera neter**, n. sucker of sucker-fish, *gèp*, q.v.  
**neu**, n. a small stick.  
**neu**, n. a ripe banana.  
**neubet**, n. name given by woman, to her husband's relatives, VI.  
**neud** (?),  
**neur**, n. a girl, unmarried woman; daughter. Mab. *ngawa-(kazi)*.  
**gobar neur**, n. adopted daughter.  
**neur madub**, n. a magical image of a girl.  
**neur wer**, n. name of a constellation.  
**neur werem**, n. daughter.  
**ni**, n. water, fresh water. D. *ine*, B. *ngi*, Ku. *nie*.  
**niap**, n. thirst; a. thirsty; v. indec. be thirsty.  
**ni egemedi**, n. pool of fresh water.  
**ni isakedi**, v. ooze (as water) from ground.  
**nini**, a. filled with water.  
**nini lu**, n. sap, [watery thing].  
**ni omeida**, v. spring, as water.  
**ni pat**, n. a well, water hole.  
**ni purapura**, n. a duck.  
**ni sor**, n. a coco-nut shell used as a water bottle.

nial, ad. always, in future.

nialiem, n.=ad, always, for long time.

nial karem, n. for really long time; for ever (G.).

no, ad. barely, just, hardly; a. bare.

no-gem, n. a bare body,=a. naked.

no-kòrot, n. a small boy. Cf. *no*, *kor*, groin.

no-sumez, n. weeds.

nog, n. outside of a place; a mask (or *nòg*).

noge (nog-ge), ad. on outside.

nog le, n. an outsider, foreigner; heathen (G.).

nokobar, n. the occiput.

nole, ad. not; a. no.

nolea, exclam. no! nay!

nole dali, v. not here, not present.

nole la kak, a. not willing.

nole le kak,=pron. nobody, no one.

nole lu kak,=pron. nothing.

nònò, n. nostrils.

nònò neb, n. the nostril.

nor, n. a sunken reef, detached reef.

noreb, a.=*nureb*.

norgor, a. slack, easy.

nosik, n. a row of persons.

nug, n. the palate; inside of mouth.

nunei, n. man's sister's child, VI.

nur, n. season when the yam leaf fades.

giz nur, n. harvest time, time when yams are ripe.

numur, a. ripe, ready for harvest; faded, of leaf.

nureb, a. said of the female *ti* bird, which has a yellow throat.

nuri, n. *au nei* for sweet potatoes; the white sweet potato.

o, n. a triangular shell pendant, worn by women.

o, pref. to verb indicating inceptive action.

o, n. the liver.

kebi o, n. the spleen.

The following verbs are sometimes preceded by the possessive pronoun.

o-bapiti, v. meet (p. *o-bapite*).

o-bazgeda, v. pl. feel to be wrong (pp. *o-baziglare*).

o-bogal, v. indec. dislike.

o-dituli, v. hate (p. *o diterer*).

o-ituli, v. believe (a. *o-atur*, pdo. *o-naterer*).

o-seker, n. ventral spine of fish.

òa, n. name of a constellation.

oa, suff. (Gr. p. 73).

oam, suff. (Gr. p. 73).

obagobag, a. scented (like Benzaldehyde), II. 183=*ubagubag*.

obal, n. the inner sticks binding *sirib* of canoe to the *tug*.

og, n. dirt.

og-arub, v. wash.

og-dirup, v. wash.

ogog, a. dirty.

okak (og-kak), a. clean.

ògab, n. a kind of sweet potato. Mab. *uru-gabau*.

ogar-gab, n. the red sweet potato.

ogl, ogeri, v. climb (a. *augo*, p. *oger*, d. *ogiei*, cp. *bog*).

meg ogri, v. rise (of tide), flow.

ogo, n. a small tree.

oka(?).

oka-batageli, v. preach (p. *oka-batagerer*).

oka-deskeda, v. (pp. *oka-darakesilare*).

ok-ardali, v. deceive (a. *ok-ardar*, pdo. *oka-darar-darer*).

oka-sosok, v. indec. grieve.

oka-tapriki, v. indec. forget.

okakes, a. equal, uniform, level.

nole okakes, a. unequal.

olai, n. a turtle, *zogo nei* for *kaisu* or *baugem*.

omabar, n. a small bird; a love charm (*kog lu*), *au nei* for *birobiro zogo*.

omai, n. a dog (*Canis dingo*). Mab. *umai*, Ma. *umo*.

omaiter, n. a dugong harpoon used in magical ceremonies.

Cf. *wap*.

omare, v. indec. pity.

omarida, v.

meg omarida, v. ebb of tide.

omasker, n. pl. children.

ome, n. a tree (*Ficus* sp. near *F. Cunninghamii*), the beaten out bark was used for petticoats; leaf used for cigarette wrapper.

omeida, v. grow up; sprout, as coco-nut (a. *aomei*, d. *omidariei*, p. *omeilu*, pp. *baomi*).

ni omeida, v. spring up, of water.

omen, a. said of the *kolap* when spinning.

omenomen, a. spinning fast.

omen, n. a species of eel living in salt water, edible.

omer, n. the Frigate bird (*Fregata minor*). Mab. *womer*.

omoba, n. a shell (*Dolium*).

onariwa, v. stick in reef, of boat.

op, n. the face, front of anything. Ku. *opo*.

keber op, n. the leafy mask worn by *keber*, q.v.

le op, n. a mask.

meket op, n. figure-head of canoe.

op-aseseredi, v. find out, recognize.

op 'auzi, n. sneer.

opem, n.=postp. forward, to the front.

op etali, v. look about.

op imus, n. moustache.

op meta, n. front of house.

op mit, n. upper lip.

op nerkep, n. pit of the neck.

opop, a. having face, as an arrow with human face.

opole, n. front man, chief; lord, king (G.).

op sik, n. front seat.

opu-itimeda, v. nod (p. *opu-itimedilu*, d. obj. in inclus. person *opu-natimedariei*): *wiaba karim opu natimedariei*.

opisu, n. a cane or reed.

orida, v. start=*ezigmada* (p. *orilu*).

- orwar**, n. the sucker of a banana.  
**osakeida**, v. rise, come up, of sun: *gereger osakeida*, day breaks (p. *osakeilu*).  
**osmeda**, v. = *eosmeda*.  
**kem osmeda**, v. be filled with food, satisfied.  
**ouzi**, n. leech. Cf. *auzi*.
- pade**, n. a shout, cooeey. Cf. *kodomer*.  
**pagas**, n. the shoulder; the biceps muscle.  
**pagas lid**, n. the humerus.  
**pagi**, n. a sea-snake; a wooden sea-snake carved as a sign of *gelar*; a figure in *kamut*.  
**paier**, n. a platform or framework, especially that on which a corpse is desiccated.  
**paikai** (?) = *peik*, *pek*.  
**werut paikai**, n. tip of tongue.  
**paim**, n. an idiot, fool.  
**paimpaim**, a. foolish; drunk.  
**paiwa**, n. sandal wood tree; the "chili" plant.  
**panigob**, n. an axe, usually of shell, sometimes of stone.  
**pao**, n. a small canoe made by cutting down a larger one.  
**pao**, n. wing of a bird.  
**pap** (?),  
**pap kerem**, n. a method of dancing.  
**werem pap lager dimri**, v. strangle an infant.  
**papaneaut**, n. a reef-fish (*Julis lunaris*).  
**papek**, n. a mat made of *enau* leaf.  
**par**, n. a stone used as anchor for canoe; a pounder for softening food.  
**mekek par**, n. sinker of a fishing line.  
**par batauredi**, v. cast anchor.  
**pardar** (?),  
**pardar le**, n. a wise man.  
**paret**, v. indec. prune, clear out.  
**paret le**, n. husbandman (G.).  
**paris**, n. the gar-fish (*Belone*).  
**pas**, n. a crease, fold.  
**mat pas**, n. wrinkle.  
**pas**, n. names of various scented plants and trees. Cf. II. 183.  
**lewer pas**, n. (*Ocimum canum* and *O. basilicum*).  
**mamamam pas**, n. a scent.  
**sarik pas**, n. (*Andropogon nardus*).  
**pasar**, n. crew of a boat. Mab. *pazara*.  
**paser**, n. a hill, mountain. Mab. *pada*, K. *pasaro*, Ma. *podo*, B. *pad*.  
**baker paser**, n. cliff.  
**pat**, n. a stick for husking coco-nut.  
**pat**, n. a hollow in ground, valley; water hole.  
**ni pat**, n. a water hole.  
**patpat**, a. flat, low.  
**patpat lu**, n. board on which native cloth was hammered.  
**pat**, n. the hip.  
**pat lid**, n. the hip-bone.  
**pater**, n. a small species of bamboo; reed (G.).
- pau**, n. broken side of an old canoe; door.  
**pone pau**, n. eyelid.  
**paud**, n. peace. Mab. *paud*, D. *piud*.  
**paur**, n. skin. Mab. *pura*.  
**pe**, demons, and suff. this, here (Gr. p. 55, 74, 83, 84).  
**peike**, pron. here, this.  
**peirdi**, ad. now.  
**peko**, exclam. yes! that is so!  
**penoka**, ad. then.
- ped**, a. bald.  
**pedi**, conj. and.  
**peik** = *pek*, q.v.  
**peike**. Cf. *pe*.  
**peirdi**. Cf. *pe*.  
**peiwar**, n. a plant (*Dracaena* sp.).  
**pek**, n. vertical rafters in side of house behind *kosker teibur*; the side, direction.  
**tum pek**, n. horizontal laths behind *pek* and *lemlem*, in wall of house.
- pek**, n. a nest.  
**pekal**, n. a variety of *kaba*.  
**pekian**, n. scented bark of a driftwood from New Guinea.  
**pel**, n. the ear.  
**pelak**, n. a *zogo* house; house in which masks for the initiation ceremonies were kept.
- pem**, n. a locust.  
**pem**, n. suckers of octopus.  
**peim**, n. dream.  
**penau**, n. a pink variety of *lewer*.  
**pene weswes**, n. blue coral (*Heliopora cœrulea*).  
**penoka**. Cf. *pe*.  
**peo**, n. = *pao*, wing.  
**pereg**, n. the throat, front of the neck; a frog = *goai*. B. *palugo*, frog.  
**pereg gorom**, n. front of neck.  
**pereg nagar**, n. mourning.  
**pereg tabo**, n. back of the neck.
- pereper**, n. lightning; a mirror.  
**periperi**, a. long.  
**peris**, n. a sinew.  
**peror**, a. gaily decorated, "flash."  
**perorge**, n. = a. proud (G.).  
**persokpersok**, n. whistle made from a seed. [Probably from *pirsok*, q.v.]  
**pert**, n. a yellow cowry. Cf. *m̄-pert*.  
**pertar** (?),  
**pertarpertar**, a. slippery.
- pes**, n. a stalk, handle, stick of top, spadix of plant; candlestick (G.).  
**pes ur**, n. dried spadix of coco-nut palm, used as fuel.  
**tulik pes**, n. handle of *panigob*.
- pespes** (?),  
**kola pespes**, n. a dance wand.  
**pet**, n. a small shell (*Cypraea annulus*).  
**pet wak**, n. a belt made of *pet*.  
**petcam**, n. sun fish.



- peumer, n. moss.
- pewer, n. a plant (*Dracaena angustifolia*).
- pez, [n. unripe fruit].
- pez u, n. unripe coco-nut.
- werem pez, n. abortion.
- pi, n. ashes of burnt wood; gunpowder. Mab. *poi*.
- irmer pi, n. fine rain.
- pipi, a. grey, II. 56.
- plau, n. nacre from *idaid* (*Nautilus*); a frontlet made of *piau*.
- pinpin, n. a mussel (*Pinna* sp.).
- pirosok, n. blue bottle fly; a locust. [Probably refers to the buzzing or stridulating sound made by these insects.] Cf. *persokpersok*.
- piripiri, a. oblong. [Perhaps=*periperi*.]
- pis, [a. narrow, attenuated].
- pis mus, n. antennae; tendril of a plant; anything that curls over.
- pis oger nagri, v. be abandoned (G.), i.e. have a crack climbing up (as in a house).
- pis u, n. young coco-nut.
- pis upi, n. an isthmus, tongue of land.
- pit, n. the nose; a projection; a point of land. Mab. *piti*, B. *wede*.
- pit aroaro, n. disease of the nose.
- pit ged, n. a cape.
- pit let, n. the septum nasi.
- pit lid, n. septum nasi.
- pit mop, n. tip of the nose.
- pit neb, n. hole in the septum nasi.
- piupiu, n. name of an ornament.
- pkem, suff. (Gr. p. 61).
- pokopoko teibur, n. stomach.
- pone, n. eye.
- au ponepon, a. having big eyes.
- pone mus, n. eye lash.
- pone pau, n. eye lid.
- pone wer, n.=*ir-kep*, the eye ball.
- pôpa, n. grandparent, VI.
- pot, n. nail of finger or toe; claw of bird; operculum of univalve shells; rib of leaf; nipple.
- deirdeir pot, n. operculum of turbo shell.
- lam pot, n. ribs and stalk of leaf.
- potin, n. a kind of carved arrow.
- potowak, n. [? a belt decorated with opercula].
- tapot, n. [*tag pot*], finger nail.
- potidan, n. a sprawling herb with large pink flowers, grows on the beach.
- pua, n. plenty, a number.
- puar, n. an epiphytic aroid.
- pugas=*pagas*.
- puipl, n. dust. Mab. *poi*.
- lewer puipl, n. a crumb.
- puipl eb, n. a "swear word." Cf. *puipl, eb*.
- pupu, n. an edible fish (*Labroides auropinna*): *e au ponepon*.
- pupuag, n. jelly fish.
- pur, n. a place without trees.
- soge pur, n. a desert, place covered with grass but no bush.
- purapura (?),
- ni purapura, n. a duck.
- puripuri, n. "medicine," magic, sorcery. A word introduced from New Guinea.
- put, n. an armlet.
- gir put, n. an armlet made of boar's tusk.
- tag put, n. mourning armlet.
- teter put, n. mourning leglet.
- put, n. the spear of Malu.
- ra, suff. indicating the possessive case (Gr. p. 60, 61, 63).
- ragadi, v. rig a canoe.
- ras, n. a storm. Mab. *ras*.
- ris, n. bait. A Masig word.
- roai, n. image, likeness.
- le roairoai, n. a portrait.
- roairoai, a. like.
- rob, n. a serenading party.
- rob wed, n. serenade.
- rti, suff. (Gr. p. 80).
- s, suff. (Gr. p. 66).
- sab, n. wind north to north-east.
- sab koki, n. points of the compass from N. to NW., north-west.
- sab, n. a sponge.
- kebi sab, n. a green sponge.
- sab (?),
- sab kai, n. unripe *kai*.
- sabsab, a. unripe, sour.
- u sab, n. an unripe coco-nut.
- sab, n. a sign of *tabu*. [Probably the Mab. word *sabi*.]
- sab (?),
- kebe werem sab, n. raised portion of canoe gunwale at the bow, ornamented with *sam* feathers.
- sabagorar, n. a turtleshell fish-hook-ornament worn by girls during betrothal.
- sabid, n. oil from scraped coco-nut; coco-nut scraped into water as substitute for milk and used in nearly all *zogo* ceremonies. Cf. *id*.
- sad, n. a climbing plant (*Derris* sp.), used for stupefying fish.
- sadmer, a. blind.
- sager, n. winds from east to south.
- gared sager, n. south-south-east.
- sager op, a. out of sight. To the SE. of Mer. there is nothing but the open sea.
- sager pek, n. points of the compass from E. to SE.
- sagim, a. unable, powerless; ad. vainly, in vain.
- sal, n. a stone fish weir.
- saimar (?),

- ab-saimarsaimar, a. so much.
- sak
- laip sak, n. the pendent lobe of the ear.
- saker, n. the pipe fish, edible.
- sal, n. rails at end of canoe platform. [Probably the Mab. word *sailil*.]
- salgar, a. not able to walk, just beginning to walk.
- sam, n. the cassowary. Mab. *samu*, Ma. *samo*, D. *diram*.
- kerger sam, n. short cassowary feathers. [*kerger* = *kerkar*.]
- sam uru, n. carved wooden disc, a dance ornament.
- wer sam, n. small headdress of cassowary feathers.
- samena, n. singing of old times. Cf. *wed*.
- sap, n. a variety of *lewer*.
- sap, n. driftwood, a floating log. Cf. *sab*, wind.
- saper, n. a large fruit-eating bat or flying fox (*Pteropus*). Mab. *sapur*.
- sapoka, n. firefly.
- saret, n. "banana kept long time," the scent of valerianic acid, II. 183.
- SARIE
- sarik pas, n. a lemon-scented grass (*Andropogon nardus*).
- sarik, n. bow; bow and arrow; gun.
- sasami, v. indec. be noisy.
- saserim, a. fierce, strong, healthy.
- sau, n. a fish, spotted dorey (*Drepane punctata*).
- sauad, n. an artificially deformed boar's tusk used as an ornament.
- nasir sauad, n. an artificial *sauad*, made from *nasir* shell.
- saurisauri, n. a blue star fish (*Linckia laevigata*); a star-shaped stone club; a star-shaped forehead ornament of nacre.
- saurisauri plau, n. a forehead ornament of nacre = *seuriseuri*.
- se, part. perhaps (Gr. p. 73, 75).
- se, n. the flying fish.
- seb, n. soil, earth, ground. Mab. *apa*, Ki. *sopu*, Ma. *opu*.
- seb dirki, seb-dirwi, v. sink in a bog.
- sebge, n. = postpos. below, down.
- seb ginar, n. a sitting dance.
- seber, n. a spider.
- seg, n. things tied in a row with string; two bunches of banana.
- seg degari, v. hang in a row, tie coco-nuts on a string in tens.
- segise [? a. *seg*-like].
- segseg, a. having rows, in long string; *e-au segseg le*, he (is) a man with a large family.
- wer seg, n. the belt and sword in the constellation Orion.
- ség, n. a constellation (Coma Berenice).
- segei, n. a yam growing under a tree.
- segur, n. game, fun, play. Mab. *sagul*, D. *tongoi*.
- seker, n. anything long, thin and sharp; a comb; spines of fish's fin.
- islki sekerise, v. stick out like comb, be rough.
- kerem seker, n. a comb.
- ò seker, n. ventral spine of fish.
- seker lu, n. a trading present fixed to a bamboo pole.
- sekerseker, a. rough, prickly.
- sor seker, n. dorsal fin of fish.
- seker, v. bore.
- neb seker, n. bore a hole.
- sem, n. a tree (*Hibiscus tiliaceus*), used for string and petticoats.
- seme lag, n. a stink.
- sep = *seb*, q.v.
- sepir, n. an edible univalve (*Haliotis*).
- ser, n. a small tree, leaf slightly scented.
- serame le, n. people who spontaneously join in a dance.
- sered, n. = *sever*.
- serer, gladness, joy.
- sererge, n. = v. indec. be glad.
- serer, n. a corner, edge, ridge; keel of canoe.
- serer-lid, n. the shin.
- seri (?),
- seriseriwer, n. comet.
- wer-seri, n. shooting star.
- serib, n. = *sirib*.
- sermer (?),
- koba sermer, n. earwig.
- serpa, n. a bivalve shell (*Arca* or *Barbatia*).
- serup, a. shipwrecked. [Probably Mab. *sarupa*, drowned.]
- serup le, n. shipwrecked man.
- serur, n. juice, saliva, foam of mouth.
- le serur, n. diarrhoea.
- seuriseuri, n. = *saurisauri*.
- seuriseuri plau, n. star-shaped forehead ornament of nacre.
- ses, n. a dog call.
- sesepot, n. a plant (*Clerodendron* sp.), used as rope.
- seseri, n. centre pole of round house; main house post, king post; mast of canoe.
- saserig, n. a necklace of dog's teeth.
- seakip, n. a shell (*Turbo* sp.).
- si, n. dew.
- sibeb, a. moist.
- si n. a lizard, "iguana."
- si gegur, n. lizard skin used as tympanum of drum.
- si-mer, n. a hissing sound.
- siau, n. a sneeze.
- siau esili, v. sneeze.
- sider, n. shells (*Tellina*) on a string.
- sik, n. sleeping place in house, bed; blossom, flower; hydrocele of the scrotum.
- lu sik, n. bud.
- sik bau, n. framework of sleeping place.
- u sik, n. flower under a tree.
- sina, ad. enough.

- sip**, n. mangrove root. Cf. Mab. *sipi*.  
**sir**, n. the white form of the reef heron (*Demigretta sacra*).  
**sir**, [? satisfied].  
**sirkak le**, n. a covetous man.  
**sirsir le**, n. a man who is satisfied.  
**sirar**, n. a tern (*Sterna bergii*).  
**sirau** (?).  
**sirau deroli**, v. enjoy one's self.  
**sirdam**, n. authority.  
**sirer** [? = *sever*, corner].  
**sirer leb**, n. the dorsal and ventral fins of a fish.  
**sirib**, n. the outrigger float.  
**siriam**, or **ziriam**, n. name of a turtle *zogo*; *au nei* for a number of ceremonies held in various places, and probably connected with mourning.  
**meket siriam**, n. a "small" initiation ceremony.  
**siriam meta**, n. a sacred house.  
**sirip**, n. shame. K. *siripo*.  
**sirip**, **sireb**, n. name of a bean-pod (*Entada scandens*), the "Queensland bean"-pod, the bean = *kolap*; stem used as rope in thatching and for canoe cables.  
**sirip kolap**, n. a toy top made from the bean.  
**sirip kurup**, n. pod of the bean.  
**siruar**, n. the green turtle.  
**sisi**, [n. name of a cloud?].  
**siu**, n. yellow ochre.  
**mò siu**, n. ochre of a deep yellow colour; a. orange coloured, II. 56.  
**siusiu**, a. yellow, II. 56.  
**siuaimi**, n. five wands or sticks used in the Malu ceremonies.  
**siwaimer** = *siuaimi*.  
**soaso**, a. childless. Mab. *suasu*.  
**sob**, [a. slow].  
**sobkak**, a. quick; ad. immediately.  
**sòbe**, n. a large tree (*Eugenia* near *E. chisiacolia*), fruit edible, wood used for *goigoi*, leaf used for cigarette wrapper, and used for abortion and as a preventive.  
**sòge**, n. long coarse grass, used for thatching: *viaba emrida sòge purge*. Mab. *sowagai*, Ma. *suago*.  
**sok**, n. a bone spike used for husking coco-nuts. Mab. *soki*, Ma. *zoke*.  
**sok tulik**, n. an iron nail.  
**sokop**, n. tobacco. Mab. *suguba*, Ma. K. *sukuba*, D. *sakaba*, B. *sakupa*, Du. *sukuba*, Ba. *sokuva*.  
**sokop kemur iruar**, v. suck smoke from pipe.  
**sokop madub**, n. tobacco charm.  
**somai**, a. "flash."  
**somer**, n. a plant (*Ochrosia* sp.), with purple fruit.  
**somer-mamamam**, a. purple, II. 56.  
**soni**, n. a green tree ant.  
**soni meta**, n. nest of *soni* made of leaves.  
**sop**, n. a bundle.  
**lag sop**, n. boarding over gunwale at canoe bow.  
**sopem itell**, v. bind or tie in a bundle, wrap.  
**sopsop**, a. wrapped in a bundle.  
**sopsop kaba**, n. bunch of bananas, bound up while on the tree.  
**sor**, n. a shell, shell of nut, a drinking vessel.  
**kuper sor**, n. whelk shell, name of an odour, civet, II. 184.  
**ni sor**, n. a water vessel.  
**sor tulik**, n. an iron cup or mug.  
**sor**, n. the back, hind part.  
**sorge**, n. = ad. behind, at the back; *kara sorge*, behind me.  
**sorkop**, n. the back.  
**sorkop lid**, n. the spine.  
**sor kokelid**, n. the spine, backbone.  
**sor seker**, n. dorsal fin.  
**sorol**, n. a marine siluroid fish.  
**soskep(u)**, n. bile, the gall bladder. Cf. *sus*, *kep*.  
**soskepusoskep**, a. green, yellowish green, II. 56.  
**au**, n. sprouting leaf of coco-palm, used for ornaments and dress.  
**sub**, a. (?).  
**sub le**, n. a guest, visitor.  
**sugu**, n. the octopus. Mab. *sugu*. Cf. *ati*.  
**sule**, n. a man who lends a garden, i.e. who goes away.  
**sumez**, n. uncultivated land, the bush.  
**sumez kaba**, n. wild banana.  
**sunur**, [a. bright].  
**au sunursunur**, a. very bright, II. 55.  
**kebi sunursunur**, a. less bright.  
**surka**, n. "wild fowl" (*Megapodius*).  
**sursur**, a. sucking.  
**sursur werem**, n. a suckling.  
**te sursur**, n. stopper put in mouth of corpse.  
**sus**, n. gum, juice. Mab. *susu*, D. *tauto*.  
**kaba sus**, n. name of a scent, musk, II. 183.  
**sussus**, a. juicy.  
**suskak**, a. faint.  
**suskakle**, n. a variety of *kaba*, not cooked.  
**suseri**, n. the rainbow.  
**suserisuseri**, a. green, blue, II. 56.  
**sussus**, n. a plant (*Euphorbia atoto*). Cf. *sussus* under *sus*.  
**susueri**, n. = *senserig*, necklace.  
**t**, pref. (Gr. p. 63).  
**ta**, pref. indicating motion towards the speaker or his party, hither.  
**taba**,  
**tababu**, pron. himself, herself, itself.  
**tabara**, pron. his, their, his own, their own.  
**tabakeamuda**, v. come (p. *tabakeamulu*).  
**tabaos**, v. come out.  
**tabarki**, v. = *tabarukli*, come.  
**tabarukli**, v. come (d. *tabarkiei*, p. *tabarkare*).  
**irmer tabarki**, v. rain falls.  
**tabi**, v. descend hither.  
**tabo**, n. neck.



- pereg tabo**, n. back of the neck.  
**tabo kaubkaub**, n. a necklace.  
**tabo kerar**, n. cervical blood vessels.  
**tabu**, v. descend hither.  
**tabu**, n. a snake. Mab. *tabu*, K. *topo*, D. *dibe*, B. *diben*.  
**tag**, n. the forearm, hand, finger. D. *tang*, B. *trang*.  
**tag-augwat**, n. the old method of greeting by hand-scraping.  
**tag-au-kok**, n. the elbow.  
**tag-degwat**, v. scrape hands.  
**tage-lu**, n. an ornament worn in *kadik* during dance.  
**tag-gab**, n. palm of the hand. B. *trang-qab*.  
**tag-itakiamur**, v. crack each thumb by closing the fingers upon it. A man does this when he sneezes.  
**tag-kebi-kok**, n. the wrist.  
**tag-lid**, n. the radius and ulna.  
**tag makamak**, n. a finger ring.  
**tag-mut**, n. hand clapping.  
**tag-nagar** (?),  
**ta-pot**, (tag-pot), n. finger nail.  
**tapotu-oregli**, v. pinch.  
**tagal**, n. a large constellation representing a man.  
**taiawa**, v. Malu word for *eserardi*, spouting.  
**taibi**, n. leaf of a species of *Croton*.  
**taier**, n.=*teir*, q.v.  
**taimar**, n. a rasp or file. Cf. Mab. *taimer*.  
**tais**, v. bring (p. *taiser*).  
**gobarem-tais**, v. adopt.  
**takar**, n. framework on which fish, etc. are dried.  
**takomeda**, v. return (p. *takomelu*).  
**tam**, n. platform of a canoe.  
**tam**, n. branch, something broken off; division in sermon.  
**tama**, n. a ceremonial exchange of presents. Perhaps an introduced word=*wetpur*.  
**tamad**, n. breadfruit. K. *toma*.  
**tamera**, n. the disc club of Malu, used by *Zagareb le*.  
**tami** (?),  
**tami-leb**, n. the assistants to the three *zogo le*, at the initiation ceremony.  
**tanelu**, n. a dish or cup. Cf. Introduced words.  
**tap**, n. a floating plank. Cf. *sap*.  
**tap**, n. a variety of *lwer*.  
**taper**, n. a small fish.  
**tapim**, n. the sting-ray; larva of sp. grasshopper; a black locust.  
**tapriki**, [cf. v. *ipriki*, and pref. *ta*].  
**oka-tapriki**, v. indec. forget.  
**tarim**, n. bow of a canoe, front.  
**tarim garbad**, n. end of canoe hull, projecting under the bow.  
**tarim le**, n. the front man; "forehead man," "captain," on canoe.  
**tarkok**, n. bowl of the bamboo pipe. Mab. D. *turku*, B. *tarko*, branch.  
**tarkok dikiam**, v. take out the bowl of pipe, before sucking the smoke.  
**tarkok laki** (*ekoa*), v. put bowl (with cigarette) in the *zub*.  
**tarpox**, n. a spherical green alga; a bottle, box.  
**tapot**=*tapot*, i.e. *tag-pot*. Cf. *tag*.  
**tauar**, n. name of a tree.  
**taur**, n. a fish, Queensland trumpeter (*Pristipoma hasta*).  
**tawer**, n. the shore, beach, either sand or rocks. Mab. *tuwal*.  
**meg tawerge**, n. flood tide.  
**te**, pref. (Gr. p. 66).  
**te**, n. mouth, opening; doorway.  
**dodo te**, n. mouth of a river.  
**gab-te**, n. a gate.  
**kur-te**, n. mouth of a cave.  
**meta-te**, n. a door.  
**te-aroaro**, n. disease of the mouth.  
**tera-atatmi-lu**, n. post in ground before doorway of house. Cf. v. *etatmili*.  
**te-dabimdabim**, a. dumb.  
**te-dipu**, v. imitate sound of breaking wind.  
**te-lu**, n. doorpost of house.  
**te-sursur**, n. a stopper put in the mouth of a corpse.  
**te-wawida**, v. yawn.  
**teb**, n. roots of *ketai*.  
**tebteb**, a. only, alone.  
**tebud**, n. friend. D. *tabad*.  
**tebud le**, n. a name given to the Western Islanders. Cf. *tokoiap*.  
**tedabi**, cf. *tabi*.  
**tedarakesa**, v. pl. run back after things.  
**tegaredi**, **tegardi**, v. bring a person, carry (p. *tegaredilu*).  
**teger**, n. a plant with bulbous root, leaf used for petticoats.  
**teibur**, n. pith, inside, intestines. Mab. *tabu*, Mo. *tuburu*.  
**kosker teibur**, n. horizontal bars in framework of house.  
**teibur tulik**, n. a sword (G.).  
**teid**, n. a plant the leaves of which are used for petticoats.  
**teir**, n. a decoration.  
**mari teirem**, v. indec. ornament with flowers.  
**teirem**, n.=v. indec. decorate, be decorated.  
**tekau**, v. fetch, bring (p. *tekalu*).  
**tekelar** (?). Cf. *te*, *kelar*.  
**le tekelar**, n. enemy (G.).  
**tenarsi**, v. Cf. *ares*.  
**teosmeda**, v. come out (p. *teosmelu*, pp. *tabaoe*). Cf. *cosmeda*.  
**tep**, cf. *te*, mouth.  
**tep-amer**, a. acid.  
**tep-desker**, v. taste [a. *askir*].  
**tepe**, n. a shell (*Haliotis asinina*).  
**ter**, n. a fringing reef, "home reef," reef inshore.  
**ter**, n. a turtle shell bodkin, used for piercing septum nasi of infants, and for shredding leaves. Cf. *luper*.  
**tereg**, n. tooth.

- kel tereg**, n. a molar or canine tooth.  
**mai tereg**, n. a pearl. In (G.) pearl=*penina*.  
**tereg gix**, n. the gums.  
**terib**, n. remains of flower stalk on banana.  
**teriruam**, n. mesentery and diaphragm.  
**terpa**, n. the rock oyster; or the clam (*Tridacna elongata*).  
**terpur**, n. crumbling stone.  
**tet**, n. black teat-fish (*Holothuria mammifera*).  
**tete baur**, n. arrow with four points.  
**tete borabor**, n. red gravel.  
**teter**, n. the lower leg, the foot; the side posts of a house or bed place; peg of *kolap*.  
**kerem teter**, n. inner horizontal beam of wall.  
**teter-au-kok**, n. knee.  
**teter-gab**, n. sole of the foot.  
**teter-kebi-kok**, n. ankle.  
**teter lid**, n. the tibia and fibula.  
**teter mek**, n. a foot print.  
**teter-mus**, n. an anklet made of coco-nut fibre.  
**teter pone**, n. the space between big toe and second toe.  
**tetor**, a. decorated, "flash."  
**teupai**, a. short; ad. a short time. Mab. *taupai*.  
**ti**, part. suff. to words in the Malu songs. [Probably the same as *et*.]  
**ti**, n. the sun bird (*Nectarinia australis*), an omen bird.  
**kupi ti**, n. the male (i.e. dark throated) *ti* bird.  
**nureb ti**, n. the female (i.e. yellow throated) *ti* bird. Cf. *nur*.  
**ti meta**, n. nest of *ti*; name of a figure in *kamut*.  
**tibi**, n. ashes.  
**tibi pas**, n. a scented plant (*Ocimum canum*).  
**tig**, n. a shell (*Arca*).  
**tigri**, v. pour out (ddo. *taragurdariei*, ppo. *tigrare*).  
**mer tigri**, v. command.  
**ni tigri**, v. pour out water.  
**tigur**, stem of v. *tigri*.  
**tik** (?).  
**wer tik**, n. the milky way.  
**tim**, n. a small plant.  
**titig**, n. a flea. Mab. *tikat*, D. *totok*, B. *tetek*.  
**titor**, n. stars. Mab. *titui*.  
**tkem**, suff. (Gr. p. 63).  
**toabuki**, v. assist.  
**toertoer**, a. fatted (G.).  
**tog**, n. mask made of palm spathe.  
**tokoiap**, n. a name given to the Miriam by the Western Islanders, and sometimes used in return by the Miriam. Cf. *tebud le*.  
**tol**, n. ear-piercer made of wood.  
**tòle**, n. a small grey bird.  
**tolop**, n. a black petticoat worn in *meket ziriam*.  
**tom**, n. Used in G. for testament: *kerkar tom*, New Testament. Cf. Introduced words.  
**tomelli**, v. Cf. *ta*, pref. and v. *omeida*.  
**ni tomelli**, v. water springing up.  
**tomog zogo**, n. an important divinatory *zogo*.  
**tonar**, n. custom, habit, character, "fashion." Ma. *tanar*.  
**torob**, n. storm wind, little rain.  
**torob**, n. the bamboo between *maumer* and hull of canoe.  
**tot**, n. roof of a house, inner ridge pole.  
**tot ipu**, n. the finishing tuft on roof of house.  
**totoam**, n. a kind of fish, follows floating sea-weed.  
**totuam**, n. a fanning game.  
**tug**, n. the outrigger pole.  
**tugar**, n. top of the arm; shoulder. Ma. K. *tigiri*.  
**tuglei**, n. a Malu word for *derauei*.  
**tuk**, n. a boil.  
**tulik**, n. the *au nei* for axes; a shell axe with blade of *miskor* and handle of *zom* or *kid* wood; iron. Mab. *tulik*, Ma. *turika*, B. *turika*, Ba. *turik*, tomahawk.  
**gegur tulik**, n. hoop iron.  
**sor tulik**, n. iron cup.  
**tulik-le**, n. rust.  
**tulik-pes**, n. handle of axe.  
**tum**, n. the top.  
**tumem**, n.=ad. over, more than.  
**tumge**, n.=postpos. above, over.  
**tum pek**, n. laths in wall of house.  
**tumtum**, a. not deep, superficial.  
**tup**, n. a small fish which comes inshore in large shoals, "sardine."  
**tuprik**, v. shorten. Cf. *teupai*.  
**turum**, n. fruit.  
**turumturum**, a. fruitful.  
**tut**, n. a wooden club, usually of *enau* wood; a hammer; a stave.  
**konor tut**, n. a wooden club.  
**ubar tut**, n. a spear with many prongs.  
**laip tut**, n. an ear weight, a wooden cone distending the lobe.  
**tuter**, n. the right, the right hand.  
**tuter pek**, n. the right hand side.
- In the gospels *u* is used for *w*.
- u**, suff. (Gr. p. 59).  
**u**, n. the coco-nut and palm. Ma. K. *oi*, D. *ngoi*.  
**pis u**=*u pez*.  
**u gabegab**, n. a ripe coco-nut.  
**u gix**, n. the swollen base of a coco-palm.  
**u id**, n. coco-nut oil.  
**u kaur**, n. a sandbank.  
**u kupi, ura kupi**, n. the sprouting leaves of coco-palm.  
**u lam**, n. coco-leaf.  
**u lid**, n. coco-nut shell.  
**u mes**, n. skin of coco-nut husk.  
**u muti**, n. husk of the coco-nut.  
**u pez**, n. a green coco-nut.  
**u sab**, n. a very young coco-nut.  
**u sik**, n. flower of a coco-nut.  
**wai u**, n. a germinating coco-nut.

ua, pref. and suff. = *ua*.

ub(a), n. edge of piece of cloth, garment. [Probably same as *upi*, tail.]

ubagubag, n. a herb with yellow flowers, name of a scent.  
II. 183.

ubar, n. a flat fish (Solea).

ubar, n. a tree, fruit eaten for cough; crimson coral-fish (Polyacanthus Queenslandiae).

ubar tut, n. spear with many prongs.

udelagerlager, n. a wood used for *goigoi*.

ukes, n. a strait, the passage between the islands of Dauar and Waier.

uknur, n. flower of *kiamikiami* plant.

uma, pron. Malu word for *meriba*, we.

umele, a. = v. indec. know, know how, can, be able (a. *umer*). Ma. *umoro*.

mer umer le, n. witness.

umerkak, a. unable, cannot.

umen, n. = *omen*, an eel-like fish.

umen (?),

umen wex, n. a plant (*Codium variegatum*).

umi, n. swelling of the yam tubers; name of a season.

un, [? a white coral].

un borabor, n. white gravel.

uni (?),

uni irke, n. roller on bow of canoe.

uni irke op, n. plank for bow of canoe.

upi, n. tail of an animal.

pis upi, n. isthmus, neck of land.

upi keup, n. bird's tail.

upi (?),

upi ditida, v. help [a. *upi-atidar*, pdo. *upi-daratilu*].

upuna, n. small-pox.

ur, n. fire. Ma. K. *era*, B. *iu*.

pes ur, n. dried spadix of coco-nut palm, used as fuel.

ur asaskili, n. the *au nei* for fire charms.

urem, n. = v. obtain fire or fuel.

ur ikwar, v. produce fire: *apu ur ikwar*, said of the horizontal fire-stick.

ur sekerseker, n. name of a tree, wood used for *goigoi*.

urweri, a. hot; n. heat. Ma. K. *eraera*.

urweri gim, n. fever.

uridili, v. plur. all. (p. *urder*) (Gr. p. 79).

uris, n. the green turtle.

urker, a. angry; n. anger.

uru (?),

sam uru, n. a dance ornament.

urut, n. a year. Mab. *wiet*, Ma. K. *urato*, B. *wat*.

us, n. a thin, sharp shell used for carving.

usar, n. the kangaroo. Mab. *usar*, K. *usaro*, D. *tar*.

usarip, n. a variety of *lewer*.

user, n. a scarification.

kip user, n. a scarification on the buttock.

merôt usur, n. scarification on the calf of leg.

usi, n. the bladder; urine; bilge water.

usi-depaupli, v. bale canoe.

usi-egobli, v. leak.

usiam, n. a constellation, the Pleiades.

usur (?),

usurusur, a. muddy.

ut, n. sleep; a. sleeping. Mab. *utui*, Ma. *utua*.

ut-apitili, v. nod. (p. *ut-apiter*).

ut-eldili, ut-eldeda, v. sleep (p. *ut-eldilu*).

ut-eip-ki, n. midnight, when all are asleep.

uteb, n. a place, dwelling, village.

atkobei uteb, n. burial place.

gizakos uteb, n. market. (G.) Cf. Adapted words.

utebem eupamada, v. make a landing, land from boat.

uwere, n. an arrow with bamboo point.

uzer, n. a paddle.

uzer-erebli, v. paddle, row.

wa, pref. and suff. (Gr. p. 66, 73).

wa, pron. you.

waba, pron. you.

wabu, pron. yourselves.

wabel (?),

wada, n. a red bean (*Mucuna* sp.).

wader, a. some, a few.

wadewade, n. a tree, wood used for *goigoi*.

waduli, n. Malu's club hammer shaped, used by *Zagareb* le.

wag, n. wind.

torob wag, n. storm wind.

wag wami, v. wind blows.

wagai, n. the "Wangai" plum (*Mimusops browniana*).

wagao, n. an edible root.

wageb, n. a broad white bivalve shell (*Cyraena*).

wagogob = wak gogob, n. shoulder belt.

wai, n. blade of grass.

wai u, n. a germinating coco-nut.

waiai, exclam. of wonder and surprise.

waiik, n. a tree fern.

waimawaima, n. a variety of *lewer*.

waipem, n. a lizard.

waiwa lag le, n. chief men of the *alag* ceremony.

waiwai, n. the wild mango (*Mangifera indica*), tree and fruit; leaf used for cigarette wrapper. Mab. *waiwi*, Ma. *wiwi*, B. *wiwi*, Du. *wiwi*. This word is very widely spread. It is used along the New Guinea coast and as far east as the Solomon Islands. Cf. Introduced words.

waiwai lid, n. pomum adami.

wak, n. a hole, pit. Cf. *awak*.

wak, n. belt, girdle. Mab. *wakau*, Ma. *bagi*.

pet wak, n. belt made with *pet* shells.

wagogob = wak-gogob, n. shoulder belt.

wakari le, n. performer in the *alag* ceremony, VI.

wakaisu, n. oil. (G.) Cf. Introduced words.

wakel, n. the thigh. K. *wagi*.

wakei lid, n. the femur.



- waki**, n. the hornbill (*Buceros*).  
**wakoi**, n. Malu word for *kuri*, mat. The Mabuiag *waku*.  
**wakor**, n. a plant, convolvulus (*Ipomœa biloba?*), used for abortion and as a preventive.  
**walagerlager**, n. a tree, wood used for *goigoi*.  
**wali**, n. a creeping vine (*Pipturus argenteus*), bark used for string and fish-lines.  
**wali**, n. cloth, clothes.  
     *am-wali*, n. dress.  
     *gem-wali*, n. shirt, chemise.  
     *mog-wali*, n. towel.  
     *jiau-wali*, n. paper.  
     *wali-lager*, n. twisted string.  
**wam**, suff. (Gr. p. 73).  
**wamen**, *wamenwamen*, a. fast, quick. Mab. *wamen*.  
     *dodo wamen*, n. rapids of stream.  
**wami**, v. blow. Cf. *detoameredi*, *etoameredi*.  
     *wag wami*, v. blow (of wind) (p. *wag wamer*).  
**wamiwami sor**, n. a variety of coco-nut with a brown husk.  
**wanwan**, n. a sea-urchin (*Diadema setosa*).  
**wao**, ad. and exclam. yes. Mab. *wa*, D. *ao*.  
**wap**, n. a dugong harpoon. Mab. *wap*.  
     *wap omaiter*, n. a dugong harpoon used in magic.  
**wap**, n. a variety of *kaba*.  
**wapum**, a. slow, taking a long time.  
**war**, n. marks, pattern, carving; writing.  
     *gaire war*, n. letters. (Introduced meaning.)  
     *warwar*, a. particoloured; marked with a pattern, II. 55.  
**warab**, n. a *kebi nei* for *u*, coco-nut. Cf. Mab. *urab*.  
**waras**, n. a shell (*Oliva*); a necklace made of olive shells.  
**warem**, exclam. wait-a-bit! hold on! stay!  
**waridub**, n. a large hawk, eagle.  
**waru**, n. a small sea bird, an omen bird.  
**warup**, n. a large drum, constricted in middle, jaw-like orifice at one end. Mab. *warup*, D. *arap*.  
     *keg warup*, n. the marking of non-mourners with charcoal at a funeral ceremony.  
     *warup-eremli*, v. beat drum.  
**warupwarup**, n. a tree, wood used for *goigoi*.  
**waruwa**, n. [snake].  
     *waruwa kep*, n. an arrow, with snake carving. Cf. Ma. *arua*, snake.  
**wasar**, n. a small canoe.  
**wasikor**, n. the drum of Malu. Cf. *Nemau*.  
**waswas**, n. name of a tree.  
**watu**, n. a tree (*Homalonema*).  
**watupili**, v. keep on coming and going, of many people only (p. *watuprer*).  
**watwet**, a. dry, of sand, leaf.  
**waumer**=*omer*, frigate bird.  
**wauri**, n. a shell (*Conus litteratus* var. *millepunctatus*); an armet made from cone-shell.  
**wawida** (?),  
     *te-wawida*, v. yawn (p. *te-wawilu*).  
**wazwaz**, n. a kind of shark.  
**we**, n. sand; sandy beach. Ma. K. *wio*.  
     *wewe*, a. sandy.  
     *we apu*, n. larva of the ant-lion.  
**weakai**, conj. then, thereupon, so that.  
**web**, n. the ovary.  
**wed**, n. a song; hymn (G.).  
     *rob wed*, n. a serenade.  
     *tag wed*, n. singing and clapping.  
     *wed-akiriar*, a. singing.  
     *wed-dikrili*, v. sing.  
**wek**, n. an ornament placed in a garden, "to make him flash."  
**weku** (?),  
     *wekuge*, n.=v. murmur.  
**wer**, suff. (Gr. p. 80).  
**wer**, n. star, egg, sun-star or sea-urchin; a cross over doorway inside the house. D. *piro*, B. *wale*.  
     *geb wer*, n. testicle.  
     *golegole wer*, n. pupil of the eye.  
     *kakakak wer*, n. white of the eyes.  
     *neur wer*, n. name of a constellation.  
     *pone wer*, n. eyeball.  
     *seriseri wer*, n. comet.  
     *wer gole*, n. name of a fish.  
     *wer kep*, n. a parrot-fish (*Pseudoscarus rivulatus* ♂).  
     *wer pirupiru*, n. the shovel nosed shark (*Rhinobatis*).  
     *wer sam*, n. small head-dress of cassowary feathers.  
     *wer seg*, n. the belt and sword in the constellation of Orion. Cf. *asisi-asisi*.  
     *wer seri*, n. shooting star.  
     *wer sor*, n. turtle egg.  
     *wer tik*, n. the milky way.  
**wer**, n. zenith.  
**werem**, n. child; son, brother's son; the vertical fire stick.  
     *ere-werem*, n. learning, teaching; v. teach (a. *erwer*, p. *erweremlu*).  
     *gobar werem*, n. an adopted child.  
     *glazglaz werem*, n. a newly born infant.  
     *sursur werem*, n. a baby, suckling.  
     *maik werem*, n. orphan.  
     *neur werem*, n. daughter.  
     *werem drimli*, v. whirl the vertical fire stick.  
     *werem pez*, n. abortion.  
     *weremwerem*, a. having a child.  
**werer**, n. hunger.  
     *wererge*, n.=v. indec. be hungry.  
**weres**, n. a conical basket used in catching *tup*.  
     *weresweres*, a. unsteady; *kolap weresweres*, the top is unsteady [i.e. in spinning becomes *weres*-shaped].  
**werir**, n. poles used for frightening *tup* into the *weres*.  
**werkab**, a. happy; blessed (G.).

- werut, n. the tongue. Ku. *weta*.  
 mop werut, n. tip of the tongue.  
 werut palkal, n. tip of the tongue.  
 weser, n. a glutton.  
 weserweser, a. greedy.  
 weskep, n. a vine used as a rope (*Pueraria phaseoloides*),  
 root eaten cooked or raw.  
 wesker, n. a broom.  
 weswes, n. branching coral (*Madrepore*).  
 golegole weswes, n. black *weswes*.  
 kakekak weswes, n. white *weswes*.  
 weswes lar, n. coral fish (*Labroides* sp.).  
 mamamamam weswes, n. red *weswes*.  
 pene weswes, n. blue coral (*Heliopora cœrulea*).  
 wet, n. a digging stick.  
 argerger wet, n. stick made of *argerger* wood.  
 wetpur, n. a native exchange of presents, a feast.  
 wen, exclam. expressing sorrow, alas!  
 wer, n. the croton plant and leaves; apparently also  
*Codæum variegatum*; a bunch of croton leaves  
 inserted in belt to form a tail when dancing.  
 wi, n. a squall of wind.  
 wi, pron. they.  
 wiaba, pron. they.  
 wid, n. a large blue fish.  
 wid, n. a bivalve shell (*Cyrena*) narrower than *wageb*.  
 wis, n. a decorated bamboo pole stuck up on sand beach  
 as a sign of *gelar*, during the Malu ceremonies.  
 wit, a. bad. Mab. *wati*.  
 wiwar, n. *au nei* for stones used in malevolent magic.  
 wonwon, n. a sea-urchin (*Echinus*). Cf. *wanwan*.
- zab, n. a small fish like *paris*.  
 zab, n. a war spear. Cf. *dab*.  
 Zagareb, n. a locality in Mer.  
 Zagareb le, n. the Zagareb clan.  
 zaibi, n. a fruit.  
 zaibu, n. a fruit.  
 zamer, n. the cotton tree (*Bombax* sp.), wood used for  
 canoes and outriggers.  
 zaruam, n. a variety of *kaba* with a sweet taste.  
 zarum, n. a fish.  
 zauber, n. a wave, breaker: *kara nar erapi abele zauberd*  
 zazer, a. white.  
 zazerzazer, a. white, II. 56.  
 zazer u, n. a variety of coco-nut with white skin.  
 zeber (?),  
 zeber kep, n. kidney. Cf. B. *zebe*, liver.  
 zeber zeber, n. a large variety of *kaba*.  
 zegu (?),  
 zegu maier, n. a falling star.  
 zeku, n. a present, gift. Cf. Adapted words.
- zem, n. a plant (*Hibiscus tiliaceus*).  
 zera merkai, n. a *keber* ceremony.  
 zewa, n. a land crab.  
 zi, n. the mangrove.  
 zi kar, n. fence made of trees.  
 zi, n. a plant (*Avicennia officinalis*).  
 zi, n. a small univalve shell.  
 zi-kuk, n. an edible univalve (*Turritella* sp.).  
 zlag, n. a cumulus cloud.  
 ziai, n. the south-west.  
 koki ziai, n. the west.  
 ziau, n. the dura-mater; connective tissue, the peritoneum  
 reflected on walls of abdomen.  
 ziau-wali, n. paper. Very commonly written *jau-*  
*wali*.  
 zib, n. a small tree, wood used for *goigoi*.  
 ziger, [n. thorn, prickle, properly *seker*].  
 zigerziger, cf. *sekerseker*, a. prickly, rough.  
 zip, n. a wood used for *goigoi*. Cp. *sip*, *zib*.  
 zirar, n. a large lizard.  
 ziriam=*siriam*, q.v.  
 zirim, n. cross pieces inside the hull of a canoe.  
 siru, n. cold; the cold stage of fever.  
 siru durdur, a. shivering with cold.  
 ziz, n. a wound.  
 zog, n. specks of foam made by oars when rowing.  
 zogar, n. mullet.  
 zogo, n. a natural or artificial sacred object of great  
 potency, but usually effective for one object only.  
 Cf. Vol. VI. Ma. *zugu*.  
 zogoem, n.=v. indec. hallow, make *zogo* of.  
 zogo ikell, v. 'make' *zogo*.  
 zogo kale, n. *au nei* for *siwaimer*.  
 zogo le, n. the three chief men in the initiation  
 ceremonies; men who have charge of, or officiate  
 at, any particular *zogo*.  
 zogozogo, a. sacred, tabu, holy.  
 zole, n. *au nei* for certain stones used in sorcery=*wiwar*;  
*bager* is a *kebi nei*.  
 zom, n. a tree (*Thespesia populnea*), with yellow flower,  
 wood used for axe handles.  
 zomkolberkolber, a. yellow, II. 56.  
 zor, n. pumice stone.  
 zorom, n. sheen, reflection of sun on water; glory (G.).  
 gur zoromzorom, n. reflection of sun on sea.  
 zoromzorom, a. bright, glittering, shining, glorious  
 (G.), II. 56.  
 zub, n. a bamboo tobacco pipe.  
 zurabzurab, a. acid, sour.  
 surkak, a. smooth. [Perhaps an abbreviation for *seker-*  
*kak*.]  
 surkakem, =v. smoothe.

## A LIST OF INTRODUCED AND ADAPTED WORDS.

Two classes of Introduced Words may be distinguished in the languages of Torres Straits. The first class is entirely due to the Scripture translations, and as far as I could ascertain, words belonging to it are rarely used outside the church or school. The words are usually Biblical terms for which the first translators could find no Miriam, Saibai, or Mabuiag equivalents. The expressions used were generally taken by the translators from their own Testaments, i.e. from Lifu in the earlier Miriam and Saibai versions, and from Samoan in the later Mabuiag. As, however, words of this class were introductions into Lifu from Samoan, and into Samoan from Tahitian, there is practically very little variation in their form. Also, since words for "synagogue," "publican," "circumcision," etc. had no native equivalents in Tahitian, Samoan, or Lifuan, the Greek or Hebrew word was used in the latter languages, with modifications suited to the Polynesian pronunciation. These modifications consisted generally in the simplification of consonants, and the pronunciation of a vowel after each consonant. Though the natives of Torres Straits would have no difficulty in pronouncing the words in their original form, the Polynesian modifications have been retained in the Scripture translations.

For the numerals and a few other words, the English was used in Torres Straits.

The second class of Introduced Words is due to intercourse with Europeans in the Straits. Many articles of European manufacture are used by the natives, and they are accustomed to the food and implements of Europeans. Hence words of this class are continually increasing in number, and are all of them introductions from the English. The use of English as a means of communication with Europeans is extending. In the Murray Islands all the younger generation are bi-lingual<sup>1</sup>. In many instances the English is better than their native Miriam<sup>2</sup>. This use of English is altogether apart from the Jargon English to be hereinafter illustrated, which is the usual means of communication between Europeans and natives in the Straits.

A list of words adapted from the native languages, in order to express ideas originally foreign to the natives is added. Some of these words are very curious, and all are interesting.

In the following list the abbreviations are: Mir. Miriam; Sai. Saibai (Gospel of 1877 ?); Mab. Mabuiag (Gospels of 1900); Lat. Latin; Gr. Greek; Heb. Hebrew; L. Lifuan, Loyalty Is.; S. Samoan; T. Tahitian; S.S. South Seas, Polynesian; E. English. Unless specially marked the words derived from Greek, etc. are the same in both languages of Torres Straits, Lifuan and Samoan.

<sup>1</sup> This is owing to the excellent work of Mr J. Bruce in the School on Murray Is.

<sup>2</sup> Some exercises in English which I set for boys and girls in Mr Bruce's school were quite equal in writing and composition to those of children about the same age in an ordinary English school.



## 1. Words introduced from Greek, Hebrew, Latin.

*aeto*, eagle. Gr. *αετός*.  
*alabasa*, alabaster. Gr. *ἀλάβαστρον*.  
*alas*, Mir.; *alase*, Sai. salt. Gr. *ἄλς*.  
*alo*, aloes. Gr. *ἀλόη*.  
*aneto*, anise. Gr. *ἀνηθον*.  
*angela*, angel. Gr. *ἄγγελος*.  
*apostolo*, apostle. Gr. *ἀπόστολος*.  
*arenio*, lamb. Gr. *ἀρνός*.  
*areto*, bread, loaf, communion, sacrament. Gr. *ἄρτος*.  
*arobe*, fox. Gr. *ἀλώπηξ*.  
*asari*, farthing. Gr. *ἀσάριον*.  
*asina*, Mir.; *Asini*, Mab. ass. Lat. *asina*.  
*bapataiso*, baptise; baptism. Gr. *βαπτίζω*.  
*baselaia*, kingdom. Gr. *βασίλειᾶ*.  
*bovi*, *roni*, ox. Lat. *bōvis* from *bōs*.  
*demoni*, demon, evil spirit. Gr. *δαίμων*.  
*denari*, penny. Lat. *denarius*.  
*diabolo*, devil. Gr. *διάβολος*.  
*diakona*, deacon. Gr. *διάκονος*.  
*ditania*, Mir. tares. Gr. *ζιζάνιον*.  
*ekalesia*, church (people). Gr. *ἐκκλησία*.  
*Eleni*, Mir. Greek. Gr. *Ἑλλην*.  
*euangelia*, Mir.; *evangelia*, Mab. gospel. Gr. *εὐαγγέλιον*.  
*eunuka*, eunuch. Gr. *εὐνοῦχος*.  
*filakteri*, *filateri*, phylactery. Gr. *φύλακτήριον*.  
*gena*, *kena*, hell. Gr. *γέεννα* from Heb. *גֵּהֶנְא* 'ג.  
*Heleni*, Mab. Greek. Gr. *Ἑλλην*.  
*Hedis*, hell, Hades. Gr. *ᾗδης*.  
*iota*, jot. Gr. *ῥῶτα*.  
*karite*, barley. Gr. *κριθή*.  
*keneturio*, centurion. Gr. *κεντυρίων*.  
*kiona*, snow. Gr. *χιών*.  
*kohena*, priest. Heb. *כֹּהֵן*.

*kori*, measure. Gr. *κόρος*. Heb. *כֹּר*.  
*kumina*, cummin. Gr. *κύμινον*.  
*leuen*, Mir.; *levene*, Mab. leaven.  
*lino*, linen. Lat. *linum*.  
*lipano*, frankincense. Gr. *λίβανος*.  
*luko*, wolf. Gr. *λύκος*.  
*makoi*, wise men. Gr. *μάγος*.  
*melikerio*, Mir. honeycomb. Gr. *μελικηρον*.  
*miro*, myrrh. Gr. *μύρον*.  
*paita*, measure, firkin. Gr. *βάτος*. Heb. *בַּת*. (Cf. *bathi*, in the English list).  
*paseka*, passover. Gr. *πάσχα*. Heb. *פֶּסַח*.  
*pekano*, rue. Gr. *πήγανον*.  
*penina*, pearl. S. *penina*, pearl, ruby. T. *peninima*, rubies. Heb. *דָּמָדָם*, red coral, pearls or rubies.  
*pentekosta*, pentecost. Gr. *πεντηκοστής*.  
*peritome*, circumeise, circumcision. Gr. *περιτομή*.  
*saido*, Mir.; *saito*, Mab. wheat. Gr. *σίτος*.  
*salmo*, psalm. Gr. *ψαλμός*.  
*Satana*, Satan. Gr. *Σάταν*. Heb. *שָׂטָן*. *satanara uteb*, Mir. hell.  
*satauro*, cross. Gr. *σταυρός*.  
*seoli*, Hell, Hades. Heb. *שְׁאוֹל*.  
*setadia*, furlong. Gr. *στάδιον*.  
*setatara*, piece of money. Gr. *στάτήρ*.  
*sinapi*, mustard. Gr. *σινάπι*.  
*suke*, fig. Gr. *σύκον*.  
*sunago*, synagogue. Gr. *συναγωγή*.  
*sukamina*, sycamine. Gr. *συκάμινος*.  
*sukamoru*, sycamore tree. Gr. *συκόμορος*.  
*teio*, brimstone. Gr. *θείον*.  
*telona*, publican. Gr. *τελώνης*.  
*titania*, tares. Gr. *ζιζάνιον*.

## 2. English Words.

*baras*, brass.  
*bathi*, Mir., L. *bathe*, a firkin (only in the early translation), used as being approximately the same measure. Cf. *paita* in words from Greek.  
*bokes*, box.  
*buket*, bucket.  
*bulubulu*, blue.  
*but*, boot.  
*Disemba*, December.  
*etheni*, heathen.  
*falaui*, flour.  
*fathen*, farthing.  
*faul*, fowl.  
*Februari*, February.  
*fiva*, fever.  
*gavana*, Mab.; *gauana*, Mir. governor.  
*glas*, glass.  
*gold*, *gol*, *golo*, gold.

*goti*, goat.  
*government*,  
*grin*, green.  
*gorog*, spirits, used for "strong drink" in Luke i. 15 of the Mir. translation.  
*hawa*, *haua*, hour.  
*Hebru*, Hebrew.  
*Januari*, January.  
*Julai*, July.  
*Jun*, June.  
*kamela*, camel.  
*kapsize*, capsizes.  
*kask*, cask.  
*kat*, cat.  
*kau*, cow.  
*kaura paur*, Mir. leather.  
*ki*, key.  
*klok*, clock.

*kobar*, copper.  
*kon*, corn.  
*konra gegur*, Mir. chaff.  
*konra pot*, Mir. ear of corn.  
*kot*, coat.  
*kubita*, cubit.  
*kuzi*, pillow, cushion.  
*lamepa*, lamp, candle.  
*lepera*, leper, leprosy.  
*mail*, mile.  
*mani*, money; silver.  
*map*, map.  
*Mark*, March.  
*masita*, master.  
*Mei*, May.  
*mei*, an anniversary, a festival. The term is taken from the annual gatherings in London known as "May Meetings." In the Straits

"mays" have no reference to the time of year, but simply denote the annual examination, sports, etc. at the Mission schools and stations.

*mili*, mint, viâ T. *mineta*, S. *mili*.  
*minuta*, minute.  
*misinare*, missionary.  
*naipo*, knife.  
*nani*, goat (i.e. nanny).  
*net*, net.  
*nidel*, Mir. needle.  
*nil*, Mab. nail, iron nail.  
*nila*, Mab. needle.  
*nila neb*, Mir. eye of needle.  
*Novemba*, November.  
*numela*, number.  
*Oktoba*, October.  
*paip*, pipe.  
*pama*, palm (tree).  
*paun*, pound.

*peleit*, *pelet*, plate.

*pen*, pen.

*peni*, penny.

*pensil*, pencil.

*perofeta*, prophet.

*polisman*, the native policeman appointed on the islands by the Queensland Government. In the 1879 and 1885 Mir. Gospels (Mark xv. 16), this word is used for "soldier."

*pusa*, *pusi*, cat (i.e. puss).

*ring*, ring.

*rofe*, *rope*, rope, string.

*sabat*, Mab. sabbath; week.

*sabath*, Mir. sabbath.

*sagul*, school.

*seleti*, Mir. slate. In Luke i. 63 used for "writing table."

*Septemba*, September.

*shippo*, ship.

*sol*, salt. In later translations used instead of *alas*.

*spun*, spoon.

*stor*, store, shop.

*taim*, time.

*talani*, talent.

*taual*, towel.

*Thursde*, Thursday.

*tik-a-tik*, watch.

*tomahawk*, axe, tomahawk.

*Tusde*, Tuesday.

*uina*, Mir. wine; vine.

*uk*, hook.

*vinega*, vinegar.

*waci*, watch, in the Saibai gospel.

The *c* is Lifu orthography=*ch*.

*waina*, Mab. wine.

*wik*, Mir. wick of candle. Used in Matthew xii. 20 for "smoking flax."

*wik*, week.

### 3. Words from Samoan, Lifu, etc.

*apiga*, the Malay apple (*Eugenia* sp.). Probably introduced with the fruit from the islands. Fiji, *kavika*, Banks Is. *gaviga*, Efate *kafika*, Malekula *n-avih*, Santo *aviga*.

*dia*, a wooden club made after a Lifu model. Lifu *jia*, a club, *j=dh*.

*faiboibo*, marriage, used in the earlier translations. L. *faiboibo*, S. *fa'aipoipo*. This was a Rarotongan word *akaipoipo* introduced into Samoa for "marriage with a religious service." *Fa*, *fa'a*, *aka* is the Polynesian causative prefix, *ipo* has reference to "loving." T. *ipo*, darling, Hawaiian *ipo*, sweetheart, paramour, Gambier Is. *ipo*, married.

*ihelai*, Mab. blanket, wrapper. L. *ipelewe*, coat, cloak.

*kaikai*, food, feast, meal. S. *ai*, eat, a common Polynesian word *kai*, eat. This word is in use all over the South Seas.

*kumala*, sweet potato (*Ipomœa chrysorrhiza*). L. *kumala* from S. *'umala*. The word is common in the Pacific. Tongan, *gumala*, Marquesas Is. *kumaa*; Banks Is., Fiji and New Zealand *kumara*.

*kumete*, basket ("bushel" in Gospels). L. *kumete* from S. *'umete*, a wooden bowl.

*laulau*, table. L. *laulau*, table, from S. *laulau*, a tray made of plaited coco-leaf.

*lantalotalo*, Mab. lilies. S. a lily (*Crinum asiaticum*).

*pat*, a bell. L. *pate*. The *pate* in L. is a piece of wood hollowed out like a canoe and struck with one or more sticks.

*pat ipit*, Mir. ring (i.e. strike) bell.

*talofa*, *talopa*, greet, shake hands. S. *tālofa* for *ta alofa*, "I love," a form of salutation; *alofa*, love, compassionate.

*tom*, testament, covenant. Perhaps from S. *toma*, exhort, give directions.

*tusi*, Mab. book, bill, writing. L. *tusi* from S. *tusi*, mark native cloth, hence write, print, letter, book.

*waiwai*, the mango. British New Guinea, Nala, Mekeo *veivei*; Hula, Sariba, *waiwai*; Motu *vairai*. Solomon Islands, San Cristoval *wawai*. Prob. Fiji *vaiwai*.

*wakasu*, Sai.; *wakaisu*, Mir. oil. L. *wakacu* (*c=ch*).

### 4. Words probably introduced, but of uncertain origin.

*boonarri*, this word was given by Jukes for "coco-nut" and is the native pronunciation of "bow and arrow." When ships first visited the islands these were common articles of trade. The natives may have known that "*boonarri*," meant the weapons or they may have thought it was the English for "coco-nut."

*kōpa-maori*, or copper *maori*, the earth-oven. This word is as widely spread in the South Sea Islands as *kaikai*. Dr Codrington states that it is a compound of *kopa*=English "copper" and "*maori*" a native of New Zealand. Hence it is the "maori's copper,"

a term used by traders, whalers, etc. to designate the native method of cooking.

*mager gab*, Mir. a street. Probably an imitation of the S. *maga ala* (*g=ng*), branch road.

*malil*, an iron plate, a sheet of metal. Perhaps from L. *melele*, thin.

*mamoe*, sheep. L. and S. *mamoe*, also used in Tahiti and Rarotonga. Probably a word coined by the first missionaries.

*oreua*, Mir. *oreva*, Mab. raven. S. *oreva*, T. L. *oreba*.

*tanelu*, Mir. dish, plate, basin. Possibly the S. *tanoa*, a dish or plate, and the Mir. *lu*, thing.



## 5. Adapted Words.

*Ad*, Mir. God, lit. "something about which a legend is told."  
*amaz*, Mab. pillow.  
*ao*, Sai. grave, lit. "pit."  
*aper*, Mir. hat, crown.  
*arem*, Mir. heaven.  
*ares le*, Mir. soldier, lit. "fighting man."  
*aruai*, Mab. whale boat.  
*Augad*, Sai. God, lit. "a totem." In the Mabuiag Gospels this word is replaced by the English "God."  
*bada*, Mab. writing tablet.  
*bao*, *bau*, Mir. seat, table.  
*buiu*, Mab. bottle.  
*dadamai*, Mab. week, lit. "middle days," i.e. days which come between the Sabbaths.  
*dadamainu*, Mab. in the week.  
*dana nuki*, Sai. a spring. This is a literal translation of the S. *mata vai*, also meaning a spring.  
*Dana*=*mata*, eye, *nuki* or *nguki*=*vai*, water.  
*dan gulgumi*, Mab. pray, lit. "roll the eyes."  
*dapar*, Mab. heaven, lit. "bright clouds, sky."  
*debe merkem*, Mir. gospel, lit. "good message."  
*deumer ipikeub tulik*, Mir. axe, lit. "dovetail iron."  
*dibedib*, a dish, lit. "cone shell."  
*erurwer*, smoke tobacco, lit. *ero*, "eat," *urwer*, "fire."  
*esoverapei*, Mir. pray, lit. "bend back the head, break the back of the neck."  
*esorgiru*, Mir. pray, lit. "bend head."  
*etager*, Mir. read, lit. "point with the finger."  
*etkohei*, Mir. bury, lit. "lay out corpse on stage and decorate it."  
*ezer*, Mir. dish, bason, lit. "Cymbium shell."  
*gab kosker*, Mir. harlot, lit. "road woman."  
*gem wali*, Mir. shirt, chemise, lit. "body cloth."  
*get-tidi*, Mab. read, lit. "point with finger."  
*giz mer*, Mir. sermon, lit. "collection of words."  
*gizakos uteb*, Mir. market, lit. "place where many things are put out."  
*ido lu*, Mir. treasure.  
*iangu-sakar-pudai*, Mab. judge, condemn, lit. "fall in a hole through words."  
*iata*, Mab. altar.  
*iudai*, Mab. sacrifice, lit. "pouring."  
*iudai-mabaeg*, priest (? from L. *huj* (*j=dh*), an offering).  
*jauai*, Mir. book, letter, paper. Properly spelled *ziau wali*. *Wali* is the word for calico or cloth; *ziau* is the dura mater, the parchment-like membrane covering the brain.  
*kaip*, Mir. spoon, lit. "a shell."  
*kapuaka asi*, Mab. Sai. believe, lit. "go for a good thing."  
*kauria-tiai*, Mab. swear, oath, lit. "be thrown along the ears."  
*kot meta*, n. court house.

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*kotor*, Sai. heaven, lit. "above."  
*kuiku garka*, Mab. lord, master, lit. "head man."  
*lino wali*, Mir. linen cloth.  
*lukup*, Mir. Mab. ink, medicine.  
*lukup le*, Mir. physician.  
*maigi*, Mab. holy. This is the negative of the verb 'mai,' take, hold, lit. "don't take, don't touch."  
*mamus*, Mir. Mab. "mamoose" chief, head man. Originally a Miriam word, perhaps a personal name *Mam-mus*, i.e. Red-hair. It is now applied throughout the Straits to the head man of each island.  
*maridan*, Mab. mirror; lit. "spirit-eye," or "spirit-pool."  
*Cf. dan* in Mab. Vocabulary.  
*mer akesmur*, Mir. oath, lit. "word fall down."  
*minar-palai*, Mab. write, writing, lit. "mark-cutting."  
*mog wali*, Mir. towel, lit. "bit of cloth."  
*nase lu*, Mir. alms, lit. "sorrow thing" or "pity thing."  
*nguktu-za*, Mab. cup, lit. "water's thing."  
*opole*, Mir. Lord, chief, king, master, lit. "front man."  
*periper*, Mir. mirror, lit. "lightning."  
*pes*, Mir. candlestick, lit. "handle."  
*pi*, Mir. gunpowder, lit. "ashes."  
*pinana-rapai*, Mab. earthquake, lit. "yonder stumbling."  
*poi*, Mab. gunpowder, lit. "dust."  
*sok*, Mir. nail, lit. "dagger of cassowary bone."  
*sok tulik*, Mir. an iron nail.  
*sor tulik*, Mir. cup, lit. "shell iron."  
*tabo kaukau*, Mir. beads, properly "tabo kaubkaub," neck balls.  
*tarpur*, Mir. bottle, lit. "a spherical green alga."  
*tarim le*, Mir. governor, judge (i.e. leader), lit. "man at the bow of a canoe."  
*teibur tulik*, or *teibur aosos tulik*, Mir. sword, lit. "sheath iron," or "iron coming out of sheath."  
*teter gab*, Mir. sandal, shoe, lit. "foot sole."  
*toitu-pagi*, Mab. pray, lit. "pierce the roof."  
*umau lag*, Mab. tomb, lit. "dead's house."  
*waiuaiau kupai*, Mir. cup.  
*wakai-ieudai*, Mab. pray, lit. "pour out the voice."  
*walap*, Sai. crown.  
*wanub*, Mir. happy, glad, blessed.  
*wati nguki*, Mab. strong drink, lit. "bad water."  
*wati waka asi*, Mab. grieve about, lit. "go with bad belt."  
*werkab*, Mab. happy, glad, blessed. Perhaps from *werer*, be hungry, have appetite; *kab*, dance.  
*zegu-lu*, *zeku lu*, Mir. offering, sacrifice, tribute.  
*zegu lu bao*, Mir. altar.  
*zegur uteb*, Mir. market place.  
*zogo*, Mir. holy, lit. "a sacred object."  
*zogo jiauwali*, Mir. Bible.  
*zogo meta*, Mir. church, the building.  
*zogozogo le*, Mir. priest.



## AN ENGLISH INDEX TO THE MABUIAG AND MIRIAM VOCABULARIES.

This list is intended to serve only as a means of finding the native words which correspond in a general sense to the English. It cannot be used as an English-Mabuiag or English-Miriam Vocabulary. The native words should in all cases be referred to in order to obtain the exact meaning. Words which occur in the list of Introduced and Adapted Words, are placed in brackets as e.g. (teio).

ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
abandon		pis-oger, dekaerti	also	■	■
abide	niai, siai	emrida	alter	kid-tai	depegemeli
able	ngulaig-asi	umele	always	ingaru	niai, niaiem
abode	laga, niai-lag	uteb	ancestor	kaied	lu giz
abortion		kirir, werem-pez	anchor	iadi	par
about		deraueli	and	■	■
above	gimal	kotorge	anemone (sea)	i	geres
abscess		bad	anger	kerket, ngurum	weku, urker
abstain	wakai-kikiri-angai, gud-tiai	baili	angle	kuru, koru	
abuse		ezu-bameli	angry	iaragi, tabu-kikiri	urker, weku
accompany	asi, kaimel-uzari	bakeam-kemem	animal	urui	ebur
accomplish	pa-tapai, mina-asi		ankle	dana-kok	teter-kebi-kok
accuse	supai, imun-mizi		anklet	burua	teter-mus
acid	pidi-mital, sasa-teral, seberar, walipusi	atrumda	announce		diliki
acknowledge		zurabzurab, kapkap, kurabkurab, tep-amer	anoint	pini	desaui
across	bal, balkid	agemkak	another	wara	nerute
act	pawa	bogbog	answer	modobi	etkarti
add	uka-mani	ikeli	ant (various)	bugbug, dupu, goa, musu, tomi, mugu-urni, toti	iserum, soni
adhere		etami	antenna	samu-dan	pis-mus
admit	kudu-mai	batagemda	any	wara	nerute
adoption	gubar, kazi-toridi	gobar, gobarem tais, aseseredi	apart	iananab	ab-saimarsaimar
adult	koikazi	aule	apiece		
adultery	kupa-knasar, knasar-kupa	kogem, koskerlam	appear	pa-adai	depegili
advise	wakai-wiai	mer-atager	appoint	kupai-poibai	
afar	poitai, siga	murizge	apprehend	get-pagai	
afraid	aka-pali, sib-kat-pali, sib-palga-pali	geum	approach	ngapa-lugi-tami	
after	wagel		areca nut	wau	basaredi
after birth	ma		argue		ekweida
afternoon	kuta		arise	kadai-tari	tag
afterwards	wagel	keubu	arm	udu, zugu, get	put, wauri
again	laka	iako, ko	armlet	bis-wab, musur, put, waiwi	
agree	karar-asi	ekaida, netat-mer-de-tageri	armpit	ngarang	kenani
air			arrive	gar-patai, ngarubi, mangi	tabarki
alas	gub	wau	arrowroot		kep-sabez
alight		egimuli	arrow	bok, bop, dodu, gato, kaigob, kimus, taiak, putil, kodalu-paruag	bisi-kep, sarik, waruwa-kep, opop
alike		mokakalam, okakes			
alive	danalaig, igil	eded	artery	kirer	kerar
all	mura	gaire, uridili	ascend	kadaka-uzari	ogi
allow	guit-wiai		ashamed	azirai	sirip
alone	kurusaig, kusaig, mata	tebteb	ashes	kunar	pi, tibi
			aside	ruai	

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ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
bottle	buiu, kupuiei, kusu, kusò, damalal	tarpor	calf of leg	tarai, wabawal-ieudai, wal-mizi	meròt
bottom	apa	lokod, mud, giz	call	mataru, biama	dabgeri
bough	zar		calm	mud	metalu
bound		sopsop	camp	ngulaig	umele
boundary	taima	nener	can		opisu
bow, n.	gagai, buai	sarik, tarim	cane	karawaag	umerkak, nab
bow, v.	muluka-tidi, patidi, ku- lun-tari, kuiku-mulu- ku-tidi	esor-giru, esor-erapeida	cannot	gul, kim, gabo, guguba- wake	nar, wasar, pao
bowl of pipe	turku	tarkok	canoe		pit ged
bowels	surul	teibur	cape	ubi	desisi
bowstring	tupal	let	care	mamui	mamoro
box	buiu, (bokes)	tarpor	careful	rugai, gulngu-rugai	
boy	magi-tiom	kebi-le, nokorot	cargo	angai, tabai-gabu-tari, tabai-uradai, toridi, mani	bakwari, batamar, epuli, ikapsi, birom-ikapsi, ekada, dikmerida
bracelet	tiap-uru		carry	pui-palai	ismida, war
brackish	adabad-mital			samu, morau	sam
brain	tam, niki, zar	idoni	carve	gasamai, niuia-aimai, angai, pingid-aimai	bataueredi, aziri, detwi
branch		tam	cassowary		erpeida, ditmar
breadfruit		tamad	cast		auzi
break	patai, pali, parai, tidui, banitai, baminu-mai, patidai	demaizereti, dergeiri, ikewi, ipriki, erapei	catch		itpari, emaiderti
	dada, susu	marmot, nano, nem	caterpillar		
breast	ngana	ner	caulk	gud-wadi, iadu-tidai, iadu-wadai	kur
breath	nganan-pamai	esili, ner-bataueredi	caution	ngabad, sakai	daisumda
breathe		nerkak	cave	pa-pudai, launga-mizi	esi, isi
breathless		kosker	cease	sag	
bride	kain-ipi	aspidar-le	centipede	tai, gai	malil-lager
bridegroom	kain-ipi-turaizig	netabet	ceremony	malil-uru	
bridesmaid			chain		
bridge	doa	sunur, zoromzorom, bebe	challenge	liwak	depegemeli
bright	meket	mitkar	chameleon	sakar-tai, kid-tai	kes
brim	(teio)	tegaredi, tais, tekau	change		keg
brimstone	ngapa-mai, ngapa-mani, ielpai, mai	au	channel	kubi, boat	doiom, wiwar, zogo, zogo- mer, ur-asaskili, oma- bar, kamer, bager, gir, zole, koglu, kog-lu- kup, madub
bring	atad, koi-kamadal	mogmog	charm	madub, wenewen, ru- gaig-puri, zar-baiib	darakesa
broad	kusakus, piwul	beilid, wesker			ok-ardali
broken	babat, tukuiap, kui- kuig, dadaig, ku- taig	berbet, keimer, le	chase	wakai, kur-pudai	bag
broom			chest	paru-idi	marmot, bub, nanò
brother	imi, ngaubat	akari, naiwet, neubet	cheek	bag	erusei
brother-in-law	paru, si		chest	kabu	opole, mamus
brow	papali	lu-sik	chew	nadai	
bruise	duba-malgui	meta-ikeli	chief	kuiku-garka, kuikul, mamus	werem, omasker
bud	getan-nanamai	bigo	child	kazi	soaso
buffet	moidai, gar-moidai	kerem, seg	childless	kazigig	ibu, imur
build	bigu, wainis	sop	chin	ibu, bag	dimi, dirimeda, etarapi
bullroarer	katam		choke	sirisiri-palai, nurai	depegili
bunch	kaunil, modal	edegi, batoamerdi, arit- arit, disirik	choose	iapi, taiami	
bundle	kaunil	ipriki, etoatmuda, erpe- rida	chop	ladai	kaubkaub-neb
burden	natai, nati, mui-nitui, togi, widai	etkobeida	circle	gugabi, gugabid	mi, miskor, beizam-mi
burn	palga-palai	sumez	clam	akul, maiwa	tag-mut, ibkep
burst		kap	clap	get-matami	imi
bury	maramnu-tai	kip, motop	claw	awar, mek	seb, kobegud
bush	bupa, dob, sirisiri	erapei	clay	baradar	okak, arub
bushes	wor	bumer	clean	tugi, tulaigi, ngata	paret, dirupi
butterfly	paekau, goinau	dog	cleanse	gar-walgai, tugi-mai, ngata-asi	ogi, ekauererti
buttock	kupa			wali, kadaka-wali	mai, batagemli, dimi
buy	barpudai		climb	gai	wali, lu-gegur, ewa, mat, gem-wali, am-wali
buzz	ia		close	duma-waku	
by	tuma		cloth, clothes, clothing		
by and bye					



ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
clothe, v.	duma-waku poibai, du- ma-wakun-ubami	amili	cover	abai, uradai, sup-nurai, urgil-palai	itkami, batkami, dimida
cloud	saruai, amal, bagai, zia, baiib, baz, dapar, iabugud, iara-zia, mei	baz, zia, atuer, dad, lit, margor, neder, sisi	covering	sup	sirkak, lu-laglag
club	gabagaba, gorboto, gwarabatut, tutu	gabagaba, konor-tut, tut, saurisaui, wadu- li, tamera	covetous	koi-zangu-ubil	bubuam, pert, mō
coast	butu	tawer	cowry	getalai, gurba, kauturi, tadu	kelkeri, karker, guriz, kausor, kerker, zewa
cockatoo	ari, wem	u, warab, wamiwami- sor, pis-u, gabegeb, kirir-u, gad, beizam- u, bebesor, ewa, guri- guri, kupkup sor, kurab	crab	pis, lu-patai	au-kes, irkes, kes, erapei
coco-nut	urab, baribari, gaulon- ga, gi, musu, mutal	geb, gebigebi, ziru	crack	ial-poibi	kaier
		etakili	crackle	kusil	edaremli, iskeli
		seker, kerem-seker	crate	kaiar	pas
		tabakeamuda, tabarki, tabarukli	crawfish	amai, kulu-widai	
		tabaos, teosmeda, osa- keida	crawl	maibau-kasa	iskeli, esapem
		seriseri-wer	crease	amazara	pasar
		idikubi, baimeli	creek	dagal	atkurit
		gelar	creep	poibi	
		kaimeg	crew	kodalul, kora	kodal
		nosik, le-lakub	crippled	balbal	barbar
		bodomalam-ikwari	croak	koi-maita	
		batagemli	crocodile	bal-tai, tardai, balkid (satauro)	wer (satauro)
		lam	crooked		
		mer barditug	crop	poibi	auskili
		maber	cross	gar-mumai, gar-toridi, zub-nanamai	erer-tikri
		tonar	crouch	magi-pas	ditkapili, le-lakub
		wauri	crow	wal, wal-ieudai, mai- irsi	lower-piupi
		abeida, abeili, etomereti	crowd	(ngukiu-za)	erer-tikri, eb-ezoli
		degmori	crumb	doi-nidai	(tanelu, sor-tulik)
		obazgeda	cry		idigiri, ebisida
		itmeri	cup	mogabid-pugai, kauria- tai	gotat
		sirsir	cure	bait, barit, sana	barit
		mena	current	labai, ladai, lapai, pugai	tonar
		esaprida, dekasiri	curse	adaka-widai, zar-patai	esakeida, ismida
		auk	cuseus	bidai	dikiami
		aturatur, nemsus, baro- ma, berber, bonau, buromar, weswes	custom		gole, keriger
		lager	cut		nat-kak
		kop, serer	cut off		
		au-gemgem	cuttlefish		
		aud le	cylinder		
		kobek, kobek-esili	damp		
		etagi	dance	ulai	sibeb
		ged		kaba, girer, kaba-minai, girer-adai, wasal, sa- gul	kab, ginar, kab-digili
		apuale, negwam	dark	kubil, kubikubi	asamasam, kupikupi
			darken	inuria-uti	esameida
			darkness	inur, kubi, kubil	kupikupi
			dart (of har- poon)	kwiuru	kwir
			daughter	ipiai-kazi	neur-werem
			dawn	ar, goiga danami	bane, gereger-osakeida
			day, daylight	goiga, mai	gereger
			dazzle	zuru	zorom
			dead	uma, dan-uradzi	aud, eud
			deadly	umal	
			deaf	guda-matamzig, kauragi	batapili, asorkak
			dear	noidal	eud
			death	uma	ok-ardali
			deceive	ngalkai	
			decide	wakai-tai	etomerti
			declare	iaka-mai, iadu-turai	
			decline	paupa-asi	teir, peror, etkopoli, teter, somai
			decorate		

ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
deed	pawa	muimui	drive	ngur-widai, zizimai	imuda
deep	muluka-pamaizi	ditpuda	drop	noridi, suli	abu, kep
delve	tartai	agem	dropsy	duba-kikiri	begur-gim
deny	gud-tadi	bamrida	drown	dudupi, sarupa	baiteri
depart	adaka-mizi, pa-uzari	batueri, abu, tabi	drum	warup, buruburu	warup, boroboro, dabor
descend	paupa-asi, muluka-pa-gai, muluka-sizari		drunk	daidani	paimpaim
deserted	kazigi	lekak	dry	wat, palel, palel-pudi, palel-asi, wat-patai	watwet, esperi, ni-kak
desire	ubi, ubin-mizi	laglag	duck	digidigi	ni-purapura
desist		daisumda	dugong	dangal	deger
despise	ada-pugai, launga-mani	ezagri, eogardi	dugong "platform"	noat	narat
destroy	gegead-mai, idi-mizi, patapi		dull	uduma-korkak, tagir	
dew	urima	si	dumb	iagi-but	merkak, te-dabimdabim
diarrhoea		le-serur	dung	kuma	le
die	dan-uradai, um-mizi, um-asi	eumida	dust	poi	puipei, le, seb
differ	waru-ngada-asi, dania-nudai, gegead-pugi		dwelling	niai	emrida
different	waru	nerute	dwindle	laga, mud	uteb
difficult	mapu	beberbeber			ekekel
dig	pamai, gowa-pagi	derebli, daiwi, dakeili, ikidili, irkes-ekesmu-da	eagle	ngagalaig (aeto)	waridub (aeto)
		wet	ear	kaura, kursai, muti, tautil	gerip, laip, pel, leb, sak
digging-stick	pai, potur	akmeida, araiger	ear-ornament	muti, piner, gagi	godegode, leb, laip-tut
dip	urpu-tai, toidai	apek	early	magi-batainga, arkulkia, arpu	kebi-gereger, banega
direction	kid	og	earnest	ngalkaigi	
dirt	buru, tumit, uduma	ogog, arubkak, usur-usur	earth	apa, baradar	seb, neid, bud, ged
dirty	tulai, tutai		earthquake	(pinana-rapai)	seb-demali
			earthworm		gegedar
disappear	pa-uti		east	waura-dad, waur-dogam	naiger-pek
discuss	gud-ari, iadu-umai, kuik-nidai	mer-atager	easy	gabu-dan, towa	norgor, beberkak
disease	kikiri	gim, aroaro	eat	purutai	eregli, eroli
disfigure	gegead-mai		eaves		maisu
dislike	ubigi-asi	o-bogai, lakak	ebb	gat-nuri	
disperse	adaka-wai		echo	nur	baremda
dispute	gud-ari, pa-toridi	basaredi	eclipse		meb-dimdi
distance	sigu	muriz	edge	dang, gizu	uba, deg, serer
distract	karum-palai		edible	kapu-mital	
distribute	getia-wiai		eel		omen, kamsam, geur, umen
ditch	gowa	irkes		kakuru, woibad	wer, golera-meta, wer-
dive	ur-pagai	baraigida, karem-bati-meda, kutikuti			buber
divide	dadai-mani, palai	eragi, derapeili	elastic		au-kok, au-kok-ne
divulge	kadaka-poidai		elbow	kudu	narbet
do	aimai, mai	ikeli	eldest	kuikuig	deib
doctor		lukup-kem-le	elephantiasis		ekauererti
dodge	unai	etirida	embark	gul-pati, gulpu-pati	
dog	pasa-gud, gud, pasa	omai, ses	emerge	adaka-pagai	
door	kaza-tidai	pau, meta-te	empty	aigi, kasa, zagi, kazigi	no, lukak, lekak
double	kaubad-wakai-asi, wa-kai-tadumi, kidakida-zilami	ditkapili		gulgupi	batauerda, deraueli
doubt		karomkarom	encircle	pa-pagai	karu-dirumdi, irukili
			enclose	kuta, aigi-tai	mop
dove	waba, ku-u-rug	dibadiba, luk	end	mata-mai	
down	muluka, kaigu	lokodge	endure	retau-garka, ngurumau-mabaeg	keuba, tekelar, le-weku
doze	utuun-tai		enemy		irwi, sirau-deroli
dragonfly	kuio	koio	enjoy		
draw	pardai, urimai, iuti, toidai	edomeli, iseda, ismeda	enlarge	gud-pamai	
	piki, pikin-tai	peim, dopeki	enlighten	nagai	datki
dream	angi	esolu	enough	matamina	sina, abkoreb
dress		sap, tap	entangle	niuia-aimai	
driftwood		eri, dibuser	enter	muia-uti, tugumi, bal-ruami, uti	badari, barot, barti
drink	uni, wani		entirely	babab, badaginga	kemerker
drip	suli		entrails	surul	

ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
equal	matakeda	okakes, abkoreb	fern		karakar, waik
equivalent	modobia	bodom	fetch		tekau
erase	adaka-idimizi	desaki	fever	kamanal-kikiri	urweri-gim, ziru
err	wara-kid-aimai, wakai-nurai		few	manarigal, manarimal, manualal	kepkep, wader, no-neis-neis
escape	adaka-tamai, bup-zilami	aseamurkak	fibre(coco-nut)	musi, muti	mes, muti
eternal		li	fierce	toidal	saserim
evacuate	kuta	amri-ki, ki-kem	fight	matam-sagul-tarai	ares, ipiti
evening		nial-karem	figure-head	dogai	gope, meket-op
ever		adud, wit	file	tuimer	taimar
evil	wati, ipidad, borsa		fill	pusakar-adai, malai, wangai	etatko
exalt	ada-pudai, kadaka-mai	kase	fin	trapot, togui, komazi, zabai, suna-suro, tugu	leb, seker, sirer
exceed	ada-pudi	tama, wetpur	find	gasami	erdali
exchange	za-pudami		finger	dimur, geta, tete	ke, tag
exclude	ngur-turai	le	finger-nail	awar	pot
excrement	kuma	batkamda	finish	miva-asi, mu-asi, pata-pi, aigi-tai	eseamuda, bakedida, iti-agi
excuse	kozikozi-ia-umai		fire	mui, ur	ur
exhort	dan-tai	esili	firebrand		
exorcise	ian-nuti	etomereti	firefly		kaiabo, sapoka
expire		esameida	fireplace	muikun	
explain	pagai	pone	firesticks	goigoi, sagai, salgai	goigoi, apu, werem
extend	usimai	irkep, pone-wer	firewood	watara	
extinguish	dana, gud	baibai, irau-mus, irke-mus	firm		elele
eye	purka	pone-mus	first	kul, kulai	kekem
eye-ball	baib		firstborn	kuikuig	narbet
eyebrow		irau, pone-pau	fish	wapi, wapi-arai, uzari-wapika	lar, larem, ne-igi
eyelash	iara-dan, iradan, samu-dan	op	fish-weir	graz	sai
eyelid		nunur	fish-hook	tudi	mekek, kek
face	paru, dana, bupur		fishing-line	ariga	ariag
faded		suskak, irmautur	fitted	matamina	abkoreb
fail	wati-pugai	abu, ekesmeri	fix		akmeda, emiri
faint	gagadi		flag	dadu	bei
faith	(kapuaka-asi)	bes	flame	buia, muingu-iaiamai	
fall	pudai, pudi, noridi, ura-ti, patidi	bes-apu, bes-mer	flapper	pui	peror
false	ngalkai	mer	flash	noidi	diadi, patpat
falsehood		kusi	flat	zoi, zei	
fame	aai, aal	ged-wererge	flavour	teran-palai, terai-unai	dedui
family	aigi-tonar		flay	adaka-kadamai, pura-pinitei, pura-pulgai	
famine	pai		flea	tikat	titig
fan	poitai, sigal	murizge	flee	bup-ari, bup-zilami, dob-uti	derareti
far	iawa		flesh	madu	med, agèg
farewell		tonar	flexible	karar-asi	
fashion	wamen, wakai-kikiri-angai, gud-tiai, gud-ada-tiai	dudum, wamen, baili	fling		dikri
fast	muku-poidai		flint	bu	
fasten	tobai, ngabi, kerai, idiidi	dimiri, iteri, dedkomedi	float	urpu-pudai, muk-bal-tai	
fat	tati, baba	derget, toertoer	flog	palngi	damriki
father	tati-ipiu	abe, baba	flood	padbul, bubu	agber, dodo
father-in-law	kaza	neubet, naiwet	floor	bupur	
fathom	kauba	kaz	flow	ieudi	
fatigue	aka, aka-nidai, akan-mizi	erar	flower	kausa, kukuam, titil	sik
fault	gai, tai, aigul	wit-lu	flute	pupui	burar
fear	baba, kaikai, palisa	geum	fly, n.	buli, bugi, tudar	narger, abo, pirsok
feast	aidun-poibai		fly, v.	palgi, uri	eperda
feather	get-matai, matai	wetpur, (kaikai)	flying-fish	puwi, pokan-wapi	
feed	ipi, ipiai, ipika, madal	lub, sam	flying-fox	sapur	saper
feel	pa, motoal, wos, kar	asisili	foam	de, de-ieudi, sik	serur, zog
female		kosker, neur	fog	dibag	ikik
fence		kar, beizar, kegar	fold	kaza-tidai, tupal-tai	pas, iterati
			follow	wagel-tai, wagel-iuti, kun-toidai, puidi, puzi	irmili



ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
food	ai, gia	lewer, aiswer	good	kapu, mina	debe, barkak-tonar
fool, foolish	dimidem	paimpaim, paim-le	gourd	kauburu	kabor
foot	ngar, kuku, san	teter	grandchild	ngep	nap
footprint	san	teter-mek	grandparent	kaiad	kaied, pōpa
forbid	sabi	gelar	grass	bai, bok, burdo, kawipa, sowagai, imus	sōge, esese
force		kelar		mati, pukat	kitoto, tapim
forefinger	paru, si	baur-ke	grasshopper	maramad	ao
forehead	adazi, iaba	mat, morop	grave		borabor
foreign	bupa, dob	nog	gravel		
forest	iaka-nori	sumez	grease	idi	au
forget	guit-wai, guda-wai, mo-	oka-tapriki	great	koi	
forgive	dobingu-ubigi-asi	detwi	greatly	koima	
			greedy	kazangi, ubil	weserweser
fork	mang	emeretge	green	maludgamul, nisadga-	lulamgingam, suserisu-
formerly	mata-kul	kogem, ko		mul, wibadgamul, igil	seri, giazgiaz
fornication	muku	kalkal	greet	gud-wiai, get-pudai	tag-augwat, degwati
fowl	kalakala	paier, lid	grey		pipi, kobegudkobegud
framework		no	grief, grieve	mai, mai-adai, mai-	oka-sosok
free	udaigi	kerkar, egemedi		irsi	
fresh	tubud	tebud, boai, tokoiap	grind	ibai, nudi	kemge-nerezi, geger-mer
friend	womer	waumer, omer, karor	groan		kor
frigate-bird	aka-palai		groin	alidan, lōda	alida, eb-eneaup
frighten	kang-gu, kata, katak	goai, pereg	groin shell	apa, baradar	geseb, seb
frog	ngu	lam	ground	iananab	
from	paru, kulai	kek, kikiem, op, tarim	group	malgui-adai, moigui-	bataili, omeida, bataieda,
front	kuik-uru, kusad-uru,		grow	adai, kosimi	esali
frontlet	kwokata			oka	
	kausa	turum, kerem	grub	kozikozi-muli, dubidu-	mud-mer
fruit	watara	pesur	grumble	bi-iadu-umai	
fuel	kuik-nidai	tabarki		adazi-mabaeg	sub-le
fulfil	pusakardan	kem-osmeda	guest	iudi	datkimuarti
full		segur	guide	keki	
fun	nagu	niai	gull		sus
further	bangal, kai		gum	dangau-ira	
future			gums	gagai	sarik
			gun	(poi)	(pi)
gall	gerka, il	soskepu, kurab-lu	gunpowder	garbad	lagsop, maumer-sab
game		segur	gunwale		balgup
garden	apa, baradar	gedub	gust		
garfish	zaber	paris			
garment	duma-waku	am-wali	habit	pawa	tonar
gate	pasa	gab-te	Hades	kibu (seol)	begeg, boigu, (seol)
gather	parai, dūia-tutai, gar-	etkemedi, edagi, etakili	hair	ial, ialbup, magad, na-	mus, imus, ed
	widami, gar-patami			dulza	
gauntlet	kadig	kadik	half	kopi, tapi	mog
generation	maikuik	nosik	halo	kubwai	
generous	kazanal		hammer		moglu
gentle		gebgeb	hand	geta	tag
get	gasamai	erpeida	handle	get-matamai, tul	pes, kedelup
ghost	mari, mūri, markai	lamar, mar	hang	puidai, puzi, ia-tarai,	emeredili, seg-degari,
gift	sib-wanai	zeku		kunumi	iteri
gills	iarda, daka	nes	happen	kuiku-nidai	
gird	kunumi, doridimi	esolu, wak-dimri	happy	wanab	werkab
girdle	duburu, wakau	wak	hard	kunakan, koi-ridal	beberbeber
girl	ngawaka, pokai	neur	hardly		no
give	poibai	ikwari	harmless	kasa, kerketigi	mapodan
glad	diwal, ikai, ikal	sererge	harpoon	wap	wap, omaiter
glance	dan-muk-nagi		harvest	aibaud	nur
glory	meket, mekata	zorom	haste, hasten	kikimi	koreder
glutton		weser	hat	gouga	
gnat	iwi	lag	hatchet	aga, turik	deumer
go	uzari, ladu, lutuag, ulai	bakeamuda, barukli,	hate	ngu-lami, ubigi-asi	o-dituli, derareti
go away		mimim, mase	haul	iuti, uru-ienti, puzari,	egwatumuda, edomeli
go before	pa-uzari, adaka-mizi	bamrida		bauda-nidai	
go out	kulai-tai	kekem-bakeam	haunch	lurug	nagri
	adaka-adai	eosmeda	have	aidai	

ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
hawk	aub, kausi, kuzi, ngaga-laig	waridub	I	ngai	ka, kaka
he	nui	■	idle	zagetgig	dorgekak
head	kuiku, goi	kerem, kod	if	sike, na	se
head-dress	deri, dagui, pikuru, samera, waipat	dari, mat-lager	ignite	gamu-widai, tunge-ni-dai	umerkak
head-man	kuiku-garka	opole	ignorant	karawaig	gimgim
heal	gabun-mai, doi-nidai	idigiri	ill	kikiril	gim
healthy	kikirigig	saserim	illness	kikiri	roai, madub, zogo
hear	karengemi	asoli	image	wauri	sobkak
heart	ngana-kap, unakar, mur	ner-kep	imitate	ngadal-mai	
heat	kaman, koam	uweri	immediately	mata-kurdar, mata-dobura	
heaven	dapar	kotor	impudent	nu	lid-agem
heavy	mapul	beberbeber	in	iui, iaiai	ge
heel	pokuk	in	incline	kosimi, kuik-palai, magubi	gorgor
heir		kesem	increase	samido	esali, bataili
help	ibu-poidai, tubud-gasamai	upi-ditida	indeed	ngurum-asi, tabu-kikiri	
her	na, nanu	abi, abara	indignant, indignation	magi-kazi, mapeta	giaz, sursur-werem
here	ina, kai, kawa	pe, ike, peike, inoka	infant	waunga	
hereafter	bangal, kai	iobaru	infirm, infirmity	wenewen	
herself	na-kurusaig	tababu	influence	dan-tai, iaka-mai, iaduturai	akmeri
hibiscus	kokwam,	kokuam, zem, mauteb	inform	kupai	kes
hiccough	udup	nener	inherit, inheritance	kernge	kèsi
hide	gumi-mai, gumi-uradai, rimanu-mai	ispili	initiate	lukup, saingui	
high	koi-kutal	au-mek	ink	urui	mui, teibur
highwater		daip, paser	insect	nanitai	teibur
hill	pada	abi	insert	mui	
him	nui	tababu	inside	iapu-poibi	
himself	nui-kurusaig	etarapi	interrogate	akur, gabu, surul	
hinder	wadai	sor, kor	intestines	kikirilaig	
hinderpart	kala, kun	pat	invalid	muluka-gud-tai, kada-ka-gud-tai	tulik, malil
hip	lurug	abara	invert	turik (malil)	kaur, kebi-ged
his	nungu	si	iron	kaiwa, kaura	e, abi
hiss	si-poibi	ipiti	island	nui, na	kapkap
hit	matamai, nanamai	ta	itch	gam-uzi	abara
hither	ngapa	borom	its	nungu, nanu	tababu
hog	burum	erpeida, itiri	itself		
hold	angai, get-nidi, gasamai	ao, awak, neb, wak	javelin	rada, tuna, kalak	kaigob
hole	gud, arkat, marama, sakai, tarte, tira	muimui (zogozogo)	jaw	bag, ibu, kaip	ibu
hollow	muil	isau, (melikerio)	jew's harp	darubiri	daroberi
holy	(maigi), sabi	despili	join	kaimel-minami, kangu-pagami, ngurpu-utumi	etami, atkapi
honey, honey-comb	utua, wam, wiba	(uk)	joint		kok, kok-ne
honour	maman-mai, nau-puiai	waki	journey	iawai	gab
hook	tudi, puidaiza	urweri	joy	diu, diwa, ika	serer
hope	kapuaka-asi	meta, kaubkaub meta, pelak, siriam	judge	(iangu-sakar-pudai)	mer-atager
hornbill	wòke	tarim-le	juice	sus	sus, serur
hot	kaman-asi, kamanal, koam-asi	naket	jump	kata-palgi	eupamada
house	mud, iawad, lag	nar-gem	junction	mangau-iabugud	no
householder			just	kasa	usar
how many	gizu-buai		kangaroo	usar	serer
hull	midi		keel	gasamai	kep
humble	garo, totaku		keep	gi-dub, waiwi	
hump	ap-asi		kernel	kukunu-nanamai, kunka-mapai, ngaran-nanamai, kulun-nanamai	
hunger, hungry	puki		kick		
hurry	weragi, ieragi	werer, wererge			
hurt	kasigi, lupalai				
husband	get-mai, kerket-palai				
husk	alai, garka				
hymn	muti	kimiar			
hypocrite	nau	wed			
	ngalkai-iadaig				

ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
kidney	pokirid, pulipul	zeber-kep	like, choose	iapi, ubin-mizi	laglag
kill	uma-matamai	ipiti-eumilu	likeness	ngada	ise, roai
kin	buai, ira, igalaig	awima, arer, boai	lime	kunar	kiaur, giaud, giðd
kind	kazanal	omare	line	ariga	ariag, gam
kindle	gamu-widai	disirida	lip	ira-gud	mit
king-fish	gaigai, dabor, debu, kuda	geigi,	listen	karengemi	asoli
kiss	gud-tapamai	eskosi	little	magi	kebi
knead		detagemli	live, living	danalaig	eded
knee	kulu	teter-au-kok	liver	sibu	o
kneel	kulun-tari		lizard	ganguro, karum, ngaru, sebag, sis	mònan, karom, ked, si, waipem, zirar
knife	gi, upi, id	koer, kwoier	lobster (spiny)	kaiar	kaier, kedked
knob	kuiku		locust	pukat	kitoto, pem, tapim
knock	nanamai, gar-nanami, matamai		lofty	kutal	
knot	kabu	mukub	log	pui	sap, lu
know	ngulai	umele	loins	kibu, wakawakau-lag	kip-lid, sor, wak
knowledge	ngu, muamu		long	garaba, koikutal, kutal, saked	periperi
labour	zaget		look	nagi, nidai, lumai, dan-tai	eti, egeli, digmili, egre-mada, dimiruarti
lad	kawakuik, magi-tiom		loop	singi	gogob
lagoon	gawat	deres, keper	loose	berai, berai-pungai, pa-wai, guit-wai	
lame	ngargi, amaiial, dagal	ibibi (?)	lord	kuikugarka	opole
land, n.	lag, baradar	ged, geseb, seb	lose	tadumai-asi, sagul-palai	didmirki, badmirida
land, v.	pa-wali, sizari	utebem-eupamada	loud	koi-ia	au-kodomer
language	iadai, iangu-kudu	mer, kodo-mer	louse	ari, supa	nem
large	koi	au	low	apai	patpat
last	wagel	mop-ge, keubu	lower	pau-wai, muluka-pudai	keu
laugh, laughter	giu, giu-tai, giu-wali	neg, neg-degali	lump	kopi, kuiku	mog
launch	adaka-tamai	nar-aoser	lungs	suka, ngana-kap	bir
lay	apia-utai, kabutai	ipe	mad	dimidem, rimarim	paimpaim
layer	urgi		magic	maid, puripuri	maid, puripuri, lukup
lazy	kauba, gamu-dirog-asi	datkimuarti	magician	maidelaig	kekuruk le, maid-kem-le
lead	ielpai, getia-iuti	lam, bei, ne, su gulab	maggot		kuper
leaf	nis, pin, taugoi	lamlam	maimed	dagal	araparap, gebgeb, atkuri-tatkurit
leafy	nisal	egobli, usi-egobli	make	aimai, mai, tatarai	ikeli
leak	pis, pis-iati	gem-kerar, gem-kak, epki	male	garka, turukiai, inil	kimiar
lean		enpamada	man	mabaeg, garka, muruig	le, kimiar
leap	sosari, kata-palgi	(kaura-paur)	mango	komaka, (waiwi)	(waiwai)
learn	tonar-tidai	dekaerti, daokili, dame-sili	mangrove	taga, biu, gapu, uru	gar, zi
leather	pauna		many	gorsar, koigorsar, ras	gaire, lakub
leave	wanai, launga-mai		mark	minar, minar-palai	war
leeward	paupa	ber	market		(giz-akos-uteb) (zegur-uteb)
left	bodai, bodai-dogam	teter	marry	kain-ipi-gasamai, ielpai	ispili (faiboibo)
leg	ngar	makamak	marrow	tabu	
leglet	biswab, makamak	ad	marvel	ngana-iuti	
legend	adi	bes-ikwari	mask	krar	le-op, op, bok
lend	kasa-poibai		mast	karas, rab, tag	seseri, morgobar
let	get-wai, get-wani, guit-wai, guit-wiai	diadi, okakes	master	dana-garka	kole, kolelut, opole
level	ngalkai-idaig	bes-mer	mat	waku, tobai, buzur, kai, minilai, pot, sobera	moder, ker, kuri, papek, wakoi
liar	noi-pui	esegemeli, epitili	mate	kaime	kaimeg
lick	ia-supamai, supamai, ngalkai	agisi	mature	kaikazi	aule
lie, falsehood	iai, iunai, iutai, wazi-mizi	bei, datki, meb-gerip, bebe	may be	senakai	
lie, recline	gima-mani, gima-toridi	heberkak	me	ngan	kari
lift	buia, nagai	pereper, ner-bei	measure	kazangi	
light, lighted up	towa	kaise, mokakalam, roai-roai	medicine	mina-mai, geta-mina-mai	tonar-detali
lightning	ponipani		meek	lukup, gabu, upiri	lukup
like, similar	ngadal, keda-ngadal		meet	gabupawal	mapodan-tonar
				dada-mangi, dadia-lami, gar-mapi	o-bapiti, etamili



ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
melo shell	alup	ezer	navel	kupar, kupai	kòpor
melt	idi-wai, idi-widai		near	amadan, lugi	maike, maiged
mend	pagami, terpai, umai	itketi	neck	kata, mudu	tabo, pereg, esor
menses	wati-zazi	adud-nesur	necklace	iapar, kusal, uraz	seerig, susueri, waraz
merciful	sib-wanai	numma	needle	saga	atket-lu
mere	kasa	nn	neglect	launga-mai	
message	iadai	merkem	neighbour	lugigudal, mabaeg-ama-dan	le-mai-kes, boai
messenger	iadai-wiai-mabaeg (malil)		nephew	wadwam, ngaibat, awade	nunei
metal	dada, dadal	(malil)	nest	pad, mada, mugu	pek, ebur-meta, mau (net)
middle		eipu	net	pingi, sari	kerkar
midwife		auski-kosker	new	kain	nunei
midnight	dada-kubil	eip-ki	niece	wadwam, ngaibat	ki, ut-eip-ki
mind	ngana-kap	ner-kep	night	kubil	dopeki
mirror	mari-naidal-za (maridan)	pereper	nightmare		nano, pòt
miss		darborida	nipple	ngur-sus, susu-gud	nole, kak
mist		irmer-pi	no	launga, gi	ut-apitili, opu-itimeda
mistake	wakai-nurai	etaperet	nod	kuik-tai	mut, mer
mix	uka-mai	gegermer	noise	nur, ial	
moan		neg-degali	noisy	nuril	nole-le-kak, nole-lu-kak
mock	idui, giun-salmai, iege-palai		none		eip-gereger, lem-eipu
moist	ulai	sibeb	noon	dada-goiga	sab
month	kisai	meb	north	naigai	naiger, sab
moon	kisai, mulpal, badi, inur-dan	meb	north east	naigai-id	koki
more		tumem, kale, kase	north west	kuki	pit
morning	batainga, ar-kulka	idim, kebi-gereger	nose	piti, isan, ngursak	kirkub
morrow	batainga, bangal	idim, iwaokaer	nose-stick	gigub, gub	gogo-neb, gabò, nòndò-neb
morsel	magi-pas	puipu	nostril	karabu	kak, nole
mosquito	iwi	lag	not	launga, gi, ginga, gimal, gig, gugal	
moth	itara, ma	peumer	nothing		nole-lu-kak
mother	apu, ama	degem	saw	kaib	peirdi
mother-in-law	ira	apu, amau, amaua	number	ngulai	
mound	mugu	neubet, naiwet	numerous	kapu, kausa	lakub
mountain	pada	paser	nut		
mourn	koimai-angai, mai-adai, ia-ada-mai, mai-irsi, wakai-kuam		oath	koisar-kuikulnga	mer-akesmer
mourning, mournful	mai, mailmail	maik, nagar	obey	karar-asi	asoli
mouse	makas	mokeis	object	za	lu
moustache	gudop		oblong		piripiri
mouth	gud, te	te, nug, gawet	obscene	guai, kwote	kogmer
move	pungai, tami	iskemada	occiput	malu	kod, nokobar
much	koima	absaimarssaimar, au	ocean	parama, mur	au-gur karem
much	ngursi	kekmir	ochre	sugu, ati	siu
mud	nar, dauma, sai, bud	usur, berder, bud, buer	octopus	poibi, ruamai	sugu, arti, pem
muddy	narlai	usurusur	offer		mena
mullet	piwer	zogar	often		id, mir, sabid, (wakaisu)
multitude	garka-kubi	le-lakub	oil	idi, (wakasu)	buzibuz, emeret, au-le, au-kosker
mummy		aud-le	old	kulba, dobu, muruig, kaikazi	ge
murder	gamuia-matamai		on	nu	netat
murmur	nukunuku-ia-muli	mud-mer, weku	one	urapon	tebteb
my	ngau	kara	only	kasa, mata	babuseda, ni-iskedi
myself	ngau-kurusaig	karbabu	ooze	iat	diski, demas
nacre	mai, kaura	mai, pian	open	palai, pasa-pudai, pis-muli, gud-palai, da-dai-mulai, gud-pali, gud-pudai, mulai, muli	
nail	tal, tar, puidai-za, (nil)	pot, tapot, (sok-tulik)	opening	gud, pasa, pis	kes, ta, kop
naked	kasa-kupal, angai-duma-wakugi	no-gem, nesur-kak	open space	sugu	
name	nel, nel-tarai	nei	opossum	bait, barit	opem
namesake	natam	nasem	opposite	balbalgi	
narrate	umai, gida-umai		orchid	baiguan	
narrow	kata-mizi, saked	pis, kebi-kale	order	ia-utumi	
nautilus	kaura	idaid	origin		giz
			orphan		maik-werem

ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
other	wara	nerute	phrase	kudu	kodo
our	ngaban, ngalbain, ngal-pun, ngolmun	meriba, keriba	physician	puu-garka	lukup-kem-le
ourselves			pick up		etarda, etarkeda
out	ada, ngu	meribibu, keribibu	piece	tapi	mog, mizmiz
out of sight	kai	lam	pierce	pagai, pagi	eremli, itketi, detroki
outrigger	sarima, saima, tug	sager-op	pig	burum	borom
outside	ada, ngur-turai	sirib, obal, tug	pigeon	gainau, goinai	daumer, gaino
ovary	kakuru	ad, nog	pile	urgi	
oven	amai, kiamai (kōpa-mauri)	ker, web	pillow	(kuzi)	amaz
over	ia	ame, netebu (kōpa-mauri)	pimple	moi-id	tapotu-eregli
overcome		tumem	pinch	gam-sasimai	
overflow		degmori	pincers of crab	geta	zub (paip)
overgrow	gud-parai		pipe	sukub-morap, murar, turku, zub (paip)	
overthrow	sirisiri-palai			marama	ao, wak
ovulum shell	pa-ieu		pit	tabu	teibur
owner	bubuam	bubuam	pith	sib-wanai, wakai-asi	omare
oyster	it	kem-le	pity	lag	uteb, pur, ikedi
		gein, terpa	place	doid	
pack	wangai		plait	umai	eweli
paddle	kaba, karaba, udar, kaba-nitui	uzer, uzer-erebli	plant	utui, malgui	emorda, irit, lu, narger
pain, painful	kikiri		plantation	apa	gedub
paint	min, bud	asi, asiasi	platform	natar, sara noat	tam, paier narat
palate	mapar	kobegud	platter	(peleit)	(kumete) (tanelu)
pale	tata-gamul	nug	play	sagul	segur, bagrili
palm, hand	mazar	tag-gab	pleasant, please	ikan-pungai, ikaika-mani	
palsy	rimarim		plenty	gorsar, koi-gorsar	pua, gair
pandanus	abal, bom, kausa, tepan	abal, gerer, kapeler (jauwali, ziau-wali)	pliable	karar-asi	
paper		degem	pluck	puidai, tam-tidai	darbumuda, etopemeda
paradise bird	dagam	katawar	pod		kurup
parrot	katauoi, kerisa	mog	point, n.	gizu, ngur, sukuri	kimus, garger
part	tapi, kudu		point, v.	get-nitui	erueli
partly	ba		poison	upiri	
partition	taima		pole	tugu	seseri, imut, werir
pass	maba-ulai, boi-ulai	digmi, esaimeda	polish		etatmili
passage		kes	polygamy	dan, mai, urpu-pagai-lag	kogiz, koiet
path	iabu, iabu-gud	gab	pool		keper, deres, goki
pattern		war		lag	
paws	boitete		poor	zagi	irado, irapu
pay, payment	modobia-mai	bodom, du	porch	irad	maisu
peace	paud, mamui, mamui-kosimi	paud, mapodan	porpoise	bidu	bid, galbol
	mai, (penina)	mai, mai-tereg, maub, (penina)	possess	aidai	nagri
pearl, pearl			possible	ngul	
shell	adaka-kadamai		post	pui, kag, sai, kurugat	teter, seseri, atatmi-lu
peel	balbad-pudi	diketida, dituperti	pour	ieudai, iudai, sulai	tigur, tigri
peep	ngur, naur, saiu-pat	pes, teter	power	kupai, parapara, unewen	sirdam, idigir
peg	awai		praise	ta-umai	despli
pelican	mungai		pray	wakai-ieudai, dan-gul-gumi, toitu-pagai, wakai-pungai	esor-erapeida
pelt	mukui, alau-rid				
pelvis	ini	eb	preach	wakai-wiai, mau-mizi	oka-batageli, marau
penis	garkazil, mabaegal	gaire-le, le giz	precious	koi-modobil	au-bodomalam
people		egimuli, igredi	precede	kulai-tai, puzi	kekem-bakeam
perch	mina, babab	debele-kemerkemer	pregnant	maitalaig	kemkem
perfect	kapu-ganul	gemelag	prepare	butu-patai	derseri
perfume	senakai		presentiment	rid-guitwai	
perhaps	sagul-palai		present	ieudai	zeku, seker-lu
perish	wara-kid-ngonanu-mai	nerkep-oka-sosok	press	gar-tai, gar-tari, sup-nanamai, muluka-nudi, pa-nudi	ditkomeda
perplex	getan-angai	dedkoli			
persecute	lupai		pretty	kapu	
persuade	kazi, ka	le	prevent	bal-tari, gud-wadai, wadai	
person	magau-ruag-asi	mer-egida		pagai	
perspire	isu, maideg, zazi, tagar, maiwas, taban, tabom	nesur, tolop	prick	patal	daradara
petticoat			prickle, prickly		

ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
prison	doridimi-mud	audbar-meta	reed	teki	mebud, opisn, pater
proceed	sabi	barukli, mase	reef	maza, gangar, gata	nor, ter, mat
prohibition	ngur-adai	gelar	reflect, reflection	noidi, mari-noidi, mari	mar-asmer
project	ia-turai, iadu-palgai-	pit	reject	ada-tiai, gud-tadi, ada-	
projection	zinga	etomereti		ka-pugai	
promise	mata-mina	abkoreb	rejoice	ikai-angai, ika-tiai	
proper, properly	zapul	lugiz, kes	relate	umai, iadu-palgai	
property	gima-nganakap-mabaeg	perorge, laglag-aule	release	adaka-pagai, get-wani,	
proud	mada	paret		guit-wai	
prune	iuti, ia-tarai, pardai,	egwatumuda, edomeli,	remains	nza	
pudenda mulie-	pudai	darbumuda, dikia-	remember	ngananu-mai	dikiapori, nole-oka-tap-
bris		muda			riki
pull	met	zor	remnant	unaizinga	
pumice	modobia	bodom	remove	wati-wakai-asi	iskemada
punish	toi-asi		repent	nur, iadai	o-bazgeda
purge	paramad-gamul	kiamikiam, somer-ma-	report	ierka	merkem
purple		mamam, eroko-ma-	resin	get-wadai	
		mamam	resist	puidi	
		imada	resort to	ngana-pudi, gamu-tari,	ner-esili
push	gar-nanamai, gar-nan-	ikedi, adari, adrida,	rest	uradi	
	ami, get-widai	arot, azrikedi		kunia-tidi, kunia-kid-	akomeda, takomeda
put	kabutai, ada-nitui, arai,		return	tari	
putrid	usai		revolve	gurgumi	
			reward	modobia, modobia-mai	bodom
quarrel	kikiri-asi, ia-tamai, ia-	bataparet	rib	bera	bi-lid, lam-pot
	ulai, nguro-nudai		rich	zapul	luglug, lugizra apu
quartz	us	itmeri	ridge	tra	serer
question	iapu-poibi	sobkak, dudum, keser-	rigging	karasi-uru	
quick	kasigi, sobagi, wamen	keser, wamen	right	kapua-korkak, mata-	barkak, tonartonar
		bazeguari, bameri	right-hand	mina	
quiet	iagi-asi, dugi, gud-wani,		side	get-dogam	tuter, tuter pek
	pau, nurgi		ring	du, gugabi, kod, pitu	danako, gogob, kaub-
quill	kaikai		ripe	burugamul	kaub neb
			ripple		nunur, agög, gebgeb, neau
rafter	sau	pèk	rise	danami, palgi, kadai-	ipu, ekeamuda, osakeida
rage	kerket, tabu-kikiri	sal		tari, kadaka-mizi, ka-	
railing	sai	irmer	river	daka-pudai, ras-angai,	dodo
rain	ari	suseri	road	pa-iaidi, tapurai	gab
rainbow	kuruai, oripara	agisi	roar	kasa, sarka	maisn
raise	toridi	taimar	roast	iabu, iabugud	ekaerti
rasp	taimer	mokeis	rock	sobasob	neid, gerar
rat	makas	gò, mutmut, aupepauper	rod	natai	
rattle	goa, padatrong	keres, kereskeres	roll	ngoidat, kurasar	
raw				tutu	
ray	gwiar, kwier, maibi,			gugabid-tai, gurgumi,	erparida, ebegri, itarati
	tapimu, sursu, tolupai,			kula-kadami, nupado-	
	taimer, tapi	ekarida		tai, sirsimi, tupal-tai,	
reach	get-luai	etagi	roof	tar-tai	
read	get-tidai, get-tidi, ngulai	derseri	room	tòd, toitu	tot, meta-tum
ready	butupati, ngada-pali	kar	root	buta	kes, uteb
real	mina, ngalkaigi		rope	sipi	giz, sip, teb
rear	kosi-mai	irgi		uru, amu, buzi, galai-	lager, beri, boz, sesepot,
rebuild	nagami	erpeida		gaipapi, ikur, kwodai,	ked
rebuke	pa-wadai		rotten	urukam, wali	buzibuz
receive	gasamai		rough	dobu, usai	sekerseker
reckon	ngulai	nole-oka-tapriki, dikia-	round	wasaral	deraneli, batauerda, eg-
recollect	ngananu-mai	pori		gugabid	eli, egremada, kaub-
		gimjim-ekaida			kaub
recover	doia-adai, gar-palgi,	mamamam, araur, mair-	row	iatai, kaba-nitui	nosik, seg, uzer-erebli
	gar-palai, gar-pali	mair	rub	nudi, pini, gar-tatari,	desani, etatmili, disirida,
red	kulkad-gamul, para-			idimizi	desaki
	mad-gamul				



ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
rudder	walunga, kuli	korizer	separate	iananab	kepu, detwi, ditakea-
ruler	gizu-mabaeg, minamai- za	kole, opole	sepia	bidai, saingui	muda arti-lele
run	pungai, zilami	koreder, diskemeda	serenade		rob
rust	tu, kuma	le, tulik-le	servant	mudau-garka	memeg-le
sacred	(maigi)	(zogozogo)	set	pudi, nanitai, tarai	baraigida, iskedi
sacrifice	(iudai)	(zegu-lu)	sew	pagami, terpai	itketi, dimiri
sad	diugi		shade	irad, irad-aimai	mud
safe	wanab	werkab	shadow	mari, rima	ibibi, durdur, demari,
sago	bisi, tugu	bisi	shake	gargui-mai, gargui-mizi, gargui-palai, lupai, lupi, apa-palai	deskerdi
sail	gulingu-waku, wakul- nga-pungai, tira-tami	moder, atrugili, doakri	shallow	sai	tumtum
sailor	pazara		shame	azir	sirip
saliva	mum	mos, serur	shape	gamu	roai, nog
salt	(sol), (alas), adabad-mi- tal	(sol), (alas), kurab- kurab	share	kupai	derapeili, eragi
salt water	adabad, ur	gur	shark	baidam, kursi, kaigas, im	beizam, irwapap, ku- masar, wazwaz, wer-
salute	get-pudai, gud-wiai, pa- ru-nudai	degwati, maiem	sharp		pirupiru
same	matakeda		sharpen	gizul	gargergerger
sand	butu, surum, wiripai, baradar	we, borabor, iser	shave	gizu-walgai, gizu-palgai	
sap	sus	ninilu sus, serur	she	iata-pati, luwai	e
satisfied	ieragigig, maita-irui	kem-osmeda, sirsir	sheath	na	dasirida
save	igili-pali, mamui-mai, dan-walmai	agemli	shed	iaka	
sawfish	waiitutu, apad, brug	bologor	sheen	ieudai	zorom
say	ia-muli	detaut	shell	meket, mekata	lid, sor
scale	poi, tataimili, totoiam	dub, user	shelter	lu, kubar	
scalp	ngeringeri-dan	ebegri	shift	irad	serer-lid
scar, scarify	kwaimai-aimai	gemelag, pas, lewer pas, obagobag, pekiau, sa- ret, debe-laglag	shin	tami	meb-gerip, zorom
scatter,	lupai, iananab, narasa- ragia	ere-meta	shine	kimus, tara	au-nar
scattered	kapu-ganul, mina-ganul	bataparet, ataparet	ship	nagi, meket-asi	serup
scent, scented		bukani	shipwrecked	timiden-mai	ziru-durdur
school	idai	damriki	shiver	adazi-san	(teter-gab)
scold	kaman-asi	ikrisi	shoe	moigui, kuiku-dan	itimeda
scorch	diwi, watarau-getalai		shoot, n.	utuui, tadi	tawer
scorpion	palngi		shoot, v.	bau, butu, tawal	teupai
scourge	ibai		shore	taupai	tugar, pagas, map
scrape	kurtumai, tortai		short	kolab, tabai, zugu- kuik	pade, erer-tikri
scratch	zarzar		shoulder	makiam, wal, wal-mizi	eruui, etomereiti
screen			shout	iaka-mai, dan-tai, get- nitui	
scrotum			show	musi-tòi	meg-apu
scrub-fowl	surka	gebò	shred		dimida
sea	malu, ur	surka	shrimp		gingim
search	lumai	gur, karem	shut		gim
seaside	amadan-nguki, baud	deraimeli	sick		apek, deg, ber
seashell	tonar, wiet, buta	tawer	sickness		ner-esili
seat	niai-za	urut	side		
seaweed	damu	bau-lu	sigh		
secret	rima, gumi	meau, tarpor	sign		mek, atamelam
seduce	karum-supamai	gumik, bagem	silent		
see	imai	dasmer, bakaerti, er- dali	similar		mokakalam
seed	kapu, kausa, kusa	neg, kep, narger	sin		
seek	lumai	deraimeli	sinew		kerar, peris
seize	kata-nidai	erpeida	sing		wed-dikrili, tag-wed
select	iapi		sink		baiteri, seb-dirki, seb- dirwi
self	kurusaig, kurseg, koro- seg		sister		berbet, keimer, le
sell	barpudai	erapei	sister-in-law		neubet, naiwet
send	wai	emarida, ditirida	sit		emrida, esor-erapeida, igredi
sentence	kudu	kodo			

ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
skeleton	lu	lid	spear, n.	kalak, bager, barugut, dagulal, iad, wap, tul, tugu, suai, takai, taku	bager, baur, dab, gelub, kaigob, put, zab
skewer		kep, kuskeg			
skin	gamu, gungan, pura, pauna, ngeringeri-dan	gegur, paur			
skull	pada-kuik, natiam	kerem-lid	spear, v.	pagai	eremli, iski
sky	dapar, mei, gima	kotor, arem, baz	speech	ia	mer, giz-mer
slack	berai	norgor	speechless	iagi	merkak
slant	lui, iaiai, balkid	gorgor	spend	aigi-tai	
slap	matamai	detapi, kop-ditimedai	spider	enti, ma	seber
sleep	utui, utui-iunai	ut, ut-eideda	spike	soki	sok
sleepy	maitui		spill	ieudai	epaiteredi
slide	daia		spin	tardai	dirimli, omen
sling	singi		spine	tabu-rid, goru-rid, ibaib, waki	sorkop-lid, seker, o-seker
slip	pungai, pa-get-wani	epersida	spirit	mari, mūri	mar, lamar
slippery		pertarpertar	spit	mosal-adai, mos-sulupai	mos-ituli, mos-ekaida
slit	ialgai		spittle	mos	mos
slope	lui	gorgor	split	palai	ekesmuda, etrida
slow	sobal, gabu-dan	sob, iskeli, wapum, be- ber	spoil	getal-angai, getan-mizi	dedkoli
			sponge	pagara, ngarngar, gouga	sab
slumber	maitui	kebi	spoon	akul	aro-lu, kaip
small	magi		spread	apo-aimai, apa-pudai, apo-budai, gar-widai, tadi	esegeri, esegemeda
smart	kerket				
smash	palga-palai		spring	kata-palgi, (dana-nguki)	ni-omeida
smear	pini	desau	sprout	malgui, malgui-adai	lam-eperkili, kupi
smell	ganu, ganul-tai, ganu- pulmai	lag	spur	ngasa	
			squall	ras	wi
smile	duba-gin-wali	kemur, (erurwer)	squeeze	gam-sasimai	igmesi
smite	matamai, matami	zurkak	squirm	sirsimi	epiteli
smoke	tu, muingu-tu, ngalkai	tabu, pagi	stab	pagai	iski
smooth		pom	staff	bogi	koket, bager
snake	elma, piroan, ger	itkeda, ditkeda, adem- itkiri, darborida, it- kiri	stale	uma-gud	
snare	niu	op-auzi	stalk	maupas	lam-pot, pes
snatch	gamu-mai	siau, siau-esili	stammer, stammering	tata, tata-idaig	lukluk
		gegermer	stand	kadaka-tanori, kadai- tari, kadaka-mizi, ka- dain-tamai	ekweida
sneer	ngur-zilami	weakai, ab-kesem	star	titoi, tituri, titui	wer, maier, ilwel, nesau
sneeze	asar	gebgeb	starfish	tituititui	iseise, saurisaui
snore	isau	seb, geseb	stare	danan-purutai	lid-dasmeri
snout	keda, matakeda	teter-gab	start	madu-pamai, sib-kat- palgi	eizgmada, orida
sn	pira, napi	wader, nerute		madu-pami, sib-kat-pal- gi, sib-palgapali	
soft	apa, baradar	werem, kimiar-werem	startle	niai, siai	dali, imi, imri, emrida, warem
soil	mazar, san	wed, samena	stay		kus
sole of foot	badagi, wara	menaba, dudum, keser- keser	steady	purunu-wasami	eruam, itkami
some	kazi, turukiai-kazi	maid-kem-le	steal		au-gorgor
son	nau	maid, puripuri, lukup	steep	gimia-pagai, kakurka- tai, kakurka-patai, pagai	korizer-erpeili
song	kai	asi, badbad, asiassi	steer	kuna	datupida
soon		nas	step over	keka, kumikumi, pui, tutu, bogi	kor
		nasge, nasnas			koket, pes, pat, kus
sorcerer	maidelaig, ari-puilaig, gubau-puilaig	mar, lamar	stern		narger, neu
sorcery	maid, lukup	mer, mut, bumer	stick, n.		batagemda, batagemli
sore	kikiri, badal	zurabzurab, kurabku- rab	stick, v.		
sorrow	wakai-kuam	logab	still	mata	bes-esmeda
sorry	ngatal, mitalnga	sager, sager-pek	still-born	pagai	iski
soul	mari	giai, ziai	sting	gwiar, taimer, aona, waki	goar, tapim, ubar
sound	nur, ū, ia	gared	sting ray	wati-ganu	semelag
sour	teral, mitagi, sebarar	emorda	stink	pa	
		kes	stockade	maita, wera	pokopoko-teibur, keu- nerkep
		kakaper	stomach		
		egali, detauti			
south	ziai-dogam				
south east	waur-dogam				
south west	kuki-ada				
south wind	ziai				
sow	utui, lupai				
space	buta, sugu				
spark	kokaper				
speak	ia-muli, umai				



ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
stone	kula, pula, bau, kulan-mungai, iara	baker, neid, irmad, mat, terpur	table	(laulau)	(laulau)
stony	kulal, pangad	neid	tabu	sabi, saker	gelar, sab, wis, zogozogo
stoop	muluka-pudi, apa-pudi	eparsida, eparsili, esor-giru	tack	ruai	
stop	niai, siai, bal-tari, wa-dai	mena, imri, daisumda, itpari	tail	kob, kupal, pakai, pel	upi, keup
storm	ras	ras, torob, au-wag	take	mai, mani, gamu-nidi, getia-iuti	ais, aisili, egaredi, dikia-muda, itili, itugeret, itrumda, egimer
story	adi, gida	ad	tale	adi, gida	ad
straight	balbalgi, kapua-kor-kak	barkak	talk	ia, ia-muli, guda-nitui, gudan-mungai	egali
straighten	balbalgi-palai, balbalgi-tidai	bar-ditki	tall	koikutal	kupe
strait		ukes	tally	tubud-amai	markak
strange	iaba, adazi, wara-kid	sub, kerkar	tame	sirisiri	
stranger	iabaig, iaba-kazi	sub-le, adi-le, nog-le	tangle	goin, wiba	aneg
stream	kasa, bubu, sarka	dodo	taro	mita, miti-patai, tera	tep-desker
strength	magao	kelar	taste	mitagi	
stretch	uru-bal-pudai, luai, pu-dai, luwai, luwidi	batirimuda	tasteless	ngurapai	erewerem
strike	matamai, nanamai, ni-tui	ipiti	teach	ialgai, ilagi	etoati, ezagri
string	iadal, wali, igali	ked	tear	ngudi	e, eb
string figure	wome	kamut	tear, tears	ia-mulai, umai, iaka-mai	detageri, deskeda
strive	pa-toridi		tell	gub, ras	au-wag, ras
stroke	gar-tatari		tempest	daka	ikap
strong	kunakau, magaol	kelarkelar, elele, sase-rim	temple	nutai, nuti	mirem
stumble	rapai, rapi	ituri	tempt	puso	aseseredi, asisili, desisi
such	keda, matakeda	absaimarsaimar	tend	kirer	kerar
suck	noi-pui, tauiai	esomedi	tender	mugu-urui	pis-mus
sucker-fish	gapu	gèp	tendon	sera	sirar
suckle	susun-tauiai	emeli, esomedi	tendrill		geum
suckling		sursur-werem	termite		(tom)
sudden	rima-pagai	neru	tern	kakur, waiwai	geb-wer
sugar-cane	geru, kaiara-gam	abkoreb	terror	eso, ieso	esoao
suitable			testament	seno, senu, senab, senub	ab, abele
summit	goi		testicle	mugud, kamug	akur, maisu, deremli
sun	goiga	lem	thank	puru	
sunrise	ar, goiga-palgi	bane, lem osakeida	that	palamun, tanamun	wiaba
sunset	goiga-pudi	lem-baraigida	thatch	palai, tana	wiabi
surface	bupur		theft	uge	weakai, penoka, geirdi
surfeit	iboib-tai		their	seno, senu, sewa, si	ge, moko
surname	sakar-tai		them	ipal, ita	
surpass	ada-pudai		there	tana, palai	wi, wiaba
surround	masik	dirumdi, deraueli	these	badal	
swallow	angi	irmili	they	puru-mabaeg	atkam-le, lug-atkamer-le, eruam-le
swamp	gawat	berder	thick		wakei, pat
sway		etali, emare	thief	dokap	lerkar, gemkak, gem-kerar, gem-lidliid
swear	bagain-idai, gegead-pu-gai, kauria-tai	iskosi (?)	thigh	pepe, saked	mara, mabara
sweat	mag, murug, magau-rnaig-asi	mereg, meregida	thin	ninunga	lu
sweep	tiki-palai	beilidu-dirupi	thine	za, pawa, ia	dikiapori
sweet	mital, wam-mital	debe-laglag	thing	nganannu-mani, sib-mai, nagami, sesi-tamai, wakain-tamai	
sweetheart	rugaig, mudaig-kaz	ogab, ogar-gab, kak, nuri (kumala)	think	nguki-nai	ni-ap
sweet potato	urugabau (kumala)	deib-eburi	thirsty	ina, inabi, nabi inu, inubi	ab, abele, pe, peike
swell	irui, pusakar-adai	deib	this	patal-pui	
swelling	duba	deib	thorn	patal	lu-daradar, lu-zigerziger
swim	tapi, karuma-tapi, wapid-tapi, ur-pagai	barebli	thorny	sepal, ta, ita	daradara, zigerziger, sekerseker
swing	kabi	etali	those	ngi, ni	ma, mama
swollen	pusakar	koer	thou	terpai	isisiri, dasirida, digagur
sword	kuiai-tuik	bei	threadle	bag-iapi, bag-tai, bag-tiai	
swordfish			threaten		



ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
three	ukasar-urapon, uka-mo-dobilgal	neis-netat	twin	ukakid	
throat	ia, korkak	pereg, ner-kep	twine	wali	
through		batimeda, lam	twinkle	samudan-matami	
throw	tai, adaka-tai, bal-uri-mai	batauredi, dikri, itime-da, dau	twirl	tardai	dirimli
throwing stick	kubai		twist	nurai, kup-mani	dikromeri
thumb	kaba-get	au-ke	two	ukasar, kuasar, ukaskas, pal	neis
thunder	doiom	girgir	ulcer	moaizinga, bada	begur
thus	keda	kega	unable	karawaeg	umerkak, sagim
thy	ninu, nginu	mara, mabara	uncle	wadwam, awade	baba, sua
tide	tawal	meg, gotat, meskep	under		lokodge, mudge
tie	kunumi, kabu-idai, maiek-tai, muku-poidai	dimiri, didbari, dedko-medi	underside	apa-dogam	mud
tighten	pa-dordimi	isgarik, elele	understand	wakain-tamai, ruamai	akmeri
till	kurusika		undo	gud-wai	detwi, daratumeda, deu-selu, didwi
time	mai, tonar	(taim)	undress		igida, wali-adem-igida
tip		mop	uneasy	rid-guit-wai	
tired	kauba, gamu-daidami	erar	uneven		natkak-darakri
to	ka, pa	em, m	uninhabited	kazigi	le-kak
to and fro	kidakida	watupili, detali, digem-li, disirida	unless	nugedan	
tobacco	sukuba	sokop	unlike	ngadagi	detwi
to-day	kaib	abele-gereger	unloose	get-wani	
toe	dimur, kuku, sia	teter-ke	unpleasant	terar, teral	kereskeres, sab, pez
toil	kauba-asi		unripe	nuru, kobaris	weresweres
to-morrow	batainga	iobaru, idim	unsteady		mopge
tongs		komazer	until	kurusika	lakak, nole lakak
tongue	noi	werut	unwilling	ubigi	kotorge
tooth	dang, gi	tereg	up	kadaka	
top	gima, tōd, wana	tum, kolap, sirip	upright	kadaka-tanori	
torch	tu	bei, ne	upset	pa-ieudi	bapegeli
torn	ilagi, pis-muli	atoatatoat	upward	kadai	
torment	kerket-palai		urine	nguki, nguki-toidai	usi, espi
totem	augad		us		meribi, keribi
totter			utter	poihi	
touch	gamu-tarai, gamu-tari, gar-tai, gar-tari, nidi	ituti	vain, in vain	ngugidan, nguigidan	sagim, no
tower	aka-wiet	emeret-mer	valley		awak, pat
tradition			vanish	rimagi-asi	badmirida
trap	graz		vein	kirer	kerar
travel	iawai, wangi		verandah		maisui
tread	gima-tarai	lu	verse	kudu	
tree	pui	durdur	village		au
tremble	gal-lupai, galu-pali, gamu-gal-lupai, su-main-widai		violet colour	gogait	uteb
trench	gowa, walbai	awak, irkes	voice	nuru-gamul	
trepang			vomit	wakai	kodo-mer
true	mina	kar, beskak, ageakar	voyage	magisanai-adi	megi, meg-egli
trumpet	bu	maber	vulva	tardai, bal-tai	atiem
trunk	kab	giz, lu-gem		mada	mune
trust	kapu-wakai-asi, mina-ia-ka-tamai	o-ituli	wag head	kuiku-lupi	keremu-dirili
truth		ageakar	wages	modobi	bodom
try	nutai, nuti	mirem	wail	ia-adamai	bauðaredi
tuft	kup		waist	ka	
turmeric		bam	wait	ugai, tuma, tumakai	mena, warem
turn	kid-tai, bal-tai	eraski, egremada	wake	pa-walmai	itiri
turtle	waru, surlal, sulur, wa-nawa	nam, korkor, mergai, siruar, olai	walk	ulai, ulmai, lu-gulgu-pi	ekasi
turtle shell	karar	kaisu, kesur,	walking-stick	bogi	koket
tusk	gi, ngaingai	gir	wall	pasi	lemlem, kosker-teibur
twig	niki	lislis	wallow	sirsimi	epitili
twilight	kuta-buia	bane-ekri, ki-kem	wand	iawai	situaimi, kola pespes
			wander	ubi, ubin-mizi, moken-mizi	laglag
			want	kaubu	
			war		

ENGLISH	MABUIAG	MIRIAM	ENGLISH	MABUIAG	MIRIAM
ward off	akai		wind, v.	nuri	
warm	koama, koama-pali, kamanal	geb-baugeli	windpipe	mabar	mer
warn	iadai-wai		windward	paipa	
warrior	kaubu-mabaeg	ares le	wing	ngaka, bata	pao
wash	gar-walgai, urpu-tai	dirupi, og-arub, dedere- di	wipe	turatai	itkiri, atkirua
wasp	ga, ga-rur, apa-ga	narb	wisdom	kutin, muamu, ngu	lug-asmer-le, pardar le
waste	sagui-palai		wise	kutivau-kuik	lag, mimim
watch	danan-patai, danal-pat- ai, poipiam, tonar- tidai, tuma-ia-wai	dasmeri, aseseredi	wish	ubin-mizi, ubi	kem
water	nguki, adabad, ur		with	abi-tidi, palel-asi, um- asi, get-salmal, mar- kai-salmal	euselu, watwet
waterfall		ni	withered	palel	muige
waterhole	nguki, ngukiu-gud	dodo-abi	within	muinu	mer umer le
waterspout	baiu	ni-pat	witness	garka	kosker, neur
water vessel	gud	gub	woman	ipi, ipika, ipikazi	kem
wave	bau	ni-kabor, as, idisor, ni- sor	womb	maita	dameri
wax	isau	zauber	wonder	iagi-mizi, ngana-iuti, lu-pali, ngana-wali	
we	ngoi, ngalpa, ngalbe	isau	wood	pui, watar	mer
weak	gagadi, gogadi, kauba, daga	meriba, mi, keriba, ki, uma	word	ia	dorge
weapon		gebgeb, salgar	work	zaget	abele-geseb
wear	angi	ares-lu	world	ina-apal	gegedar
weed	sowagai, tudai	no-sumez	worm	kupar	
week	dada-puta, dada mainu	(gereger sefen)	worn	kulba	
weep	mai-pudai, ngudi-suli, mai-irsi	ezoli, ebeb	worship	sib-pami, gar-ngalkai	
weight	mapu		wound	pa-pudi	
weir	graz	sai	wrap	lapaizinga	ziz
well	ngukiu-gud, mai, dan	pat, mamui	wring	nurai	sopem-iteli
west	kuki-dogam	koki, ziai	wrist	tiap, tirap, perta	igmesi, demaisereti
wet	ngukil, ulai	bebeb	wristlet	perta-urukam	kebi-kok
whale	matu	galbol	write	minar-palai	detali, war
what	mi, miai. Cf. Grammar	na, nako, nalu	yam	gabau, bizar, bud, dea- bu, ketai, kutai, nag- uai, sagu, saur, ta- pan, urugabau	lewer, bonau, borometa, daibar, goz, kak, kaki- gaba, kep-sabez, ipi- gaba, iwariwar, ketai, madupenau, mapis, penau, sap, segei, tap, usarip, waimawaima
when	mi-buta. Cf. Grammar	ababurge	yawn		te-wawida
where	milaga	nade	year	wiet	urut
while		mena, menaba	yellow	murdgamul, wudgamul, uru	bambam, siusiu, mōsiu, zomkolberkolber
whip	pepedu, palngiza	lolo	yes	wa, wagar, samido, mi- sai	ao, wao, eko
whiskers	bag-iata, iata	komelag, gasu-barpeili, persokpersok, super- auper, neabgir	yesterday	ngul	abgereger
whistle	kabi, watu, upius-pui	kakekakek, giaudgiaud, zazerzazer	yet	kazi, kutaig, puso	mena
white	maid-gamul, merkal, miakal	nete	young	ni, ngi, nipel, ngipel, nita, ngita	kerkar
who	nga	kemerkemmer	you	ninu	ma, wa, waba
whole	mura, badaginga	wit	yourself	kawa-kuik, kernge	mara, mabara
why	wati	maik-kosker	youth		mabu, wabu
wicked	maikaig	maik-kimiar	zenith		makerem
widow	ipika	kosker			wer
widower	adazi-ial	marmar			
wife	toidal	wag, bumer			
wig	guba				
wild					
wind, n.					

## THE LITERATURE OF THE WESTERN ISLANDERS OF TORRES STRAITS.

No European has produced a translation or other literary specimen in any of the dialects spoken in the Western Islands of Torres Straits. Though mission work in this group was commenced on the island of Dauan in 1871, no printed book was in use until the year 1884. This first production was a translation of the Gospel of St Mark into the dialect of Saibai, made by Elia, a Lifuan teacher<sup>1</sup> who had worked on the island for thirteen years. It was revised by the Rev. S. MacFarlane and printed by the New South Wales Auxiliary Bible Society under the editorial care of the Rev. J. P. Sunderland. It is entitled *INA EVANGELIA MAREKO MINARPALAN*<sup>2</sup>. (The Gospel according to Mark, Translated into the Language of Saibai, Tuan, Mabuiag, Torres Straits.) *Sydney F. Cunninghame & Co., General Printers, 146 Pitt Street.*

The pagination is from 1 to 71 including the title-page. At the end of some copies there are found pages from 73 to 121, but without a separate title, the following:

Kulai Iapupoibiz. Iesun Töitupagiz. Iehovan sabi ina. Mura Napoidan Augadö<sup>3</sup>.

The whole of this matter is extremely imperfect and was apparently never properly revised by the translator nor by any one acquainted with the language. There are numerous typographical errors and words are not consistently spelled and often wrongly divided. It was essentially a translation from the Lifuan, the gospel being probably based on Elia's copy of the version of 1873<sup>4</sup>, with the hymns from his Lifuan Hymnbook<sup>5</sup>.

Signs of the Lifu source of the Gospel translation were given by Dr Haddon and myself in our former Study of the Languages<sup>6</sup>. They may be briefly stated as follows.

1. Lifu orthography is prominent. The vowels *ö* and *ë* are constantly used, also *tr* and *dr* for *t* and *d*.
2. Introduced words from English, Greek or Samoan have the same form as in Lifu, although the natives of Saibai and the Straits have no difficulty in pronouncing the correct word. Examples are: *waci* (watch); *wan* (one); *gavana* (governor); *waina* (wine); *areto* (ἄρτος); *alas* (ἄλς); *kumete* (Samoan, 'umete).

<sup>1</sup> The mission of the London Missionary Society in the Islands was commenced by the Revs. Dr S. MacFarlane and A. W. Murray. They proceeded in 1871 directly from Lifu in the Loyalty Islands to Darnley Is. and Dauan, and all the native teachers accompanying them were Lifuans. An interesting note on Elia and Lochat, the pioneer missionaries in Saibai, is to be found in D'Alberti's *New Guinea*, Vol. II. p. 350.

<sup>2</sup> I.e. This Gospel Mark wrote.

<sup>3</sup> I.e. First questioning. Jesu's prayer. Jehova's law this. All Hymns (of) God.

<sup>4</sup> *Isisinyikeu ka nyipize i Johu Iesu Keriso, hna ujane gangöne la gene Eleni kowe la gene Dehu.* Lonedon, 1873.

<sup>5</sup> *Nüjei Nyima.* London. The Religious Tract Society. (No date.)

<sup>6</sup> "A Study of the Languages of Torres Straits," *Proceedings of Royal Irish Academy*, 3rd Ser. Vol. IV. pp. 120, 121.



3. Lifu idioms are literally translated, as e.g. in Mark x. 4 and xvi. 10 where a married woman is referred to by the dual pronoun<sup>1</sup>; and in Mark i. 19 where 'son of' is indicated by the possessive sign<sup>2</sup>.

4. Lifu grammatical forms are introduced into the Saibai, as e.g. 'third day' is translated by 'goiga thrin,' in which 'thrin' is the English word 'three' with the Lifu causative suffix 'n.' The Lifu verbal particle is also frequently used.

As an example of the Saibai version, I give an extract (Mark iv. 3—8) with literal translation, and the corresponding passages in the recent Mabuiag version.

## SAIBAI.

3. Ngita karengemiziu, ngapanagemiu, ngapa uzar  
Ye hear ye-look-hither hither goes  
senabi wara mabaeg utun a utun.  
that one man planted and planted.

4. A noidōka<sup>3</sup> mata utuipa, durai siši putizi  
And he continues plants some there falls  
iabugudanu, ngapa mangizō urui palgizō a purutamoin.  
on-path hither come bird flying and (they) ate.

5. Durai gimal mukō putizi ina magina baradar,  
Some top rock falls here little earth  
mata dōbura malegui-adan, pepe baradarangu.  
quickly sprout came out thin earth-through.

6. A gōiga palgizo, baradar koamasin, a  
And sun jump up earth not-became then  
kainga, wa ramoginga.  
big thing yes rootless-thing.

7. Durai putizi pui patralai<sup>4</sup> dadal, kadaipa  
Some falls plant thorny among up  
malegui adan pui pratralinge<sup>4</sup> a apapa ngurō  
sprout came-out plant thorny-then and to field-to outside  
taeamoin a kōusa gimaēl.  
threw then fruit less-things.

8. Durai putizi ina mina baraparanu, a  
Some falls here true ground-on and  
tarōtaiz, a sirisiri, a kōusalenga; a kōusa  
goes-round and grew-thick and fruiting-thing and fruit  
aidainga thōrte nainonop a sikiste, a wan handed.  
food-thing thirty separated and sixty and one hundred.

## MABUIAG.

3. Nita karingemiziu; Senu mabaeg lupan saito,  
Ye hear That man scattered seed  
nui uzari a lupan.  
he goes and scattered.

4. A nuid lupan saito, wara si noridi iabugud  
And he scattered seed some there fell path  
pasi, a urui ngapa palgin a purutamin.  
side and bird hither flew and (they) ate.

5. Waramal norid gimal apapu, soabaginga  
Some falls top rock-on not-slow-thing  
malgui adan apapungu kedamai poangat boradar.  
sprout came-out rock-through because shallow earth.

6. A goiga danami, a boradar kamana asin,  
And sun rose and earth hot became  
um gar asin kedamai sipiginga.  
dead altogether became because rootless-thing.

7. Waramal noridi patal pui dada kaimel a  
Some falls thorny plant middle mates and  
patal pui malgui adan a sirisiri nuran,  
thorny plant sprout came out and crowded twisted-round  
kedamai kausaginga.  
therefore fruitless-thing.

8. Waramal noridi mina baradar, a malgui  
Some falls true earth and sprout  
adan, a magubi koima thode iananab a siksete  
came-out and ? greatly thirty separated and sixty  
a urapon handed.  
and one hundred.

The Hymns are similarly translated from the Lifu book. The rendering is very literal without much regard to metre. The following extract, a version of the well known hymn, "All people that on earth do dwell," may serve as a specimen. It is the first hymn in both Lifu and Saibai books. The revised Mabuiag version is also given.

<sup>1</sup> Saibai: *palamulpa gudō-waeen*, Lifu: *sei nyidoti pi*, put her away, but lit. put them two away. Also Saibai: *Palae uzarman*, Lifu: *hnei nyidoti hna tro*, She (Mary Magdalene) went, lit. they two went.

<sup>2</sup> Saibai: *Iakabou Lebedaiō*, Lifu: *Iakobo i Zebedaiō*, James (the son) of Zebedee, lit. James of Zebedee. In the Saibai, *Zebedaiō* is wrongly printed *Lebedaiō*.

<sup>3</sup> This is probably for *noidō*, he, and *kai*, soon, close up.

<sup>4</sup> An example of the Lifu spelling with *pr* and *tr* for *p* and *t*; *patralai*, *pratralinge* for *patalai* and *patalinge*.

## LIFU.

1. Nyipunie nōjei nōje,  
Ye plural people  
Thiliju koi Akōtesie;  
Worship to God  
Mekuneju la Joxu cas,  
Think of the Lord one  
Ate xupe me kenithe.  
Man makes and †
2. Hna xupi sha qa ku' hnadro,  
Did make us indeed from ground  
Hnene la mene i nyidē;  
By the power of him  
Nge menu hē sha nōjei at,  
And err did we plural men  
Hna 'mekōti sha hmaca ha.  
Did right us again have.

## SAIBAL.

1. Ngita kawa kōigōrsar.  
Ye island many  
Kapuza mulpa patidiz,  
Good thing down bend  
Nongo paru Iehova,  
His face Jehovah  
Mabaegō aimipa.  
Man makes.
2. Noi ngalpan aimipa,  
He us makes  
Ina apalō barada,  
This below ground  
Ngalpapa rimarim mura,  
To-us foolish all  
Noi mina butupatan.  
He true makes.

## MABUIAG.

1. Nita lagal koigoresar,  
Ye places many  
Mina wakai,  
True voice  
Nungu paru Ieova,  
His face Jehovah  
Mabaeg aiman.  
Man made.
2. Nuid ngalpan aiman,  
He us made  
Ina apal boradar,  
This below ground  
Ngalpa mura dimidem,  
We all foolish  
Nui mina butupatan.  
He true prepared.

In 1888, when Dr Haddon first visited the Straits, he obtained from the natives some versions of dance songs and incantations. Some of these were printed in his papers on the *Ethnography of the Western Tribe*<sup>1</sup>, and on the *Dances of Torres Straits*<sup>2</sup>.

During the visit of the Expedition in 1898 the work of re-translating the gospels was nearing completion. It was being carried out in the Mabuiag dialect by the London Missionary Society's teacher Isaia, a native of Samoa, with the help principally of Ned (Waria), and in a less degree of Tom (Noboa), and Peter (Papi). The version was sent to England by the late Rev. James Chalmers and printed by the British and Foreign Bible Society in 1900. It was entitled:

## EVANGELIA IESU KERISO MATAION MINARPALAIZINGA.

(Tusi ina Iesu Kerison mina Iadai.)

London, British and Foreign Bible Society, 1900<sup>3</sup>.

Though only the Gospel of Matthew is mentioned in this title, it is followed, without separate title pages, by the Gospels of Mark, Luke and John.

The basis of the new translation was the teacher's Samoan version<sup>4</sup>, and of this there are several traces. Proper names and words derived from the Greek, such as *areto*, *bapataiso*, *nato*, *peritome*, follow the Samoan instead of the Lifuan spelling where the two differ<sup>5</sup>. In some cases a purely Samoan word has been used when a native equivalent has not been easy to find, as for example: *lautalotalo*, lilies of the field<sup>6</sup>, *matai tusi*, letter, tittle. As regards composition this version is a great improvement

<sup>1</sup> *Vide Journal of Anthropological Institute*, Vol. xix. 1890, pp. 376—380.

<sup>2</sup> "The Secular and Ceremonial Dances of Torres Straits," *Internationales Archiv für Ethnographie*, Bd. vi. 1893, pp. 131—162.

<sup>3</sup> I.e. Gospel Jesus Christ. Matthew's writing. Book this Jesus Christ's true words.

<sup>4</sup> There have been many editions of the Samoan Bible. That which I have used in these comparisons is: *O le Tusi Paia o le feagaiga tuai ma le feagaiga fou lea, na faa samoaia*. London, 1879.

<sup>5</sup> The letter *r* as in *areto*, *peritome*, is not properly a Samoan sound, but was introduced into that language in these words from Tahitian. They have the same form in Lifuan into which they were introduced from Samoa, but *nato*, Mabuiag from Samoan, is *narado* in Lifu, from Gr. *νάδος*.

<sup>6</sup> So in Matt. vi. 28, but in Lu. xii. 27 "*lilies of the field*" is translated *bupau kain*, "*newness of bush*." Lifu in both places has *peledē*, a scarlet lily-like flower. *Lautalotalo* is the Samoan name for *Crinum asiaticum*.



on the former gospel, owing no doubt to the collaboration of the natives. The chief faults were in punctuation and spelling, but most of these I was able to correct whilst the book was passing through the press.

A new version of the Catechism and Hymn Book is also in the Mabuiag dialect. It is entitled:

KULAI IAPUPOIBI, JESUN WAKAI IUDAN A IEOVAN SABI. NAUPUIDAIKA<sup>1</sup>.

[A first Catechism, Lord's Prayer, Commandment and Hymns in the Language of Mabuiag, Western Torres Straits.] London, 1902.

The Hymnal portion has 82 pieces, some of which are prayers and exhortations rather than hymns. Metre, as in the former book, is little regarded. A specimen has been given on page 189.

During my enquiries concerning the language of the Western tribe I took down from my informants on several occasions short versions of several legends. Thus I obtained from Waria short accounts of Amipuru and Amudua, from Maino, the story of Tabepa, and from Wallaby the account of the stranding of the first coco-nut on Muralag and the story of the Mangrove and the Crab. These will appear hereafter as specimens of the dialects.

Dr Haddon also in the course of his enquiries obtained many specimens of *kap kudu* or dance songs, and *Wenewen*, or *Unewen*, magical incantations. All these compositions, which are probably the oldest in the language, present great difficulties in translation. The dance songs are especially hard. The introduction of expletives, and the clipping or lengthening of the original words to suit the requirements of rhythm have caused them to become, even to the natives themselves, a mere string of words of which only the general meaning is known<sup>2</sup>. Even in the hymns, as now sung in church, there is very much repetition and lengthening of syllables to suit the tune. This indefinite character is, as I have elsewhere shown<sup>3</sup>, a characteristic of Melanesian and New Guinea songs, and probably also of those of most peoples in a low stage of culture.

Since the introduction of writing by the missionaries, church and other public notices are often written, and some of the younger natives occasionally write letters. Some examples are given in Vol. v. pp. 227, 228.

After our return to England we received from Waria a voluminous manuscript in the Mabuiag dialect, which is in many ways of great interest. It is the first literary composition of importance produced by a member of the Papuan race<sup>4</sup>. Polynesians and Melanesians have often produced literature in their own languages, but no Papuan<sup>5</sup>

<sup>1</sup> I.e. First Questioning. Jesu's Prayer and Jehovah's Law. Hymns for singing.

<sup>2</sup> Cf. Kwoiam's magical invocation "Mawa keda, etc." A native would often give the supposed meaning of a song in Jargon English, but this very rarely corresponded to the native words of the song.

<sup>3</sup> Introductory Notice of Melanesian and New Guinea Songs, prefixed to: "Songs and Specimens of the Language of New Georgia, Solomon Islands," collected by Lieut. B. T. Somerville, *Journal of Anthropological Institute*, xxvi. pp. 436-445, 1897.

<sup>4</sup> Pasi's writings in the Miriam language are earlier in point of time, but more defective as specimens of native composition.

<sup>5</sup> The term Papuan is here restricted to the natives of Torres Straits and of British New Guinea West of Cape Possession. For fuller details see Part III. of this volume.



had before conceived the idea of committing to writing the sagas of his race. Our interest in the native legends no doubt suggested Waria's writing, and he had written for me two short accounts during our stay. The manuscript is entitled:

NET WARIAN POLAIZINGA. MURUIGAO TUSI. LAG NEL MABUIAGI<sup>1</sup>.

It consists of 281 pages, partly quarto, partly octavo, written on one side. The first 175 pages, after a short account of Waria himself, are taken up by a genealogical description of the people of Mabuiag. Then follows a series of Folk-tales comprising those of KUIAM (i.e. Kwoiam), pp. 176—212; WAIAT, pp. 212—240; a short description of the funeral ceremonies, pp. 241, 242; TABEPA, pp. 243—257; AMIPURU, pp. 258—281.

This composition of Waria's is written just as it would be told to a native audience, and hence differs very much in style from the translations. As will be seen from the following translations it also differs somewhat in diction from the language in which Waria himself, Maino, or Wallaby told the stories when an European was auditor.

In the manuscript there is an extreme use of demonstrative words, by means of which the narrator infused life and movement into his story. The actors are described as continually passing up and down, seaward or landward, to windward or leeward, right or left, performing actions close by, or at a more or less distant place. Repetitions are frequent, actions of the same person in different places being often described in identical phrases, as for example the account of Kwoiam's actions in Boigu and Dauan (see pp. 199 and 203, also Vol. v. p. 78, par. 3). On the other hand, a native audience would naturally be familiar with the proper verb prefixes in such expressions as *wakain-taman*, thought, *butu-patan*, prepared, *muluka-pagan*, went down, *ia-taian*, *ia-muli*, said, *ngana-taian*, wondered, *kid-taeen*, change, *adaka-pudan*, pulled out, *gud-pudi*, shut, etc. In the narrative these accordingly appear as *taman*, *patan*, *pagan*, *taian*, *pudan*, *pudi*, etc. Besides the verbal abbreviation there is also considerable ellipsis in the sentences as, for example, in such a case as "*mai pataian*," literally, "time, cut," but meaning "the time when the scrub is cut for making a garden (see p. 202).

For these reasons the translation of Waria's MS. has not been easy, and there are many blanks, which are to be accounted for by the insufficiency of my vocabulary and distance from the author. I have chosen the following as specimens of the Literature of the Western Islanders.

1. **Waria's account of his MS.**
2. **The Story of Kwoiam.** Written in Waria's MS.
3. **The Story of Amipuru.** Told by Waria. (A longer account is found in the MS.)
4. **The Story of Amudua.** Told by Waria.
5. **The Story of Uga.** Told in the Tutu dialect by Maino.
6. **The Story of the Mangrove and the Crab.** Told in the Muralag dialect by Wallaby.
7. **The finding of the First Coco-nut on Muralag.** Told in the Muralag dialect by Wallaby.

<sup>1</sup> I.e. Ned Waria's writing. Old man's book. Place name Mabuiag.

An interlinear and a free translation are given. Words not in the native account are placed in curved brackets. Doubtful words or meanings are shown by the interrogative sign, and missed translations by dots.

### 1. Waria's Account of his Book.

NET WARIAN POLAIZINGA<sup>1</sup> MURUIGAO TUSI LAG NEL MABUIAGI.

(*Ned Waria's writing. Old man's book. Place name Mabuiag.*)

Ngai Net Waria. Ngat na inab tusi paladin wagel kozika ngulaigka. Wara  
*I Ned Waria I then this book wrote after for men for knowing One*  
 inu Sakarian<sup>2</sup> kutaig Netan kazi nel Mareko, nuin Marekon imadin<sup>3</sup> Jun 7 1896.  
*this ? youngest Ned's child name Mark him Mark saw June 7th 1896*  
 nuin imadin Tusde 8 kolok kubilnu sizi kuik aimdin Tusedngu a Satade  
*Him saw Tuesday 8 o'clock in evening from then began from Tuesday and Saturday*  
 nungu kupai ladaidin. Nobemba 5 nuid danuradin. Mura nungu goigoil 117, mura  
*his navel cord cut November 5 he died All his days all*  
 nungu molpalal 4. Urapon goiga bada paladin wara molpal nungu gamu miakalnga  
*his months One day sores came out one month his body white*  
 a nungu ialbup miakalnga. Ina mina asin.  
*and his hair white Here finished*

Inab tusi keda mamui taiamika mura buaika a mamui lumaika  
*This book so carefully for choosing all for relations these carefully for seeking*  
 mura kuikuka<sup>4</sup>. Inab tusi danataean<sup>5</sup> mura iabugud na iabu keda koi mabaigal na  
*all for heads This book shows all way then way thus big men when*  
 iawarnu patami kuruig kain koziu dana gurgumaig koi kazika gamu pagaimi kuruig  
*in journey should cut new men's look round for big man*

#### 1. Ned Waria's writing. The book of the old men of Mabuiag.

I am Ned Waria. I wrote this book so that men (coming) afterwards (might) know. This one...Ned's youngest child (was) named Mark. He was born June 7th, 1896. He was born on Tuesday at eight o'clock in the evening, beginning from that Tuesday, and on Saturday his navel-cord was cut. On November 5th he died. All his days were 117, all his months 4. One day sores came out, for one month his body (was) white and his hair white. This ends.

So this book is for carefully picking out relationships and for seeking all the heads (of families). This book shows all the way, (just) as when the big men (leaders) on a journey should cut (a path) for the new men (who) look round...for the big men.

<sup>1</sup> Polaizinga for minar-palaizinga, from minar, mark, palai, cut.

<sup>2</sup> I do not know the meaning of this word.

<sup>3</sup> Imai, literally see, is used in speaking of children in the sense of "being born," e.g. Ngat nuin iman, I saw him, i.e. he was born.

<sup>4</sup> An abbreviation for kuikuig-ka, for elders, or for kuiku-garkazika, for chiefs.

<sup>5</sup> Lit. throw-eyes, show at a glance, make "coup d'œil."



Dikonal na wa Dikona Zagulgal na wa Zagulgal<sup>1</sup> a kain kozil na ipiu  
*Deacons then yes Deacon Zag people ? yes Zag people then new men when wife*  
 kulai gasamzibal, wa sena kuik. Wa ina minaasin.  
*first taken yes that head Yes here finish*

Wara nge ina kuikugarkaziu zaget kuikuigal na mimikuruig tana na gegead  
*Another then here chief's work eldest if should go they if wrong*  
 mimikuruig kazil nge taramikuruig kutaigau nguigidan kulai tiaig kazil na  
*will go children then would call to the younger in vain not go first children then*  
 mogimal mimikuruig ngolkai kai kutaigal mimikuruig ingaru maigi tana na  
*little ones will go astray soon younger ones will go always not do they then*  
 kazil asimikuruig wa tanamunika taiamikuruig<sup>2</sup> ingaru gasamaigi iabugud ina  
*children will go after yes to them will always not keep way this*  
 Kuikugarkaziu iabugud a gizu<sup>3</sup> mabaigau iabu. Ina minaasin.  
*Lord's way and man's way Here ends*

Panailigau<sup>4</sup> kuik nel Peid<sup>5</sup>, nungu ipi Makasa, palamun kazil keda, Dadabu  
*Panai people's head name Peid his wife Makasa their children thus Dadabu*  
 kuikuig a Gasara nge keda a Ngaragi nge keda a Wamai gar kutaig. Ita  
*eldest and Gasara then thus and Ngaragi then thus and Wamai indeed youngest Those*  
 keda kazil.  
*thus children*

Ina kazil nge Dadabu, wad<sup>6</sup> kuikuig, nungu ipi Muguda, nuid Akapain  
*Here children then Dadabu eldest his wife Muguda he Akapai's*  
 maik gasamdin<sup>7</sup>. Nungu Akapain kazi mata kosar, nel Kursö a Abei, matakeda  
*widow took His Akapai's child only two name Kursö and Abei only thus*

Then the Deacons, indeed, the Deacon (of the?) Zag people, yes, the Zag people. And when new men first take a wife, then (they are) head men. Yes, this ends.

Here then is another work of the chief, if the eldest go wrong, then the people would call to the younger ones in vain, (if) the people do not go first then the little ones will go astray, and (as) soon (as) the younger ones will go and (not) always do (what is right) then the children will follow and will follow to them and not always keep this way, the way of the Lord and of his people. Here (it) ends.

The head of the Panai people was named Peid<sup>6</sup>, his wife (was) Makasa, their children these, Dadabu the eldest, and Gasara and Ngaragi and then Wamai the youngest. These (were) the children.

Here are the children of Dadabu<sup>6</sup>, the eldest one, his wife was Muguda, he took Akapai's widow. Akapai's children were only two, named Kursö and Abei, only these

<sup>1</sup> Zag is a village in the South-east of Mabuiag. In these phrases there appears to be some unnecessary repetition.

<sup>2</sup> Kun, after (understood), kun-tai, follow.

<sup>3</sup> Gizu mabaig, prominent man, head of a family.

<sup>4</sup> Panai is a village in the North-east of Mabuiag.

<sup>5</sup> Cf. Genealogy. Table I. in Vol. v. and note discrepancies.

<sup>6</sup> A demonstrative only used with persons.

<sup>7</sup> I.e. married.



gar kosar. Nuid na Dadabu gasamdin kazi keda nge Asi kuikuig a Sawi nge  
indeed two He when Dadabu took child thus then Asi eldest and Sawi then  
keda a Gabai nge keda a Korai gar kutaig. Ina minaasin.  
thus and Gabai then thus and Korai indeed youngest This ends

## 2. The Story of Kwoiam. (Written in the Mabuiag dialect by Waria.)

Wara Adi<sup>1</sup> kulai muruig, nel Adi<sup>1</sup> Kuiam.  
Another Adi former old name Adi Kuiam

Nui kuika Gomunu niar, a nuagu apu nel Kuinam, a nungu  
He first at Gomu stayed and his mother name Kuinam and his  
waduam<sup>2</sup> nel Tomagani, a mura Gomulgau mud kai kulal Gomunu iar. Sena  
nephew name Tomagani and all Gomu folk's house big stones at Gomu lie That  
Koburan<sup>3</sup> padau gizu nuka ngapa pogaik. Na mud sipa paruia iar.  
Kobur's hill's point to there hither comes down The house stops there on front lie  
Tana sinab muinu kaimel masir.  
They there in middle together stay

Nanu Adi Kuiaman apuau zaget mata wakun umai mura goigoinu. Wara  
Her Adi Kuiam's mother's work only mat plaiting all on day Some  
goigoinu nui Kuiam mido nabia nge gamuia sagul siar au? Nui waku ramia  
on day he Kuiam why with her then at side play stop there eh He mat ?  
uzaraidin tuamonil wakumal paipa pudamidin, nanu mamui kalia nogaingina miar.  
went leaf-strips mat things up pulled out her carefully to back not looking made  
Tana sinakai mogitiamal koima si miar. Na kedamai mata nguigidan nulaidin  
They perhaps little boys many these were She therefore continually missing said

two. When Dadabu married the children were then Asi the eldest, Sawi, Gabai and Korai the youngest. This ends.

## 2. Story of Kwoiam.

Another legend of men of old, named the Legend of Kuiam.

He first lived at Gumu, his mother's name was Kuianam and his nephew's name Tomagani. All the Gumu folk's houses are built on the rocks at Gumu. A spur of the hill Kobur runs into the sea there, and the houses are placed in a cluster on the middle of it.

Kuiam's mother used to work every day at plaiting mats. Then why didn't Kuiam stay by her side and play? He went . . . . . and pulled out pieces of the mat when she was not looking. There were probably some other boys there. As she kept missing (some of the strips), she said "I put them here behind me." She uttered (a

<sup>1</sup> *Adi* was explained to mean "a story perhaps not true," as distinct from *gida*, a yarn, true narrative. Used as an honorific it may be taken to indicate that the person to whose name it is prefixed is one of whom legends are told. No other persons are called *adi* in Waria's MSS., but the narratives about them are *adi*.

<sup>2</sup> For a discussion of this term cf. Vol. v. pp. 80, 134, 141, 144-148, 150-152.

<sup>3</sup> In the MS. there occurs here the following, of which I cannot make sense: kosa two, naki, kozi dogamua alongside, pungaik go along, nui he.

keda, "Kaiki ngaia, ngaia kalia todik. Uibar kotal, wanger kotal." Ipalab  
 thus Along here by me by me at back it went Wibar<sup>1</sup> long squeeze up long Those two  
 ia nado taiaumadin. Nui Adi Kuiam keda, "Ama, ngai, ngai." Na keda ia,  
 word she uttered He Adi Kuiam thus Mother I I She thus word  
 "Adi Kuiam, nguzu kapu kazi, ngato war kozika taman<sup>2</sup>." Ia senu keda,  
 Adi Kuiam my good child I another for child thought Word that thus  
 nui urapon kapu muli.  
 he one good speak

Nui mata zilami kaikadoka nungu mudaka. Nui muli nungu wadumka  
 He continually runs up his to house He said his to nephew  
 keda, "Awade, ngaikika maludo<sup>3</sup> patar a teme<sup>4</sup> urakoran pati." Nui pati<sup>5</sup> kaikaki.  
 thus Nephew for me green cut and ? hibiscus stick in He cuts  
 Nui nungu waduam si nubeka butupati. Nui Adi Kuiam si ubami nge tu  
 He his nephew then for him prepares He Adi Kuiam these dressed then tu  
 na nui iatari koiridan adaka mainginga urakoran ubami. Tana kosar nuid  
 when he tied tightly undone not becoming hibiscus put on Those two he  
 gugabi aiuman, padau uru nuin urakar mata angan siki. Nui ubami kosar  
 rings made hill's rope him hibiscus continually put on along there He puts on two  
 nungu za nel Augad<sup>6</sup>. Wara nui parungu kid<sup>7</sup> iatari, a wara nui kabu  
 his things name Augud One he from face — tied and other he breast  
 sandi.

(places on)

Nui zilami nge kaimulka urka adan kaimulka. Tana mogi kozin nuin  
 He runs then down to sea outside down Those little children him  
 iman. Tana keda, "Kole, dogai e!" Tana Gomulgal keda ia, "Iagi, miai dogai,  
 saw They thus Mates dogai They Gomu folk thus word Be quiet what dogai

curse), "May you become like a shrivelled up Ubar tree." Adi Kuiam said, "Mother, I (did it)." She said "Adi Kuiam, my good child, I thought you were another sort of child." That saying of his was a good one.

He was continually running up to his house. He said to his nephew, "Nephew, cut some greenery for me and stick some . . . . . hibiscus in it." He went and cut it. His nephew having got it ready, Adi Kuiam then dressed up, tying on the *tu* petticoat tightly so as not to come undone and putting on the hibiscus. He (also) made those two rings of creeper and put hibiscus along them. He put on his two *Auguds*, one hanging from his face and the other flat on his breast.

He then outside ran down to the sea. Some little children saw him, they said "Hallo, here's a Dògai." The people said "Be quiet, that's no Dògai, that's Adi Kuiam."

<sup>1</sup> The *ubar* tree (*Mimusops browniana*), or *wiba taro*.

<sup>2</sup> For *wakau-taman*, think, from *wakai*, voice, *tamai*, dig.

<sup>3</sup> Lit. like the sea, *malu*.

<sup>5</sup> Perhaps *pati* is for *butupati*, make ready.

<sup>7</sup> *Kid* here indicates "direction."

<sup>4</sup> Probably *tam*, branches.

<sup>6</sup> I.e. the two crescents *giribu* and *kutibu*.



senu Adi Kuiam." Tana Gomulgan nuin mata taumani, tana keda, "Inu  
*that Adi Kuiam Those Gomu folk him continually talk about they thus This*  
 milaka kosuima inu kazin kai iadu manu au?" Nuid kasa keda tanamunia  
*what-place grew this child soon word bring He only thus on them*  
 dibag pa uian, lak kaipaiki uti.  
*fog let down again went in*

Na gar nungu apu wakun kida wak umai. Nui keda, "Ama, Ama<sup>1</sup>,  
*She indeed his mother mat ? mat plaiting He thus Mother Mother*  
 ngapa kai nagi." Na keda kai nagi na kido dagulal si baniti paru  
*hither here look She thus here look when straightway fish spear then hurled face*  
 matadad<sup>2</sup> pagan. Kosar tota dana taiauman a urapon tota guda taian.  
*right in middle pierced Two prongs eye went through and one prong mouth went through*  
 Na gar mata pudi si. Nuid mata upi ianangu pudan, gizu walgan si,  
*She only fell down there He only knife from bag took out edge sharpens there*  
 keda iadai, "Ina na midi ubi gizu walgan, keda naki lagia bolsikuruig, apuau  
*thus words This why knife edge sharpen thus there to place will cross over mother's*  
 ridaka<sup>3</sup>, nakaki kimusul Daudaia boltaikuruig." Wagel gar nuid nanu si kuik  
*for bones there arrows at Daudai will turn aside After — he her there head*  
 nge patan.  
*then cut off*

Kaika nui tanuri nungu muda, maiekan kuik nuri, kobe dadia  
*For a little he sat his house with mourning head bound charcoal on breast*  
 adauman. Mai si nungu apuka puidan, gimia maiginga, mata apia  
*put on Mourning then his for mother put on up not getting continually on ground*  
 iar sir, mata na ngursi kaigu boradar tari<sup>4</sup>. Na ia keda, "Na  
*lying sprawling(?) continually then mucus down ground falling This word thus When*  
 kaingapa muda mangi, keda, 'Kole, Kuiam nungu apu pagan.'  
*hither house come thus Mates Kuiam his mother speared*

Those Gumu people continually talked about him. They said, "Where was this fellow brought up. (We'll) soon find out eh?" He merely let a mist down on them and went inside again.

His mother was weaving a mat. He said, "Mother, look here." She looked, and he then hurled a fish spear and pierced her full in the face. Two prongs went through her eyes and one went through her mouth. She just fell down. He took a bamboo knife out of a bag and sharpened it, and said, "I will cross over to that place for my mother's bones, to turn aside the arrows at Daudai." Afterwards he cut off her head.

He sat in his house for a little while, and bound his head with mourning bands, and put charcoal on his breast. He mourned for his mother, not getting up, but lying sprawling on the ground, continually slobbering on the ground. He said, "When (I) come out of the house, (they will) say, 'Mates, Kuiam speared his mother.'"

<sup>1</sup> Ama is the vocative form of apu, mother.

<sup>2</sup> Mata is here emphatic, *dad* the middle.

<sup>3</sup> I.e. to pay for his mother's death.

<sup>4</sup> Cf. ngursi in Vocab. perhaps used here for "slobber."



Kuiam Gomulgan iamizi mani, mata taman<sup>1</sup> iagiza, akan, tana keda,  
*Kuiam Gomul-people's wonder bring only thought silently afraid they this*  
 "Ina apu ina pagan, ngalpa iabaigal nge, ngalpa kulai tomaik<sup>1</sup>." Tana mata  
*This mother here speared we foreigners then we soon think They continually*  
 taman<sup>1</sup>, iagiza kaimulka Sopalaika. Na wad Sopalainu naka gimal meka<sup>2</sup>. Tana  
*think silently went down to Sopalai ? at Sopalai to there above go They*  
 si intan. Palamun utui kaipai Gomunu.  
*there lay down Their sleep — at Gomu*

Batainga, goiga danami, nui keda Kuiam, "Awade, gulonga kunal taiar."  
*Morning sun comes out he thus Kuiam Nephew boat things back threw*  
 Nui Tomagani keda, "Ina milaka ina rabo puidan?" Nuido Tomagani ngapa  
*He Tomagani thus Here to what place this mast lay He Tomagani hither*  
 kunal taian, palai gar sulan nge kaimulka. Na palamun gul taupainga, kun  
*back threw they two emptied then down The their two boat short thing hind part*  
 potaizinga, mata buai. Keda potaizinga na meka, nel "Gabo."  
*cut off thing only bows Such cutting off when made name Gabo*

Palai tardan mina kaipun Beka, pawali nagudogamu Danakuiku. Nuid  
*They two crossed direct leeward Beka landed on further side Danakuik He*  
 nuin waian, keda, "Awade, ngobanika wapi uzari, palamunia meket ka<sup>3</sup> piti nidaika."  
*him sent thus Nephew for us two fish go with them two for shining nose touch*  
 Nui awade [Waduam senu nel,]<sup>4</sup> nui gar uzari kaikadka. Kaikaki nui wapi nungai<sup>5</sup>  
*He nephew Nephew that name he goes up — he fish ?*  
 pulia, kido gulka nagai.  
*into reef towards to boat looking*

The Gomu people wondered at Kuiam, but thought only, (they were) afraid. They (thought) thus, "This man speared his mother, now (he will spear) us other people." They kept thinking thus silently and went down to Sopalai. The . . . . . at Sopalai is towards the top. They lay down there. They two (Kuiam and Tomagani) slept at Gomu.

In the morning at sunrise, Kuiam said, "Nephew, put the boat things in the stern." Tomagani said, "Where shall I lay this mast?" Tomagani put (the things) in the stern, then they emptied out (the water), and went down. Their boat was a short thing, with the hind part cut off, bows only. When it is so cut off, it is called "Gabo."

They went directly leeward to Beka, and landed on the further side at Danakuik. Kuiam sent Tomagani, saying, "Nephew, go for a fish for us, for those two shiners to sniff at." The nephew [that is, the *waduam*], goes up. He (grope?) for fish in the reef, looking towards the boat.

<sup>1</sup> For *wakain-taman*, think; *tomaik* for *tamaik*. Vide note on p. 195.

<sup>2</sup> The meaning of this phrase is obscure.

<sup>3</sup> *Meket* is sheen or splendour, it refers here to the radiance and flashing of the two *Augud*.

<sup>4</sup> A parenthetical explanation that *awade* (the vocative) means the same as *waduam*.

<sup>5</sup> Another account says "put his hands into the crevices."

Nui ubami kaipun mamui, walnga kusia bal kabutan. Nui  
*He dressed leeward carefully steering board on crate across laid He*  
 kido kaipun wali, nano kubai iakaman. Kaikadoka Daukaika, na  
*towards lee climbed up his throwing-stick stretched out Up to Daudai then*  
 kubai keda mata ruamai mina Boiguka kaipapa urati, nui keda,  
*throwing-stick thus continually go down directly to Boigu to windward fell down he thus*  
 "Napun kai adaik amaua ridaka, napapa balo taikuruig."  
 — soon go-out mother for bone windward across will pass

Nui kaika wapi nungai kido kalia nagai. Nuid nuin iman, nui  
*He for a little while fish ? towards back looking He him saw he*  
 kedaka, "Inu miai, nuid ngonakopa ngalkangul au? ngona mido inu matamkakai?"  
*thus This what he heart deceived me why this will-kill*  
 Nuid Adi Kuiam nuin iman, keda, "Mitalnga, inu nuka gegead kalia nageka,  
*He Adi Kuiam him saw thus Poor fellow this to here wrong back to look*  
 matakuradar kaipun tadi aimi." Singe kunatomunu<sup>1</sup> paupa kid niar. Nui Tomagani  
*quickly — hook make Then sorry lee ward sat He Tomagani*  
 keda, "Wapi mata urapon." Nui keda a senu matamina palamunika<sup>2</sup> piti nidaika.  
*thus Fish only one He thus then that suitable for them two nose to take*  
 Utui si palamun.  
*Sleep there theirs*

Batainga palai tardan nge kaipapa iarusia. Kaipun Boigu  
*Morning they two crossed over then to windward with small cloud (?) — Boigu*  
 pawali kaigu dogamu Kodalobupuru. Na mud si iar Kodalobupurunu na  
*landed there place Kodalobupuru A house there was at Kodalobupuru*  
 kodanu<sup>3</sup> piuu zarazar<sup>4</sup> pogaizinga miar. Na garkazil si mata  
*in an enclosure (?) of coco-palm leaves screen's cut off things put The people there always*

He (Kuiam) dressed up carefully, and laid the steering board across the crates on canoe platform. He climbed (on it) and stretched out his throwing-stick up towards Daudai so that the throwing-stick kept falling down. Directly towards Boigu it fell down to windward. He said, "(I will) go there for my mother's bones, and will cross to windward."

He (Tomagani) while (groping?) for fish looked back. He saw him (Kuiam) and said, "What is this, is his heart false? why will he kill me?" Adi Kuiam saw him, and said, "Poor fellow, (it is) bad to look back there, quickly make a hook." Then he was sorry and sat down to leeward. Tomagani said, "There is only one fish." He said, "Then that's enough for those two to sniff." They slept there.

In the morning they crossed to windward with a small cloud (?), and landed at Boigu, at a place Kodalobupuru. There was a house there at Kodalobupuru in an enclosure made of screens of cut-off coco-palm leaves. The people there always stay in

<sup>1</sup> Lit. *kun*, back, *tamai*, dig, make hole.

<sup>2</sup> This is probably the same word as that elsewhere spelled *kwod*.

<sup>3</sup> *Piu*, coco-palm leaf, *zarzar*, a screen made of leaves.

<sup>4</sup> I.e. for the two *Augud*.



niar urapon dogamunu. Waro mabaigau adal mainginga miar. Ipikoziu lak keda  
*stay one in place Other men's outside not made stay Women's also thus*  
 adaka mainginga miar. Mata si miar. Na mudo dangalau ngadagi mud iar<sup>1</sup>,  
*out not making stay Continually there stay This house of dugong not like house was*

na Kodalobupuruia kaipaiki paruia wak pudeka.  
*at Kodalobupuru along windward on front mat hangs down*

Palai si nidan<sup>2</sup>. Nui Adi Kuiam keda, "Awade, ni ngotal<sup>3</sup> inu nika." Nui  
*They two there reach He Adi Kuiam thus Nephew you weak here stop He*  
 uzari nge kaipaka. Nui Kuiam urun kusumi kaipapa kolakan tidi. lako keda  
*goes then to windward He Kuiam with rope took — spear breaking again so*  
 nui ubami apuka mido ubamadin kaika Gomu lako keda ubami kaipapa  
*he dressed up for mother how had dressed just before Gomu again so dressed —*

bo ngode Dogai nge pungar. Kaipun balobad pudi zarazoria nui keda inu  
*almost like Dogai then go along — across edge stretches along screen he thus this*  
 mata sabi kadaka pogaik<sup>4</sup>. Na pasa mata urapon siar. Nuid mata mui  
*always tabu up come The door only one stop-there He continually fire*  
 walman<sup>5</sup> wad gamu, a wad gamu gamu uidan. Nui nge pasa pudi. Tana kai  
*? one side and other side lit He then door shut They soon*

keda adaka biabi<sup>6</sup> taran, keda iadai murarai, "Kole kai miai si." Nui mata  
*thus out noises(?) call thus words all Mates what there He continually*

pagi nge keda iadai murarai<sup>7</sup>, "Mawa keda, mawa keda, mawa keda, iaria midi  
*spearing then thus words all so so so what*  
 dan, kalia midi dan. Amana Kuinamona kazi danimakamökaka pudaumaka,  
*eye at back what eye Mother this Kuinam's son for leg ornament will pluck*

surka ngai, kio niki tomanu puzik, aigi kakelinga nuka gimal tiaik."  
*scrub-turkey I ? twig on branches(?) hanging ? ? there on top placed*

one place. No men stayed outside. The women also were not put outside. They stay there always. The house . . . . . at Kodalobupuru along the windward front a mat was hanging down.

Those two arrived there. Adi Kuiam said, "Nephew, you, a weak man, will stop here." He then went to windward, and took a rope, and broke the spears. He dressed up again for his mother as he had dressed before at Gumu, and then went along almost like a Dögai. Then he stretched (the rope) across the ends of the screens. He . . . . . There was only one door there. He continually (piled up) fuel, and (then) lit first one side and then the other. He then shut the door. They soon called out . . . . . these words, "Mates! what's there?" He kept on spearing (them) and saying at the same time these words: "... So, ... so, ... so, (on my throat) what an eye, behind me what an eye, Mother! this is Kuinam's son . . . . ." Then he destroyed the

<sup>1</sup> The meaning of this phrase is obscure.

<sup>2</sup> Lit. touch.

<sup>3</sup> Ngotal is an expression of commiseration.

<sup>4</sup> The meaning of this phrase is obscure.

<sup>5</sup> This word which means "to call," is probably a mistake for *walgan*, to pack, pile up.

<sup>6</sup> *Biabi* is perhaps *poibi*, make an inarticulate noise, crow, screech.

<sup>7</sup> This song of Kuiam's cannot be translated. Many of the words seem to be archaic.



Si nuid mudo patapan. Nui nge pudi, si gamu pagai iano<sup>1</sup> si iaro  
 Then he house destroyed He then fell down there body stretched ? there lay  
 a mata kadaka mizi si keda iadai murarai, patapan ina kae. Nui uzari  
 and continually up rising then thus words all finished these will He goes  
 nge kaipapa guloka mangi kaipai. Nui keda, "Awade, aie Buruka." Mui  
 then to windward to canoe comes windward He thus Nephew come on to Buru Fire  
 nitunu<sup>2</sup>, Dumanu aiau itamar, kibuia geto mataima mata sabi kadaka pogaik  
 is burning ? ? ? on loin slaps always tabu up go  
 kaipun<sup>3</sup>. A palai uzarman nge kaipapa. Kaipun kuikun pateuman nge. Nui  
 leeward Then they two went then windward head cut off then He  
 Tomagani gabudan patai. Nui kido wamenlinga mata patai. Nui keda Adi Kuiam,  
 Tomagani slowly cuts He — quick thing always cuts He thus Adi Kuiam  
 "Kame! ni mika mika gabudan pateka, wamenlinga mata pateda keda pateda"  
 Mate you why slow cut quick thing always keep cutting thus keep cutting  
 we ngurpan. Si nuid bo mura girer si mata ulomai. Nui keda, "Wati  
 ? taught Then he nearly all turning there continually coming He thus Bad  
 kuikul ita, Boma kuikul keda patideda." Nui keda Tomagani, "Matena<sup>4</sup> koi ia ina  
 heads those ? heads thus cutting He thus Tomagani ? big word here  
 ngalbai kuiko aiman." Nui keda Kuiam, "Awade, ni midi iadu umeka?" Nui keda,  
 we two began He thus Kuiam Nephew you what word say He thus  
 "Ngai keda umeka, 'Iabina kapu kulai sika susul pagazi wagel mudan araik<sup>5</sup>.'"  
 I thus am saying ? good first stop there susu speared after in house put  
 Nui keda, "Awade, ngona keda kaine taumada, ngau iaro kapul." Paipa ladun. Mina asin  
 He thus Nephew me thus will talk about my ? ? Windward went Finished  
 si palamun zaget. Palai kuikun tideuman nge kaipaipa gulo sulan kaipai,  
 then their two work They two head cut off then to windward boat emptied —

house. Then he fell down, and with body stretched out (along) lay there, continually getting up and saying these words, "This will soon be finished." He then goes windward to the canoe, having come there he says, "Nephew, come on to Buru." The fire burnt, the thunder . . . . . slaps on loins, (it is) *sabi* to go leeward. They two then went to windward. Then they cut off the heads. Tomagani cut slowly. He (Kuiam) always cut quickly. He said, "Mate, why do you cut so slowly, keep cutting quick, cut so," (and then he) showed him. He nearly all the time (kept) turning round (in case anyone) came. He said, "These are bad heads, . . . . . heads, to keep on cutting so." Tomagani said, "Mate, big quarrel we have begun here." Kuiam said, "Nephew, what did you say?" He said, "I was saying that, . . . . . good thing to stop in first (place), afterwards put the speared *susu* in the house." He said, "Nephew, keep on talking about me thus, my . . . . ." Then their work was finished. They cut off the heads and emptied out

<sup>1</sup> Possibly derived from *ia*, a row, *ia-nu*, in a line, all along.

<sup>2</sup> Probably refers to the flashing of the *Augud*. Vide Vol. v. p. 75, "the two *Augud* blazed," also p. 73.

<sup>3</sup> This probably means that they stood to windward when cutting off the heads, as it was *sabi* to be splashed with the blood.

<sup>4</sup> It is possible that this is the English word "Mate," and so equivalent to *Kame*.

<sup>5</sup> For a variant translation of these words, vide Vol. v. p. 73.

sizi palai tardan nge Dowanka. Nui Kuiam keda, "Ngaikika seupa guban  
*from there they two sail then to Dauan He Kuiam thus For me to there wind*  
kalazi aimei. Ngau upi bodia gugud na bo patidui<sup>1</sup>. Bo nui  
*from behind make My knife along left hand ? then nearly bent(?) Nearly he*  
kido knki gamu tari. Palai mata paupa tardan Dowanka. Kaipapa  
*direction North-West touched They two continually leeward sailed to Dauan —*  
Daudaia pasia pungar, kaipun pawali Dawanligau gidigidsugu<sup>2</sup>. Nuid palai  
*by Daudai by side went along — land Dauan folk's ? He these two*  
goigaika taiauman Augad koubuzinga<sup>3</sup>. Palai kulokad<sup>4</sup> gam asiumar. Kaipun tana  
*for sun threw Augud fighting thing They two red became Leeward they*  
Saibaingu imauman, tana keda, "Kole! palopun miai? Kaiar pitu au<sup>5</sup>?" A  
*from Saibai saw them two they thus Mates those two what Crayfish nose eh Then*  
kutanu palai tardan kaipunki Dawanka muluka. Nui Kuiam nubeka muli  
*in evening they two crossed along leeward to Dauan to-down He Kuiam to him says*  
keda, "Awade, ngoba na kai pa waledekai, ni tanamunika lako sewa muledekai  
*thus Nephew we two when shall land you to them again there will say*  
keda, 'Adi Kuiam keda, "Sena na ngapa midinga iateka"' kupa sewa uidnekai<sup>6</sup>, a  
*thus Adi Kuiam thus That when hither something is leaking ? there will put and*  
urab pamusulnga taranekai." Nui keda, "Dowan a Gebar ngau lag waziumaka  
*coco-nut sprouting will ask for He thus Dauan and Gebar my place lie along*  
gabu ngukilnga gar kabutginga bangal<sup>7</sup> malunu dadalo." Keda iadu nui umai, a  
*cold watery — not placed by and by in sea middle Thus word he says and*  
palai pawali, a nui pa mata muli kaika, a tana ialopauman kai,  
*they two land and he away only says — and they lead them two a little way*

the canoe, and from there they two then sailed to Dauan. Kuiam said, "Make a wind from behind for me (to go) there. My knife along left hand is nearly bent (round?)." He nearly touched the North-West. They two kept on sailing leeward to Dauan, and went along the windward side of Daudai, and landed leeward on the Dauan peoples . . . . . He used those two *Augud* fighting things for a sun, and they became red. They leeward saw them from Saibai, they said, "Mates! what are those two things there? are they *kaiar pit* (crayfish nose)?" Then in the evening they (Kuiam and Tomagani) crossed over leeward down to Dauan. Kuiam said, "Nephew, when we two land. you will say again to them there, 'Adi Kuiam says, "Something is leaking,"' and will put . . . . . there, and ask for a sprouting coco-nut." He said (also), "Dauan and Gebar my places lie along (coast?), cold watery, not placed away in the middle of the sea." He said these words, and they two landed, and just speaking they lead a little

<sup>1</sup> Probably some magical action.

<sup>2</sup> Perhaps the sand spit. *Sugu* is an octopus.

<sup>3</sup> This is another reference to the "blazing" of the *Auguds*.

<sup>4</sup> Lit. like blood.

<sup>5</sup> Cf. Vol. v. p. 79, "the projecting points of the *Augud* which began to wave like the feelers of an insect."

<sup>6</sup> *Kup-widai*, to lay a foundation, hence, to fill up, stop a hole. *Kupa* may also be coco-nut fibre used for caulking the canoe. Cf. Vocab.

<sup>7</sup> *Bangal*, commonly used of future time, is here apparently used for distant place.



keda tanurman mogikia. Lako si tarauman biio a urabo pamusulnga, a  
*thus sit for a little Again then ask for biiu and coco-nut sprouting and*  
 palai purteuman si. A kutanu nui kaipapa geda uzari kaipun pada gima  
*they two ate there Then in evening he — thus goes — hill top*  
 wali kaikadoka Daudai muipu iagami. Nau si nuid poidan. Mai pataian<sup>1</sup>. Nui  
*climbs up Daudai at fire wondering Song then he sang Time cut He*  
 nau kedanga kudul keda:  
*song such verses thus*

Wa muitai, wa muitai, Mawata gawata nitui,  
*Yes fires yes to fires Mawata swamp is burning*

Kawa wae moitaika, e wa muitai Mawata gawata nitui,  
*Island oh for fires oh yes for fires Mawata swamp is burning*

Kawa wae wam didia, e wa wam didi kam didio wae,  
*Island oh — — — — —*

Wam didio, e wa wam didi, kam didio.

I kula e wa I kula, aidai, uraba kawa, uraba poiman  
*? yes ? foods coco-nut island coco-nut give*

Kaika pogaika watai uraba<sup>2</sup>.  
*For a little spear dry coco-nut.*

Inu nungu nau, nuid na poidan kaika pada gima, bobabo nungu gamu kaika aikar  
*This his song he when sung — hill top entirely his body — ?*  
 asin, timeden. Uti pika tana muda aka nidan pigu. Wagel nui ngapa  
*become shiver Went in to yonder they house afraid became yonder After he hither*  
 muluka sizari na nui kasa muipu iagamaidin. Nui mangi pigu kutaka. Nui geto  
*down came then he just at fire had wondered He comes yonder to end He hand*  
 nge wani kisai<sup>3</sup> koubuka kaikadoka<sup>4</sup>. Nuid kosia muia uti pinapaiki  
*then put moon for war up He into creek entered yonder by windward*

way and sit down for a little while. (Those two) again ask for *biiu* and sprouting coco-nut, and they ate them there. Then in the evening he goes and climbs to the top of the hill, and wonders at the Daudai fires. Then he sang a song. (It was the) time (when they) cut scrub<sup>1</sup>. The verses of his song were like this:

Yes fires, fires are burning in the Mawata swamp.

Oh, island for fires, oh yes for fires, the Mawata swamp is burning.

Oh island, *wam didia*, e wa wam didi kam didio was.

*I kula*, yes, *I kula*, foods, coco-nut island, a coco-nut is given.

For a little time spear a dry coco-nut<sup>2</sup>.

This was his song, he sang for a little on the hill top, his whole body became . . . . . (he) shivered, and went in yonder. Those in the house became afraid. He came down after he had wondered at the fires. He then let his crescent<sup>3</sup> for war go up<sup>4</sup>. He entered a creek yonder, perhaps some creek that flows by Mabudauan, entered there and

<sup>1</sup> This phrase is very elliptical. It probably means that when Kuia looked, it was the time when the scrub was cut and burned, to clear the ground for the gardens. *Vide* Vol. v. p. 74.

<sup>2</sup> This is a good example of the generally incoherent nature of the native songs.

<sup>3</sup> *Kisai*, the new moon, an allusion to the crescentic shape of the *Augud*.

<sup>4</sup> This perhaps means that he left his *Augud* behind when he went up the hill.



wad Mabuduwania midi kosa pungaik, siki uti, nuin wanan si. Nui uzari  
*perhaps (?) at Mabudawan what creek flows there enter him left there He goes*  
 nge kaikadoka lako keda ubami bo ngode Dogai nge pungar kaikad. Kaika nui  
*then up again so dresses almost like Dògai then goes along up — he*  
 mangi, tana lako keda mata niar garkazil piiu zarazaranu. Pasa lako keda  
*comes they again so continually stay men coco-palm leaf in screen Door again so*  
 urapon siar. Nuid lako keda aiman, mui bobabo gamu uidan. Nui nge pasa pudi.  
*one was there He again so did fire entirely lit He then door shut*  
 Tana kai keda biabi taran. Nuid lako si kulai kazi pagan keda iadai murarai,  
*They soon thus cries (?) call out He again there first man speared thus words all*  
 "Mawa keda, mawa keda . . . ." Garkazil si nuid patapan, mata kosar paka palgiuman,  
*Men there he finished only two girls jumped up*  
 a kosa koi kapu urab mangauman. Palai<sup>1</sup> keda na zolmeuman. Mina kaigu  
*and two big good coco-nuts brought They two thus then ran away Straight down*  
 iabuguda pudeuman. Nungu kaika koubu mina asin, nui nge pudi, iano si gamu  
*path went (down) His — fight finished he then fell lay there body*  
 pagaiai, a mata kadaka mizi keda iadai murarai, "Patapan ina."  
*stretched and continually up getting thus words all Finished here*  
 Kae<sup>2</sup> gabumal ian nutamika Buruka. Mui nitunu, Dumanu aiau itamar, kibua  
*Soon medicines with word tried for Buru Fire burnt thunder (?) ? ? loins*  
 geto-mataima mata sabi inu. Kadaka pogaik, kuik nge pati si mura girer  
*slapped always tabu this Up went head then cut off there all turning*  
 mata ulmai, wad gamuka nagai, a wado gamuka koi suidan mata waiar, tidi  
*always going ? for body looking and ? for body big ? continually leaving cutting*  
 nge kaika war dogamuia, a war dogamuia, a getia buraraig<sup>3</sup> gudal patan bo  
*then — one alongside and other alongside and with hand ? mouth stuck almost*

left him there. He then goes up again, dressed up, (and was then) almost like a Dògai walking along. He comes close up, and the men again kept (within) the screen of coco-palm leaves. There was again only one door. He did the same again, and lit a good fire. Then he shut the door. They soon cried out. There again he speared the first man, saying these words, "Mawa keda, mawa keda, etc." He destroyed all the men there, only two girls jumped up and brought two very big coco-nuts. They two then ran away, straight down the path they went. His fight finished, he then fell down, lay there with his body stretched out, (but) continually getting up and saying these words, "It is finished here."

Soon (he) questioned the magic things for Buru. The fire burned (?) . . . . . slapped on loins. (This is always *sabi*.) (Then) went up and cut off the heads, all (time) turning round (lest any one) came . . . . . looking for body . . . . . cutting then on both sides and then with the hand holding a *burar* in (his) mouth (?) almost entirely hiding his face, then

<sup>1</sup> *Palai* refers to the two girls, because Kuia is alone, Tomagani being left in the boat.

<sup>2</sup> Owing to the elliptical construction I have not been able to satisfactorily translate what follows. It recounts the incidents described in Vol. v. pp. 72, 73.

<sup>3</sup> Apparently holding a *burar*, bamboo or bamboo whistle, so as to hide the face. Cf. Miriam Vocab.

bobaabo parugi asin ngapa ngode Dogai nge ngapa pungar zar bobaabo gia asin  
*entirely no face become hither like Dògai then hither go along bushes entirely ?*

gode goiga nge ngapa taian. Palai nuin iman, palai keda "Ina na bui ulaik  
*like(?) day then hither changed(?) They two him saw they two thus Thus light goes*  
 ina miai Dogai au?" Palai nuin ngurpan, palai keda, "Inunga Adi Kuiam au?"  
*here what Dògai They two him understood they two thus This one Adi Kuiam*

Palai mata kulai butu pateuman gagai dordiuman nge, kai palai gagai keda na  
*They two only first made ready bows strung then soon they bows so then*  
 dadopolamin<sup>1</sup> kaika matauman a kaigu matauman. Nuid Kuiam keda ialo karengemin,  
*drew here struck and there struck He Kuiam thus noises heard*

mata pudi si kadaka gud<sup>2</sup> keda iadai murarai "Mawa, mawa!" Palai  
*only fell down there up path thus words all They two*

mata urabo nge taiauman nubia gamuia, a palai keda wadogamuka zolmeuman.  
*only coco-nut then threw at him at body and they two thus to other side ran away*

Nui Kuiam nguigidan nge urabau zozinu puzir kaipa, lako kaine si gabudan  
*He Kuiam in vain then coco-nuts in bushes(?) went after — again — then slowly*

tidi<sup>3</sup>, lako uzari kaimulkai mulka bo zar mura gia asin. Nuid mata buia  
*returns again goes down down almost bushes all ? He always flame*

iman. Nui keda bui kaine, na na sena buia miar kosar zangu buia nel Augud  
*saw He thus light by and by that when that light came two thing light name Augud*

palamun nel Kutibu a Giribu palamun nel.  
*of those two name Kutibu and Giribu their (two) name*

Kaipa palai tardan nge batainga na koubu<sup>4</sup> nuid kubila madin kisai<sup>5</sup>  
*— they two sailed then in morning when enemy he dark was getting new moon*  
 koubuzinga senu. Palai batainga nge pungar. Nui kido naigai kaipa. Nuido  
*war thing that They two in morning then sail He — north — He*

went along like a Dògai. The bushes were quite lighted up (?) like day when . . . . .  
 Two of them saw him, they said, "What Dògai is this going along?" They two  
 understood him, they said, "Is this Adi Kuiam?" They first made ready their bows,  
 then strung them, soon they snapped the bows (so as to) strike here and there.  
 Kuiam heard the noises, and fell down there on the path saying, "Mawa, mawa." They  
 two then threw coco-nuts at his body and ran away to the other side. Kuiam then  
 for nothing (i.e. without finding the men) went after the coco-nuts in the bush, and  
 then slowly went back again. He again went down and the bushes were almost all  
 . . . . . He continually saw light. He had this light coming from those two things  
 called *Augud*. Their names were Kutibu and Giribu.

They two sailed then in the morning, when that crescent war thing was becoming  
 dark. They two went along in the morning. He (directed his course) to the north.

<sup>1</sup> From *dada*, the middle, *palai*, separate.

<sup>2</sup> Probably for *iabu gud*. *Iabu* alone means a path, *gud*, lit. hole, the worn hollow in the path.

<sup>3</sup> For *kunia-tidi*, from *kun*, back and *tidi*, bend or turn.

<sup>4</sup> This word should probably be omitted, the writer perhaps intended to put *koubuzinga* here instead of making the word follow *kisai*.

<sup>5</sup> Cf. note 3, p. 202.



kadai kulin pungar kaingapa ngapa Mawalomaitoria. Nuido mata puidan  
*up with steering board sailed here hither by Mawalomaitori He continually sang*  
 sipa nau. Nui nau keda:—  
*there song He song thus*

Ngato pinupa Mawalomaia kadai kulina.  
*I yonder Mawalomaia put up with steering board*  
 Kadain pungaipa<sup>1</sup> bina<sup>1</sup> ngaunguza o binama waruara tartar.  
*Up go along my thing ? various(?) holes(?)*

Kaipa nuido pungar. Tana iman, tana keda, "Kole, gul pungaike." Tana ian  
 — *He go along They saw they thus Mates canoe goes along They with word*  
 ngurpar. Tana warigal keda ia "Iagi iagi, senu Kuiam kaingapa pawali."  
*teach They others thus word Be quiet be quiet that Kuiam coming here lands*  
 Nuid kolak guda aran kurpudi nge kaikadoka. Nui mata boradar kaika pagan muangoban  
*He spear mouth put chases then up He earth — pierces ?*  
 si nguki pagar. Nuido nel taran keda, "Ni ngau nguki nel Meto."  
*there water springs up He name called thus, You my water name Meto*  
 Lako sizi nuid tardan kaimulka Gebarka. Nuido keda ia taian  
*Again from there he crosses over down to to Gebar He thus word threw*  
 guban, "Pa, ngau upi bodia aimei gugudonabo patidui, bo ganu nge  
*wind Away my knife along left bring ? almost smell then*  
 taian." Kaipa mata Gebarka muluka tardan. Nui Adi Kuiam keda,  
*comes forth — continually to Gebar down crosses over He Adi Kuiam thus*  
 "Awade, ngoba na senu pawaleka, ni tana munika keda muledekai sena midinga  
*Nephew we two when there land you to them thus will say that something*  
 ngapa iateka kupa sewa uidonekai. Nano sena bio nuido keda mar kerketo  
*hither for leaking ? there will put Its that biiu he thus brought damage*

He sailed with steering board up hither by Mawalomaitori. He continually sang a song there. He sang thus:

I yonder by Mawalomaitori put up the helm.  
 My thing (boat) goes up yonder? oh (and dips in various hollows)?

He went along close. They saw him and said, "Mates, a boat is sailing along." They send the message along. The others say, "Be quiet, be quiet, that's Kuiam landing here." He put his spear in his mouth and then chased (them) up. He continually here pierced the ground . . . . . then water sprang up. He gave it a name, "You are my water named Meto."

Again from there he crossed over down to Gebar. He thus spoke to the wind, "Away, my knife along the left hand put, . . . . ., almost a smell then comes forth." Continually down to Gebar he sailed. Adi Kuiam said, "Nephew, when we land there, you will tell them to bring something to stop the leak there. (That is *biiu* he thus

<sup>1</sup> These words show that Kwoiam spoke in the Muralag dialect.



usimka mar. Keda sena ngapa iateka kupa sewa uidone kai, a urabo  
*for putting out bring Thus that hither for leak ? there will put and coco-nut*  
 pa musulnga taranekai. Ina Gebar ngau lag a Dawan, Palai gabu ngukilonga."  
*sprouting will ask for This Gebar my place and Dawan They two cold watery places*  
 Palai pawali si. Tana lagau tiamal kunaka danami, tana keda, "Ka ina milaga  
*They two land there They of place boys behind come out they thus this where*  
 adadin inage risa ganul gulo pawali." Nui keda Tomagani. "Kole! keda iagi,  
*has come out — — smelling boat land He thus Tomagani Mates thus be quiet*  
 wati korkakoka mata balolodalai." A nui sinab ia muli keda. "Adi Kuiam keda  
*bad for throat only cut across Then he that word says thus Adi Kuiam so*  
 sena na, 'Ngapa midinga iateka, kupa sewa uidonekai a urab pamusulnga.'" Palai  
*there Hither something leaks ? there will put and coco-nut sprouting They two*  
 kadaka toidauman, kai keda mogikia tanurman biio lako si taran, a urabo  
*up here thus for a little sat biiu again there called and coco-nut*  
 pamusulnga nano kerketo si wadan. Utui si palamun, a gulo \*sizi  
*sprouting its damage then stopped Sleeping there of them two and canoe from there*  
 nuid Kuiam wara nge pudan<sup>1</sup> lako kedanga gabo<sup>2</sup> nano Kulai gabo si wanan.  
*he Kuiam another then bought again like ? its front ? there left*  
 A batainga palai gar tardan ngapa na salo mata usainga pamar<sup>3</sup>.  
*Then in morning they two — cross over hither when bale continually rotten things ?*  
 Nuido Tomagani nui dadal, a piti adaka angar. Nui keda Kuiam nubeka  
*He Tomagani he in middle and nose up was holding He thus Kuiam to him*  
 umai keda, "Ganu mata angeda nibeka kulasibaka<sup>4</sup>." Kai palai Gomu pawali,  
*says thus Smell continually get for you for strength Here they two Gomu landed*  
 palai danaman nge kuikun kadaka. Nuid Tomagani amai nge kiaman wagel maduka  
*they two bring out then heads up He Tomagani oven then built after for flesh*

brought, fine thing for plastering (?) it up.) So you will ask that for putting in the leak, and for a sprouting coco-nut. This Gebar my place and Dawan, they are cold watery places." They (Kuiam and Tomagani) land there. The boys of the place came out to the stern. They said, "Where has this come from, this . . . . . smelling boat landed?" Tomagani said, "Mates, be quiet, bad for the throat only (to sniff?)." Then he that word said, "Adi Kuiam said this, 'Something here leaks, put . . . . . in it, and a sprouting coco-nut.'" They two up . . . . . Here so for a little while sat, then again asked for *biiu* and a sprouting coco-nut and stopped up the bad place. They two slept there, and Kuiam bought another canoe also like *gab*, its front was left *gab*. Then in the morning they two crossed over, and when baling, the rotting things were troublesome. Tomagani was in the middle and was holding up his nose. Kuiam said to him, "Keep on getting the smell, it will make you strong." They landed here at Gumu, they then brought out the heads. Tomagani afterwards made an oven to bring

<sup>1</sup> For *bar-pudan*, bought.

<sup>2</sup> See explanation in text, p. 197.

<sup>3</sup> *Sal-pamai*, bale.

<sup>4</sup> Lit. for a stone liver, i.e. to be hard-hearted, the liver being the seat of the feelings.

adaka maika. Wara, wa, mata ridal nge kadaka mamair. Kulai kaubuzimal.  
*away bring Other yes only bones then up come Formerly war things*  
 Na na amai mina asin nano ridal nano mato ubaman. Nuid mamui nano  
*Then when oven finished the bones its (?) ? dressed up He carefully its (?)*  
 matö kain tuan ubaman, a parman pinin bo bobabo ngode kulka nge  
*? new with tu dressed up and with ochre painted almost entirely like blood then*  
 danaman. Na mato kedanga ina mosik.  
*come up This ? so here stop*

Adi Kuiam keda aimadin kuikun keda puia puidaidin senuki kuiko guraik.  
*Adi Kuiam thus did with head thus on pole hung along there head ?*  
 Nelai setab puil saulo. Seta mabaigau kuikul puia puzimika. Na sena  
*Names those poles saulo Those men's heads on pole hang down That there*  
 bungu moidaizinga meka. Senaki balo urabau tu pudaizinga meka,  
*of conch shell built thing was Along that across coco-nut's tu hanging thing was*  
 a sepal adaka kido lako urabau tu pagaumaka. A ina mabaigau kubi  
*and those two to out wards also coco-nut's tu stick out Then here man's plenty*  
 keda kolozia garouidamika, taiak<sup>1</sup> kolozia<sup>2</sup>. Keda, kadaka pogaik. Wagel  
*thus along back? collected admired (?) along back (?) Thus up went After*  
 kuikun kedange kolozia aimka, nuin Kuiaman iduik. Nuido kolzia keda aimka,  
*with head so ? made he Kuiam mocked He along back (?) thus made*  
 kulai nui na Daudai koubuzinga ngonapudaidin, nuido keda aimdin.  
*formerly he when Daudai war thing rested he thus did*

Batainga goiga miaidin tana kido Badulogan gulo ngapa adadin, a si  
*In morning day came they — Badu people's boat hither bring out and then*  
 pawalaidin palamunia. Utui si kaimel Gomunu. Nuid Kuiam tana iadu  
*landed with them two Sleeping there together at Gomu He Kuiam them words*  
 turaidin, Daudai koubu iadu. A batainga tana lako suladin Baduka, a  
*called Daudai fighting word Then in morning they again clear out (?) to Badu and*

away the flesh. Different, yes, only bones then. Formerly war custom. Then when the baking was done he ornamented the bones with . . . . . He carefully ornamented . . . . . with new *tu*, and painted it with red ochre, so that it became almost (the colour of) blood. This . . . . . remained like this.

Adi Kuiam did thus with the heads, he hung them on trees, along them . . . . . The names of those trees were *saulo*. Those men's heads hang along the tree. Then he made a thing built up of *bu* shells, along that crossways he put hangings of *tu* from coco-nut and two (bunches ?) of *tu* sticking outwards. Then a crowd of men assembled along behind him, and admired behind him. Having done this he went up. After having made this with the heads Kuiam mocked them. He made this along . . . . . formerly when he rested from the Daudai fighting, he did so.

In the morning when day came, the Badu people came in a boat, and landed there by them two. They slept together at Gomu. Kuiam told them of the Daudai fight. Then in the morning they again left for Badu, and he sent Tomagani. Kuiam

<sup>1</sup> For *ngana-taiak*, admired, lit. threw breath.

<sup>2</sup> The meaning of this word is uncertain.



nuido Tomaganin waian. Nui Kuiam keda, "Awade, tanamunika muli keda 'Tana kai he Tomagani sent He Kuiam thus Nephew to them say thus They soon sewa kakeal dana urapon wapi pagei, palamunia piti nidaika,'" a tana keda, "Wa, there ? pool one fish spear by them two nose for touching and they thus Yes ngoi pogaik." A tana pagan, a tana arozi mani. Nui keda, "Awade! zilami, we (will) spear And they speared and they ? bring He thus Nephew run keda, 'Senu matamina.'" A nui zilami, nui keda, "Kole! aiewalo! Adi Kuiam keda, so That enough And he runs he thus Mates come on Adi Kuiam thus 'Senu matamina.'" Tana keda, "Tumakai, ngoi kai inu pogaik daudaini," a tana That enough They thus Wait a little we soon here spear and they wara nge pagan, a tana arozi mani. A nui keda, "E awade, lako zilami, muli another then spear and they ? bring Then he thus O nephew again run say keda, 'Sepal matamina.'" A nui lako zilami, a walomizi keda, "Kole! Adi Kuiam thus Those two enough And he again runs and calls out thus Mates Adi Kuiam keda, 'Sepal matamina.'" A tana keda, "Tumakai ngoi kai wara pogaik, nuka thus Those two enough And they thus Wait-a-bit we will another spear to there Zagan gogaita." A nui keda nge zilami a nubeka muli keda, "Tana keda, 'Ngoi kai Zag's village And he thus then runs and to him says thus They thus We will nuka Zagan gogaita pogaik.'" A tana pagan kaika a arozi mani. Nui keda, "E to there Zag's village spear And they spear soon and ? bring He thus O awade, lako zilami, keda, 'Seta matamina.'" A nui gar lako zilami, a walomizi nephew again run thus Those enough And he again runs and call keda, "Kole! Adi Kuiam keda, 'Seta matamina.'" A tana keda, "Tumakai, ngoi kai thus Mates Adi Kuiam thus Those enough And they thus Wait a bit we soon nugu Bidun diaua pogaik." A nui gar lako kaipa zilami, a muli kaingapa keda, yonder Bidu's ? spear Then he — again — runs and says — thus "Tana keda, 'Ngoi kai nugu pogaik Bidun diaua.'" Nui Adi Kuiam keda, "Mata They thus We soon yonder spear Bidu's ? He Adi Kuiam thus Only

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said, "Nephew, tell them to soon spear in the pool a *kakeal*, one fish, for those two (*Augud*) to sniff." Then they said, "Yes, we will spear it." Then they speared it, and bring an *arozi*. He says, "Nephew, run and tell them that's enough." Then he runs and says, "Mates, come on! Adi Kuiam says that's enough." They said, "Wait a bit! we will soon spear a *daudaini*," and then they spear another, and bring an *arozi*. He (Kuiam) says, "Nephew, run again, tell them those two are enough." He ran again and calls out, "Mates, Adi Kuiam says those two are enough." Then they said, "Wait a bit, we will spear another, there by Zag's village." So he then runs and tells him, "They say they will spear another towards Zag's village." Then they soon speared them and bring an *arozi*. He (Kuiam) says, "Nephew, again run and tell them those are enough." Then he runs again and shouts, "Mates, Adi Kuiam says those are enough." But they say, "Wait a bit, we will soon spear another there, Bidu's *diaua*." He again runs up and says, "They say they will spear another there, Bidu's *diaua*." Adi Kuiam



tanur, ngaikika kozika malud patar a teme urakoran pati." Nui zilami kaikadoka  
*sit for me quickly green cut and branch(?) hibiscus stick in He runs up*  
 muika. Nui Tomagan keda, "Ina miai ina keda aiman, ina miai waro lako nge  
*to inside He Tomagani thus This what here thus do this what other place then*  
 kai gegead maika wao?" Nuido patan kazika malud, a urakoran pati. Nui Kuia  
*soon destroy bring eh He cut quick green and hibiscus stick in He Kuia*  
 mata kuradar si ubami. Nuid nuin ialopan, a palai zolomeuman godon mai kulai  
*quickly then dressed He him led and they ran ? time first*  
 ian iman, wali si Kaura muragoni nan kubai iakaman, na sapurad<sup>1</sup>  
*along look arrived there Kauramuragoni his throwing-stick held out then like flying-fox*  
 puidi kaipapa Puluka. Nui keda, "Kaipun Pulunu," a nuin singe nitan. Nui  
*hangs down — to Pulu He thus leeward at Pulu and him ? landed He*  
 keda, "Awade<sup>2</sup>, ni kawa siga kubaika balongurka." A nuido singe  
*thus Uncle you island far off for throwing-stick point across(?) Then he*  
 Tawa pogai ian iman. Nui keda, "Kaipun au? Pulunu." Kaipapa kedange Puluka  
*Tawapogai along(?) saw He thus Leeward eh at Pulu — thus to Pulu*  
 na wad koi gogato napunki mek<sup>3</sup>. Palai sipa keda nuin kai siga nitan  
*big village along there They two — thus him very far threw*  
 getamotamai sokai, nuid nano kolak guda aran Kaipa murarai nge keda ulomai  
*strike with hands grass(?) he his spear mouth put — all then thus go along*  
 iano iman si, nano kolak koi wamenalnga, adaka pudan, a nuid lako nuin  
*along(?) saw there his spear very quick thing out pulled then he again him*  
 turan keda, "Aie, kawa launga sinakae kaigu mumugu butunu kaimulka." Kedange, a  
*called thus Come on here nothing perhaps down ? on beach down So and*  
 nuin si dada nitan, a nuid kolak sizi guda aran mata murarai nge  
*he then middle reached and he spear from there mouth put continually together then*  
 ulomai kaimulka. Nui wara kaigasido<sup>4</sup> wazir ngapa kadaka kid, na warigal si,  
*go along down He one like a kaigas lying hither up wards the others there*

says, "Sit down, and cut some green (stuff) for me and stick hibiscus in it." He ran away inland. Tomagani said, "What has he done here, and what other place will he destroy next?" He cut green (stuff) quickly, and sticks hibiscus in it. Kuia then quickly dressed. He led him along, and they two ran . . . . . climbed up there at Kauramuragoni, and held out his throwing-stick. It hung down like a flying-fox towards Pulu. He said, "To leeward at Pulu," and landed there. He said, "Uncle, you (point) to an island far away for a throwing-stick." Then he looked along Tawapogai. He said, "Leeward, eh? at Pulu." . . . . . so to Pulu . . . . . big village along there. They two (go) there . . . . . He put his spear in his mouth, . . . . . and went, and looked along there, pulled out his spear very quickly, and again called to him thus, "Come on, there's no one here, perhaps (they are) down there (?) on beach." So they go down, and he then looked into middle, and then put his spear in his mouth, and went down prepared. One (of the men) was lying upward on the beach like a *kaigas*, (of)

<sup>1</sup> The fruit-eating bat, *Pteropus*.

<sup>2</sup> Here *Awade!* used by Tomagani means "Uncle!", when used by Kwoiam it is "Nephew!"

<sup>3</sup> Meaning not known.

<sup>4</sup> The shovel-nosed skate, *Rhinobatis*.

a kosar kaigu gulnu iaumar, iata masir. Nuid kadaka iai kazi kulai pagan  
*and two there in canoe were lying ? sit He up lying fellow first speared*  
 sawao mata dadaka zilami keda iadai, "Mawa keda, Mawa keda, Mawa keda,  
*there continually to middle runs thus words*  
 Mawa keda, iaria midi dan, kalia midi dan, suroka ngai keo niki tomanu puzik, aigi  
 Kakelinga nuka gimal tiaik."

Palai kosar kazi kaigu gulnu iaumar, nuid kolak kaimuloka nge nitun.  
*Those two two men these in boat were lying he spear up then cast*  
 Gulo palogapalan, warig mopamito pagan, a warig mopamito pagan.  
*Boat smashed one man ? speared and another man ? speared*

Palai gar mata sur pardauman keda gar surabo puziumar. Palai tapeumadin  
*They two only pole pull out thus on pole go along They two swam*

Baduka, a kaikadoka Badua walomaiman, a palai mudaka adauman. Tana  
*to Badu and up at Badu called out and they two to house went out They*

keda, "Kole, kazi kosar pungaumaka we kolak balosiumaka ngalpun gulo una?" Palai  
*thus Mates man two come along — spear our boat where They two*

keda, "Ngolomunia koubu Kuiam ngolomunia kolak nitunu nagu Pulu, nuido ngolomun  
*thus Our enemy Kuiam at us spear threw there Pulu he our*

wapi waianu Augadia piti nidaika, ngoi paganu, a arozi manu. Nuid Tomaganin  
*fish put to Augud nose touch we speared and ? brought He Tomagani*

waianu keda, 'Ngapa marei, senu matamina,' a ngoi iana nutain keda muliminu, keda,  
*sent thus Hither bring that sufficient and we basket tried thus said thus*

'Tumakai, ngoi wara pogaik,' a ngoi wara nge paganu, a nuido lako waianu,  
*Wait a bit we another spear and we another then speared and he again sent*

a ngoi lako keda miminu, matakeda nge mimido nuin mata kuna pataianu.  
*and we again thus said all same then kept saying him continually back going*

Ngoi keda wa nupun Pulu nidanu a amai sina kiamnu tana gimalo, a ngalobai  
*We thus yes there Pulu did and oven there made they above and we two*

the others two were lying in the boat, (and some) sitting in a row. He first speared the man lying down, then kept running up in the middle, saying these words, "*Mawa keda, mawa keda*, etc."

Those two men were lying in the boat, he threw down his spear and smashed the boat. He speared one man . . . . . and then the other. They two pull out a pole and go along on the pole. They swam to Badu, and landed at Badu and went up to the house. They (the people there) said, "Two men are running along, and a spear sticks through them, and where's our boat?" The two said, "Our enemy Kuiam threw a spear at us over there at Pulu. He put our fish for the *Augud* to sniff, we speared and brought an *aroz*i. He sent Tomagani to say, 'Bring it, that's enough.' Then we tried for a basketful(?) and said, 'Wait a bit, we will spear another.' Then we speared another and he sent again. Then we said the same again, and kept on saying the same to him, as he continually went back. We indeed did thus at Pulu, and made an oven there. They (stayed) above, and we two there in the canoe. He



palogu gulonu nui kido nuka mangema, ngalobai mata ialo karengeminu,  
*two there in canoe he directly to there came we two continually noises heard*

ngapa nui guloka nge tarotaiema, gulo paloga palanu, a ipalo ngalobai nge pagaumanu."  
*hither he to boat then turned over boat smashed and both we two then dived*

Keda si palai iaduturi, a palai ipalo palainge um mengeuman au?  
*So then they two declared and they two both those two then dead became eh*

Sa nungu Kuiaman koubu na mina asin, nuido turan kaine Tomagonin,  
*Now his Kuiam's fight when finished he called by and by Tomagani*

palai kuiko pateuman. Nui Tomagani gabudan keda miar. Iadai iadai keda nuido  
*they two head cut off He Tomagani slow thus did Words words thus he*

ngonanumar, "Matena koi lag nge ina badapalan<sup>1</sup>." Nui Kuiam keda, "Awade mimidi  
*thought ? big place then this ? He Kuiam thus Nephew what*

iadu umeka?" Nui Tomagani keda, "A ngai keda umeka, Iabina kapu kulai sika  
*word say He Tomagani thus And I thus say ? good first stay there*

susulo pagazi, wigel mudan araik." Nui Kuiam keda, "Awade, ngona keda kaine  
*? ? after in house put in He Kuiam thus Nephew me thus by and by*

taumada, ngau iarokapul<sup>2</sup>." Paipa ladun, wati kuikul boma kuikul keda labamida  
*praise my ? Windward went bad heads ? heads thus keep on cutting*

we keda patidamida. Mina asin si.  
*thus keep breaking them Finished there*

Nui keda Tomagani, "Ina ngoba amai potuik<sup>3</sup> ina." Nui keda, "Maigi, kulokal aidai  
*He thus Tomagani This we two oven prepare here He thus Don't bloody foods*

mata abad." Palai nge uzarman kaipaipa, kaipai muda nuid Tomagani  
*continually covering They two then went to windward — house he Tomagani*

butupatan si nano kuikul. Utui si palamun.  
*prepared there his heads Sleeping there they two*

came straight there, we kept on hearing noises, then he came and turned over the boat, and the boat smashed. Then both of us dived into the sea." So they both declared, and then those two then died. Is it so?

Now when Kuiam's fight was finished, he by and by called Tomagani, and they two cut off the heads. Tomagani did so slowly. He kept muttering to himself, "Mate, this big place is cut out (?)." Kuiam said, "Nephew, what are you talking about?" Tomagani said, "I was saying that the good *iabina* stay there first, the speared *susul* are afterwards put in the house." Kuiam said, "Nephew, talk about me by and by, my good . . . ." They went windward (and) bad heads, . . . . heads keep on cutting, and keep on breaking so. Then they finished.

Tomagani said, "We will prepare an oven here." Kuiam said, "Don't, the food is covered with blood." They two then went to windward, and in the house, Tomagani prepared his heads. They two slept there.

<sup>1</sup> Meaning not found.

<sup>2</sup> Meaning not found.

<sup>3</sup> For *butu-pataik*, prepared.



Tana Badu kaika iataran<sup>1</sup> mata bailudia ngapa goiga kainge ngapa dadia kuloka  
*They Badu soon confer while at dawn hither sun soon hither in middle red*  
 matamar. Nui Kuiam keda, "Awade, tura ulamida, ngona timeden maika." Nui tura  
*strikes He Kuiam thus Nephew mast go up me shiver brings He mast*  
 wali, nuid iman nano gulai, a nui ngapa nge nubeka nui keda, "Gulongu mina  
*climbs he sees his boats and he hither then to him he thus Of boats very*  
 koigoresar inu gulo mutalnu kidakidan topaik<sup>2</sup>. Nui keda, "Sa ngode! ngato de  
*many this boat in husk all ways swims He thus Is it like that I*  
 imaik." Nui uzari kaipa, nui keda, "A ipalgi kosar tapaumaka kai." Nuid midi  
*see He goes — he thus And only two two swim here He how many*  
 gulai iadupologaik, a nui kaipa nubeka nge muli keda, "Ina guloginga<sup>3</sup> ina ipalo  
*boats declared then he — to him then says thus This boatless place here those two*  
 kosar tapaumaka." Nui keda Tomagani, "Ia launga kai launga wao, ina kai koigoresar  
*two float He thus Tomagani Word not here no eh this here many*  
 ina wao?" Tana siki nge ulomai koi kurasorania. Nui wali kaipun. Tana  
*here eh They along there then go big along a reef He climbs — They*  
 keda, "A nupun sika we inu keda morimari au? inu mata ngapa goigoi matamka."  
*thus And there stays that thus bony thing eh that only hither to-day kill*  
 Tana tutulo iakamir keda, "Nino inubo tutun kai matamka." Nuid a kubai  
*They clubs showed thus Thee this club will kill He then throwing-stick*  
 iakamar. Nui keda miar, keda, "Ulamiziu keda Gomuka, ngau lagaka, ngato nitamunia  
*showed He thus did thus Go along thus to Gomu my to place I with you*  
 pinagu adaik, Gomu ngau laga." Nuid kubain waiar. Tana kaipa wa suzaini  
*yonder go out Gomu my place He with throwing-stick sent They — yes*  
 manui garouidamin. Sawau. Nui katakuikuia tadai kaine kaimulka pudai  
*assembled All right He on a katakuik spread out — down stooping*  
 kaigu paupa paru gururid tanamunika taian. Tana kuku wanan kaigu ngapa mura  
*there leeward face backbone towards them threw They ? put there hither all*

Those Badu (people) conferred at dawn while the sun was rising. Kuiam said, "Nephew, go up the mast, I am shivering." He climbed the mast and saw his boats, and said to him (Kuiam), "There are very many boats, floating round this boat all ways (like the) husk of a coco-nut." He said, "Is that so! let me look!" He went up and said, "Only two boats are here." He showed him how many boats, and then he said to him, "This is a boatless place, only those two are going along." Tomagani said, "Don't talk (like that), none here, (why) aren't there plenty here?" They (the Badu boats) then go along by a big reef. He (Kuiam) climbed up. Then they said, "Isn't that the bony (man) there? (we) will kill him to-day." They held out their clubs, (shouting,) "This club will kill you." He held out his throwing-stick. While he did this, he said, "Go along to Gomu, to my place, I will go there with you." They assembled . . . . . All right. He spreading out on a *katakuik*, stooped down there to

<sup>1</sup> Lit. call-words.

<sup>2</sup> For *tapaik* from v. *tapi*.

<sup>3</sup> From *gul*, canoe.

ngapa sama pudi kaingapki nungu iabuia na si dadal mogi gud nge keda-  
*hither ? falling along hither his on path there in middle little opening then thus*

Si miar kedanga<sup>1</sup>.  
*Then was so*

Tana keda maipu taringe. Si gudan uiai sugul tarar. Tana warigal  
*They thus for a time stop then There in opening put talk together They others*  
 keda mimir, "Kole kulokul taimiu, ridangu garkazil." Matakeda si umar nuid  
*thus said Mates first go of bones men While then kept talking he*

gudange aran kaipun nano kolak, nitun nge ngapa kulai siai kazi ngode watar  
*mouth then put in — his spear threw then hither first there man like dry stick*  
 nge patidan. Tana keda, "Kole, si mi?" Tana keda, "Inu Kuiam mido!" Nui Kuiam  
*then broke They thus Mates there what They thus This Kuiam why He Kuiam*

mata dadaka zilami kaikadoka keda iadai iadai, "Mawa keda, Mawa keda, Mawa  
*continually to middle runs up thus words words*

keda, Mawa keda, Mawa keda, Mawa keda, iaria midi dan, kalia midi dan, Amana  
 Kuinam na kazi danimakamakaka pudaumaka, surka ngai keu niki tomanu puzik, aigi  
 kakelinga nuka gimalo," keda tau nui miar dadal kazil si a patapan nui nge  
*thus ? he did middle men there and destroyed he then*

pudi si gamu pagai iano iuka si, mata kadaka mizi keda iadai  
*falls down there body stretched out along lies then continually up gets thus words*

"Murarai patapan ina kai." Usarau ngurka ilo get miak mengeumanu Buruka.  
*All destroyed this here Kangaroo's for point ? hand white became for Buru*

Mui nitunu Dumanu aiau itamar kubuia gets mataima. Mata kosar a kosar paka  
*Fire burnt thunder ? ? on loins hand struck Only two and two girls(?)*

palogimin kaika ia taian keda, "Ngalpun kozil mata gomu gudo tuguima kazil  
*jump up — word threw thus Our men only body(?) opening entered men*

mata. Ngoi ita ngalpunika matamka." Launga war ngadalnga war ngadalnga umaik  
*only We these for us kill No other like thing other like thing speak*

leeward, his bony face turned towards them. They put . . . . . along his path, then there was a little opening so. It was like this.

They stopped then for a time at the opening and talked. Some of them said, "Mates, go first, (they are) bony men." While they were talking, he put his spear in his mouth, then threw it at the front man, and (it) smashed like a dry stick. They said, "Mates, what's there?" They said, "Why this is Kuiam." Kuiam continually ran into the middle, saying these words, "*Mawa keda, Mawa keda*, etc." He so served the men there in the middle, and destroyed them. Then he fell down there, his body stretched out, and lay along (ground) continually getting up and saying these words, "It will be finished here." For Usarau-ngur . . . . . hand became white for Buru. The fire burned, the thunder roared (?) . . . . . he struck his hand on his loins. Only four girls jumped up and said thus: "Our men only (just) entered the opening. (Will you let them) kill us?" No! Some say one thing and some another. Then they continually

<sup>1</sup> The original MS. has here a small sketch showing the passage.



si tana a mata panagimin, tana tatapogaizimal<sup>1</sup>. Bo nungu mura girer  
*there they then only looked away they were stammering Almost his all turning*  
 mata ulomai, kaigu Gomunu kuiku tidai, a tana lako iataran lako kain  
*continually go along — at Gomu head cut off then they again discuss again new*  
 gagauro-taian. Tana koikazil keda, "Kole nita de mata umaik au? inu kazi kaigu waro  
*bowstring ? They big men thus Mates you — only speak this man then other*  
 ngodalunga." Inu tana keda, "Nita miai gabu ia umaik, ngoi mata nita ngoi ina  
*like thing they thus You why cold word speak we alone you we here*  
 adaik." Tana keda, "Wa, wa, mata paganekai, lako keda maipu ngapa pagan."  
*go out They thus Yes yes only will spear again thus for a time hither speared*  
 Aropanu goiga kainge mutalia miar<sup>2</sup>, nui Kuiam keda, "Awade, lako tura zilami,  
*At dawn sun — in coco-nut put he Kuiam thus Nephew again mast run*  
 ngona timeden maika." Nui zilami. Nuid nano gulai iman. Nui keda "Ka inagi  
*me shiver bring He runs He his boats saw He thus*  
 pataponukaine." Nui zilami kaipa, nui keda, "Gulo mina koigoresar kaine." Nui keda  
*will finish He run — he thus Canoe really many close up He thus*  
 Kuiam, "Sa ngode, ngato de imaik." Nuid iman. Nui keda, "A ipalgi kosar tapaumaka."  
*Kuiam like I — see He saw He thus And only two float*  
 Nui keda Tomagani, "Launga. Mata na koigoresar gulai nge keda mani, tana siki  
*He thus Tomagani No Only then many boats then thus do they along*  
 nge ulomai koi kurasorania." Nui wali kaipun. Tana nuino iman. Tana keda, "A  
*then go big on reef He climbs — They him saw They thus And*  
 nupun sika we inu keda morimari au? inu mata ngapa goigoi matamka." Tana tutul  
*there stops this thus ghost this only hither to-day kill They clubs*  
 iakamir keda, "Nino itab tutun matamka kai." A nuid kubain waian keda,  
*showed this Thee these with club will kill Then he throwing-stick sends thus*

look forth, they did not know what to say. He walked along, almost continually turning round. There at Gomu (they) cut off heads, and they again talk, again . . . . . a new bow-string. The big men (say) thus, "Mates, you just talk about it? There is no one like that man." They say thus, "Why do you speak coldly? We alone with you will go out." They said, "Yes! yes! only (he) will spear us again, as on that day (he) came and speared."

At day, when the sun was rising, Kuiam (said) thus, "Nephew, again run up the mast, I am shivering." He ran up, he saw those boats. He said, "Only one will finish." He ran down, he said, "Very many canoes are close up." Kuiam said, "So, let me see!" He saw. He said, "Only two are floating along." Tomagani said, "No! there are very many boats going along on the big reef." He climbed up. They saw him. They said, "Doesn't that skinny fellow stop there, the one (we) will kill to-day." They kept showing their clubs. When they showed them they said, "These clubs will kill you." Then he threw his throwing-stick, and said, when he had rubbed it on his feet and

<sup>1</sup> Meaning uncertain. *Tata* is an impediment in the speech.

<sup>2</sup> Lit. At dawn, when the sun could be put in the husk of a coco-nut.



na nud' ngarangoganuia nudan a nguidia nudan a waian keda keda, "Ulamiziu  
*when ? on smell of feet rubs and with tears (?) rubs and sends thus thus Go along*  
 Gomuka, ngau lagka, ngato nitamunia sena adaik, Gomu ngau laga." Tana kaipa  
*to Gomu my to place I with you there go out Gomu my place They*  
 keda ulaik. Kaingapa Suzaini mamui garuidamin Sawao pagan kaine Gomuka  
*thus go along — assemble spear by and by to Gomu*  
 tanuri si mata mura kaikadka sama mura pudi kaingapki nungu iabuka lako  
*sat then only all up all fell along close here his to path again*  
 keda si tari pasad guda lako keda gudan uiai sugul tarar, keda mimir,  
*thus there stop like door opening again thus at opening put conversed thus saying*  
 "Kole, kulokulo taimiu, ridangu garkazil." Keda si umaik. Kolak kido si baniti  
*Mates first go bony men Thus there speaks Spear — then hurled*  
 ngode watar nge patidan. Tana keda, "Kole si mi?" Tana keda, "Inu Kuiam.  
*like dry stick then broke They thus Mates there what They thus This Kuiam*  
 mido!" Mata pazilami keda murarai, "Mawa keda . . . . ."  
*why Only run away thus words*

Iawa pawa mata na urapon. Badu a Mua nuido aigi taiaomadin, kuta potai  
*Farewell deed only then one Badu and Moa he finished up end made*  
 garkazil Mualogal, Dogail, a Kererer, Madubal kuta potai ngapa miadin kaipun kala  
*men Mua people Dogais and ? Madubs end made hither came — back*  
 tanuraidin Dana kama, na sinab dano, nel Badulogau dano. Tana nano uradodin  
*sat that pool name Badu people's pool They his had covered*  
 gulai imalai mina usainu, ngapa uzaraidin muluka, wara nuid Kuiam  
*boats looking for very in rotten stuff hither went down another he Kuiam*  
 Tomagonin waiadin Gomulgau mudaka. Wapi nui gar si nge miar. Tana  
*Tomagani sent Gomu people's to house Fish he there then was getting They*  
 kido si tanuri, Gomulgau muda. Si tana rido guitowaian<sup>2</sup>. Tana iapupoibimin,  
*there sat Gomu people's house Then they bone let go They asked*

rubbed it with tears, and threw it, "Go along to Gomu, to my place, I will go out with you there, Gomu is my place." So they go there, and assembled at Suzainimamui, all right, spear by and by . . . . . all go along his path, so stop there, an opening like a door was again there, so that those put at the opening disputed, saying, "Mates, you go first, (it's) the bony men." So they said. (Kuiam) then hurled his spear and broke (that man) like a dry stick. They said, "Mates, what's there?" They said, "Why! this is Kuiam." He continually ran about saying these words, "Mawa keda, Mawa keda, etc."

Then there was only one farewell deed. Badu and Moa he finished up, making an end of the Mua people, the Dògai and Kerer and Madub. Then (he) came and sat down at Danakama, the pool called the Badu people's pool. They were looking for the boats he had covered up in very rotten stuff, and came down. Kuiam had sent Tomagani to the Gomu people's house. He was then there getting a fish. They sat there in the Gomu people's house, then their bones became loose<sup>2</sup>. They asked

<sup>1</sup> Apparently a mistake, *nudan* being written in the wrong place.

<sup>2</sup> Cf. Vol. v. p. 78, "felt a strange sensation."

tana keda, "Kauki dangalau uzilinga wao?" Tana gar nuin danataian, tana keda, "Nungu  
*they thus Along here dugong's ? eh They — him stared at they thus His*  
 mabaig inunga meka." Tana gar nuin kurupudan siki, a mataman a kuik gar patan.  
*man this one is They — him chased there and killed and head cut off.*

Utui si tanamun sinabo kubilnu.  
*Sleeping there of them that night*

Nuino Kuiam timeden mar, nui keda umai, "Mido gar nui iunaikai au, nopun  
*Him Kuiam shiver took he thus speak How long — he will lie down there*  
 au, inu ge gar ngato kasa wapi waiuanu. Koubu gulai mido ina kalazi utei.  
*this I only fish sent Enemy boats why here from behind enter*

Tomagani mitalonga." Nui keda, "Ngona inu timeden maika, inu Tomagani mamui  
*Tomagani poor thing He thus Me this shiver brings this Tomagani quiet*  
 nika wao?" Batainga goiga mizi, tana pagan nge kaimulka pasia. Nui kido  
*stays In morning day came they speared then down along side He*

Adi Kuiam tura uzari, nuid nano gulai iman, nui keda, "Gulai ulaik." A tana  
*Adi Kuiam mast goes he his boats saw he thus Boats go along Then they*  
 nuin iman, a tana bu puian. Nui Tomagani nubeka gudo uidi, a nuid ruaman,  
*him saw and they conch blew He Tomagani for him gone away and he understood*  
 nui keda, "Mitalonga ngaikika gudo uidi." A nuid nuin iman, nui keda, "Mitalnga  
*he thus Poor fellow for me gone away And he him saw he thus Poor thing*  
 nuguki sainu gegead<sup>1</sup> tartaieka." Korkak si nungu mina koima wati, gado  
*along there in mud ? turn over Heart then his very greatly bad low water?*

asin. Nui keda, "Ulamiziu ngato sena nitamunia adaik, Gomu ngau laga." Tana  
*became He thus Go along I there with you go out Gomu my place They*  
 kaipa ulomai suzaini garuidamin, sawao kaimel kaine kadaka mata mura kaikadka  
*— go along assemble together by and by up continually all close up*

questions, and said, "Was not a dugong . . . . . here?" They stared at him (Tomagani) and said, "This is his man." They chased him along there, killed him, and cut off his head. They slept there that night.

Kuiam was shivering, he said, "How long will he stay there, I only sent him for a fish. Why the enemy's boats have come in from behind! Poor Tomagani!" He (Kuiam) said, "I am shivering, isn't Tomagani quiet?" In the morning day came, they speared him along the side. Adi Kuiam goes (up) the mast, he saw his boats, and he said, "Boats are going along." Then they saw him and they blew a conch. He . . . . . for Tomagani, and he understood, and said, "Poor fellow . . . . ." Then he saw him, and he said, "Poor fellow, . . . . ." Then his heart was very bad, and he became low water. He said, "Go along, I will go out with you. Gumu is my place." They went and assembled at Suzaini together by and by go up, continually all go close up,

<sup>1</sup> This word is variously used for "wrong, bad, spoiled, soiled." Here it probably means "mutilated, headless."



sama mura pudi pika mizi pasad guda tari nge. Nui si nge iar, paupa  
*all fall yonder went like door opening stop then He there then stop leeward*  
 paru, mata taian si kubai kolakau kope<sup>1</sup>. Kulai siai kazi ngode watar  
*face continually threw there throwing-stick spear's (?) First stop man like stick*  
 nge patidan. Tana keda, "Kole, si mi?" Tana keda, "Miai si mi, inu Kuiam  
*then broke They thus Mates there what They thus What there what this Kuiam*  
 mido si." Nui mata pa zilami, keda iadai murarai, "Mawa keda . . . ." Ia lako  
*what there He continually — runs thus words all Word again*  
 na urapon na nungu mina koi kereket nge adan waduam wara nuid ngonanumar.  
*then one then his real big wound then went out nephew other he thought*  
 Si nuid pa patai keda, a madan<sup>2</sup> patapka mani, lako keda, nuid koima zugun  
*Then he away cut thus and with hands strike make again thus he greatly with arm*  
 imamin kubai ngur adaka piniti. Wagel nui mata kuik matami mata  
*saw throwing-stick peg off slips After he continually head strikes continually*  
 kunia nge zilami, kasa keda nui pa pungar, a laka kunia pungar. Mata keda  
*back then runs only thus he away slips and again back slipped Continually so*  
 nge miar. Kaikadoka padia nungu mudo wad pinaka gimal meka. Nuido ngapa taian.  
*then did Up on hill his house ? to yonder top was He hither goes*  
 Nui mata pungar kaimulka mina nugu apa pudi. Tana mata tari pasia.  
*He continually slipped down really there ground falls They keep standing at side*  
 Tana warigan nuin kuik kadaka mani, a upi kata uidan mogikia. Tana warigan  
*They others him head up take and knife neck put on a little way They others*  
 nuin gar ngalkan keda, "Maigi, senu mina kuik. Nuid na ngalpun wati kuik patarngul."  
*him — stop thus Don't that proper head He our bad head used to cut off*  
 A lako tana geto wanimin. Na kulka mogikia siki ubuia uini, na kulka  
*And again they left The blood a little way along there on ubu blood*

all go down, go yonder, stop then in an opening like a door. Then he kept stopping, face to leeward, continually threw there his throwing-stick, spear's . . . . . The first man was smashed like a dry stick. They said, "Mates, what's there?" They say, "What's there, why it's Kuiam who's there." He continually runs about, saying these words, "Mawa keda, Mawa keda," etc. He said the same words again when he struck out a very big blow, and thinking of the other one his nephew. Then he . . . . . and strikes with hands, . . . . . peg of throwing-stick slips off. Afterwards he continually struck his head, continually running back, he then just gets away, and again slipping back. He did so continually. Up along the hill his house . . . . . was yonder on top. He goes thither. He continually slips down, finally there on the ground falls. They keep standing at the side. Some of them lift up his head, and put a knife on it a little way. The others stop him and say, "Don't, that's a proper head. He used to cut off our bad heads." Then again they left off. The blood a little way along the *ubu*

<sup>1</sup> Meaning not known, but probably *kopi*, half, i.e. of the broken spear.

<sup>2</sup> Meaning uncertain.



nungungu kato palgin. A tana nungungu mata koi Augad idun, a tana nuino  
*from his neck spurted out And they from him very big Augud jeer and they him*  
 gagain tidamin, a gabagoban, nuin tana zapun waeen. Wa, ina mina asin nungu kulai  
*with bow straighten and clubs him they place put Yes this finished his first*  
 pawa. Wa. Wagel tana nano madin. Kaipai wa tana Mualogan kolozia koubuka na kolozia  
*deed Yes After they him brought — yes they Mua people ? for war ?*  
 mimika. Nuino Kuiaman pawal tana aimka pawa mata na urapon, a Gomulgau pawa  
*came Him Kuiam's deeds they do deed only then one and Gomu deed*  
 lak keda urapon. Tana na Mualogan kuto patadin, tana kido Gomulgan ngapa tamadin  
*again thus one They Mua people end made they — Gomu hither came*  
 Gomuka tana butu patadin nungu zapul. Na waro Augad ngapa kato palgidin, kozika  
*to Gomu they prepared his things The other Augud hither jump up*  
 padangu kai waro puii kuiku utaidin, na pui nel piner, si koi aigui  
*from mountain close by other trees root put in that tree name piner there big cairn*  
 utaidin, nuido<sup>1</sup> kolozia kulai nano sinabnga kuikun ungaik. Na lako si utaidin na  
*put in he ? first his that there head ? Then again there put in that*  
 Gomulogau mudo. Singe iar na kido wara ipika dimiden wangaidin, nanu nel Markai  
*Gomu people house There lay an — other woman foolish filled her name Markai*  
 Tigi, nado nano get nitur, ina na poibai keda, "E! E! E! E!" Tana Gomulogan  
*Tigi she her finger pointed this she cried thus They Gomu people*  
 iman, tana keda, "Kole! za ina za." Tana minalai si poidamin. Na toridi  
*saw they thus Mates thing this thing They minilai mat then offer It moved*  
 muluka mata kusa<sup>1</sup> si pagaumar. Tana keda ia, "Kole, ngalpa pot nge  
*down continually ? then went They thus word Mates we pot mat then*  
 maika wao?" Tana poto nge mani, kabutan si. Na mogikia kadaka adan.  
*bring eh They pot then bring put there Then for a little way up go out*

....., the blood spurted out from his neck. Then they jeered at his big *Augud*. Then they straighten him with bow and club, they put him in some place. Yes, here finished his first doings. Yes. Afterwards they brought him, ..... Yes. Those *Mua* people ..... for war, then ..... came. *Kuiam's* deeds they were doing, deed then only one, and the *Gumu* people's deed also the same. When the *Mua* people had finished, the *Gumu* people came hither to *Gumu*, and prepared his things. One *Augud* jumped up hither from the mountain, the other was put in the root of a tree. That tree was called *piner*. Then (they) put (it) in a big cairn of stones, (where) he formerly had put that thing with heads. Then again they put it there in the *Gumu* people's house. There was lying there some woman filled with madness. Her name was *Markai Tigi*. She pointed her finger and cried out, "*E, E, E, E.*" The *Gumu* people saw it, and said, "*Mates*, this means something." They then offer it a *minilai* mat. It moved down, and then went ..... They said, "*Mates*, shall we bring a *pot* mat?" They then brought a *pot* mat and put it there. It moved up a little way.

<sup>1</sup> Meaning not ascertained.

Tana keda, "Kole! ngalpa miai nge maika ina gi ubu watiza nge." A tana karobai  
*They thus Mates we what then bring this ubu bad thing then Then they ?*  
 ubu nge mani, poidamin si. Na mata nagai torsimginga. Tana keda, "Kole, ngalpa  
*ubu then bring offered there It only looks ? They thus Mates we*  
 miai nge maika, ina gi misil ubu watinga nge." A tana warigal keda, "Poiman  
*what then bring fringed ubu bad thing then Then they other thus Offered*  
 de mariu." A tana mani musil ubu, keda kai mogikia kabutan. Na sobaginga  
*bring Then they bring fringed ubu thus close little way put It quickly*  
 ngapa katopalogin, kai geta kabuti. Tana mata kuradar si gar muman Augud  
*hither jumped up arm got on They quickly then crowd round Augud*  
 tanamunika aiman. Na wado wara Mualgan nungungu idudin. Tana Gomulgan  
*for them made The other Mua people for him mocked (?) They Gomu people*  
 mata urapon nge imadin, a war maingu butaka Maku nge aimdin, lako kedanga  
*only one then saw and other of time for a space Maku then made again so*  
 mina mata kaine nui inu Kuiam ngode Adi nge. Inu Maku mina kazi kulai na  
*really nearly he that Kuiam like Adi became This Maku real man first when*  
 koubu tonar miar. Tana palai uideumar kuikuig, war mabaig ia uidar a  
*war fashion did They them two put at head other man word spread and*  
 kutaig war mabaig ia uidar. Kulai Kuiam mata nui keda uidai. Ina mina asin  
*last other man word spread First Kuiam only he thus spread Here finished*  
 Kuiaman kuik.  
*Kuiam's heading*

They said, "Mates, what then shall we bring? this *ubu* is become bad." Then they bring a *karobai ubu*, and offer it there. It only looks . . . . . They say, "Mates, what shall we bring, this fringed *ubu* is become bad." Then others said, "Just bring it and offer it." And they brought a fringed *ubu* and put it a little way off. It (the *Augud*) quickly jumped up, and got on (a man's) arm. They quickly crowd round, and made it an *Augud* for them. The . . . . . others. Those Gumu people only found one, and another for a space of time Maku then made, again so that very nearly he became like that Adi Kuiam. This Maku was a real man, he first did it when it was war time. They put thus, two first, some men spread the word, and at last other men spread the word. At first Kuiam only he thus spread about.

This ends the heading of Kuiam.



**3. Adi nel Amipuru.** (*Told in Mabuiag by Waria<sup>1</sup>.*)  
*Story named Amipuru.*

Na mud kaipun Wagedögamunu iar. Na awaial si baltaiar toranu. Nuid  
*The house leeward at Wagedogam lay The pelicans there float on ridge He*  
 mata zarar tidan közi könami nge. Tana kai keda palgimin nui mata  
*continually leaves broke close tied on then They soon thus jumped up he continually*  
 ngara nidi kaikadka nuin war sami nge, Ka, Ka, Ka, Ka, keda nui kaiki padia  
*foot caught up him take away then thus he along on hill*  
 puzir. Nui keda, "Ngai inu kaine get uaneka." A nui getwani. Kaipun mata  
*hang down He thus I here soon let go Then he let go Leeward continually*  
 ngaga kabutman. Tana keda, "Kol Amipuru nupun pudi e<sup>2</sup>." Tana kaipapa  
*wings spread out They thus Mates Amipuru leeward stick in here They to leeward*  
 paran nge kaipun tana nuin paman nge. Nui Amipuru keda, "Kole, ngona de gar  
*ran then leeward they him dig then He Amipuru thus Mates me please*  
 mamui mariu, ngai ipilaig, a kazilaig." Nui Pukar keda, "Kawa tuma pamaziu,  
*safe make I married man and have child He thus Here keep on digging*  
 kawa ngato inu kuik tidaik." Kaikadka nui zilami kozika, nuid upi mani a  
*here I this head take off Up he ran to close up he knife brings and*  
 paiwa<sup>3</sup> kaipapa nge keda kaipun, nuid kuik kalia tidan a patan. Nui keda,  
*paiwa to leeward then thus leeward he head back bent and cuts off He thus*  
 "Aiewal, ngalpa kawai ladeka<sup>4</sup>, A, i, io, o, o, o, a isu." Tana keda, "Kole! mata nui,  
*Come on we dance will go They thus Mates only he*  
 mata nui." Ian nutead.  
*only he With word kept trying*

**3. Story of Amipuru.**

The house lay to leeward at Wagedogam. The pelicans there swam on the ridge. He continually broke off leaves and twigs, then tied them on close. They soon jumped up, he only caught (one by the) foot, and (it) took him away up, (crying) *Ka! ka!* So he went along hanging down over the hill. He said, "I shall soon let go." Then he let go. (The pelicans) continued flying to leeward. They said, "Mates, Amipuru is sticking in there leeward." They then ran to leeward and then dig him up. Amipuru says, "Mates! please save me! I (am) a married man and have a child." Pukar said, "Keep on digging here! I will take this head off here." He ran up close by, he brings a knife and *paiwa* to leeward. He then at leeward, bends back the head and cuts it off. He says, "Come on! we will go dance, (and sing) *A, i, io, o, o, o, a isu.*" They said, "Mates, he's all alone, he's alone." He kept on trying to persuade them.

<sup>1</sup> Compare another and fuller version by Waria in Jargon English, Vol. v. pp. 99, 100.

<sup>2</sup> A call to attract attention.

<sup>3</sup> A herb chewed and spat on the neck before cutting off a head.

<sup>4</sup> This dance is described in Vol. v. p. 303. The words here following are those of the song.



4. Amudua. (Written in Mabuiag by Waria<sup>1</sup>.)

Nungu mud dada gogaitnu<sup>2</sup>. "Kazin tudi tidamau gat koinga a kazin  
*His house middle in village Child fish-hook bend reef big thing and child*  
 gul adaka puidau." A lako nui uzarai a<sup>3</sup> "Kazil aiewal ngalpa gul maika."  
*canoe outside shift And again he goes and Children come on we boat will bring*  
 Nuid mar, pula imar. Nui keda, "Kazil pagamiu kaiarka." A lako nui  
*He brought rock saw He thus Children dive down for crawfish And again he*  
 pagar. A nui keda, "Iadi taiiau" a lako nuid pungar, a iadi taiar. Nui mudaka  
*dives And he thus Anchor cast again he lets go and anchor casts He to house*  
 maika ubinmiar. Nui keda, "Kazin iadi pudau," a lak nui pudar. A mudanu  
*brings wished He thus Child anchor haul up and again he hauled up Then in house*  
 nidar nui keda, "Kazin wapin ngapa danamau," a lak nuid danamar, a nui keda,  
*gets in he thus Child fish hither bring and again he brought and he thus*  
 "Kazil surul adaka puidau," a lak nuid suruil puidamir. Nui keda, "Kazil zura  
*Children guts out take out and again he guts take out He thus Children boil*  
 uidau," a lako nui zuranu niar. Nui keda, "Kazin amai kiamau," a lak nuid  
*put and again he on boil set He thus Child oven make oven and again he*  
 kiamar. Nui keda, "Kazin nguki toidau," a lak nui uzarai wanai. Nui maita  
*made oven He thus Child water fetch and again he goes drink He belly*  
 pusakar adar. A nui adaka tamai nui uzarai zarar tidar a gigi bal nanitai<sup>3</sup>,  
*swell out goes out And he away comes he goes leaf break and (puts in belt behind)*  
 kaipa mudia ulmai. Nui keda, "Kole, ngona gabudan iawaiziu, kaukuiko ngai mata  
*close by house goes He thus Mates me slow stare at young man I only*

## 4. Amudua.

His house (was) in the middle of the village. (He said), "Children, make (lit. bend) a fish-hook, a big thing (is) on the reef, and children shift the canoe outside." Then again he goes and (says), "Children, come on, we will bring the boat to the rock." He brought it and saw the rock. He said, "Children, dive down for crawfish." Then again he dives. Then he says, "Cast anchor," and again he lets go and casts anchor. He wished to bring them (the fish) to the house. He says, "Children, lift anchor," and again he did it (himself). Then he gets into the house, (and) he says, "Children, bring the fish hither," and again he brought them, and he says, "Children, gut them," and again he guts them. He says, "Children, put them to boil," and again he set them to boil. He says, "Children, make an oven," and again he made an oven. He says, "Children, draw water," and again he goes and drinks. He fills his belly and goes out. Then he comes away, he goes and breaks off a leaf and puts it in (his) belt behind, and goes close to the house. He says, "Mates, stare at me slowly, I am only one

<sup>1</sup> Compare Waria's fuller version in Vol. v. pp. 104—106. This is much abbreviated.

<sup>2</sup> Nui keda is omitted.

<sup>3</sup> This is the meaning given by Waria.

urapon," a nguigidan giiowalai. Matakeda nui miar lak nui wanaidin pasika  
*one and to himself laughed Just the same he did again he drank to wall*  
 tamaidin a nora maitia adai madin a um miaidin. Ina mina asin.  
*moved and fish bone through belly out came and dead became Here finished*

### 5. The Story of Uga. (Told in the Tutu dialect by Maino.)

Kapu ipika Uga Tabibanika ubin midin. Tabiba Pulu wanadin aidai, warurai,  
*Beautiful woman Uga for Tabiba wish had Tabiba Pulu left food turtles*  
 dangalal, mata get wanaidin tanamunika Gumul gerka<sup>1</sup>. Ugan apu iamulaidin keda,  
*dugongs only left for them Gumu men Uga's mother said thus*  
 "Ngalpa karengimika nel kapu kaukoiku, nungu nel Tabiba, ninu<sup>2</sup> Gumul gerka  
*We hear name fine young man his name Tabiba you Gumu man*  
 ubig ninu al<sup>3</sup> Tabiba." Noi uzari, nungu kaimeg gerka muli keda, "Kaime,  
*don't wish your husband Tabiba He went his mate fellow said thus Mate*  
 ngaba uzeraumaka ngaban samereka<sup>4</sup> tidaik." Uga keda, Tabiba getia gasaman.  
*we two will go our for samera break Uga thus Tabiba by hand took*  
 Tabiba madu pamiz<sup>5</sup> muluka tidi aziran. Nungu kaime iamuli keda, "Ni  
*Tabiba was frightened down hung head ashamed His mate word thus You*  
 unaga?" Tabiba keda, "Kaime aie, ngakia ina ngawoka nidima." Kaime uzari  
*where Tabiba thus Mate come on beside me here girl is caught Mate goes*  
 iman keda, "Kapu ipi." Noid ielpa bupa nitan; tana kapu iauman. Tanamun  
*saw thus Fine woman He led bush put they good talked Their*  
 gamu diuginga, lak tana tunge warupa poieman<sup>6</sup>. Tanamun kaikail pudemir tanamun  
*body glad again they torch drum play Their feathers fell down their*  
 gamu diugi tana keda, "Ngapa za miai man, ngalpun gamulai kidowak asimika<sup>7</sup>."  
*body glad they thus Hither thing what do our bodies — go with*

young man," and laughed to himself. He did the same again, he drank and moved to the wall, and the fish bones came out through his belly, and he died. This ends.

### 5. The Story of Uga.

A beautiful woman Uga wished for Tabiba. Tabiba had left Pulu (for) food, turtles, dugongs, always left for the Gumu people. Uga's mother had said, "We hear about a fine young man; his name Tabiba. Don't you wish for a Gumu man, your husband Tabiba." He went and said to his friend, "Mate, we two will go and pluck (?) for our head dress." Uga did thus, she caught Tabiba by the hand. Tabiba was frightened and hung down her head ashamed. His friend said, "Where are you?" Tabiba said, "Come on, mate, a girl is caught here by me." His mate comes and looks and says, "Fine woman." He took her along, and put her in bush, they talk good. They are glad and dance in the night. Their feathers fell down when they danced. They said, "What

<sup>1</sup> For Mabuiag, *Gumulgal*.

<sup>2</sup> The prohibitive, *ninu ubig*, don't you wish, your not wishing.

<sup>3</sup> *Al* for *alai*, husband.

<sup>4</sup> *Samera*, a head dress of *sam* (cassowary) feathers.

<sup>5</sup> Mabuiag, *madupami*.

<sup>6</sup> Maino translated *tunge warupa poieman*, "dance in middle of night."

<sup>7</sup> Maino translated *kidowak asi*, "all same as sick."



Tabiba maioka<sup>1</sup> tari keda, "Ngakia ina Woropil<sup>2</sup> ngaiwoka zilaima." Tana keda, "Ngalpa Tabiba ? stood thus With me here Mabuiag girl ran They thus We mimik ngalpun lagak<sup>3</sup>, ngalpa mata kupai<sup>4</sup> nanitaka tanamunika apuka a will go back our to place we only tally(?) stick up for them for mother and tatika baiabadatak imaika." Noidö gul madin Kibuka. Mulpal urapun midin for father for brother find He canoe brought to Kibu Moon one had been nubia Uga kazi iakamdin<sup>5</sup>. Tana keda, "Uga kazi nupunungu iakamaka; na Kibu with him Uga child shewed They thus Uga child over there shows she Kibu walaidin." Nanu baiabad kai ngurum asidin<sup>6</sup>. Tana turan nagimin, tana iman gulai, has climbed Her brother very sorry became They call out look they see canoes tana Iaula<sup>7</sup>, Kaniga<sup>7</sup> moi nitun. Tana keda, "Merkai moi napununga Iaulangul a they Iaula Kaniga fire burned They thus Merkai fire there at Iaula and Kaninggul." Tana imamin keda, "Gulai boie inupunga." Tana mani tutu wakuia at Kaniga They saw thus Canoes come now. They take stick along mat apia taian. Tana kadaka sizermin. Uga a Tabiba tanorman. Tana keda under put They up come ashore Uga and Tabiba sat down They thus makainanga<sup>8</sup> tanormaka tutu senabi lagonul ulaikoro. Tabiba Uga korowaig. for a little time sit stick that in place will go along Tabiba Uga don't know Ugana baiabat tutu mani, mataman Tabiba, kuk, kuk, kuk<sup>9</sup>. Patapan. Tanamun Uga brother stick takes hits Tabiba — — — Finish Their marirai<sup>10</sup> kadaka daparak, tana modabia baiu iudoman, tanamunia modobia spirits go up to sky they punishment waterspout pour out with them punishment adan Gumulga<sup>11</sup>. put out Gumu people

does this mean?" Tabiba stood up and said, "A Mabuiag girl ran away with me." They said, "We will go back to our place, we will only stick up a tally (of things) for her mother, father and brother to find." He brought his canoe to Kibu. When Uga had been one month with him she became pregnant. They said, "Uga is showing a child over there; she has climbed up to Kibu." Her brother became very angry. They exclaimed and looked. They saw canoes. They lit a fire (at) Iaula and Kaniga. They said, "The merkai (have) a fire yonder at Iaula and Kaniga." They saw it and said, "Canoes are coming now." They take a stick and put it along under the mat. They come ashore. Uga and Tabiba sat down. They sit thus for a little while, with that stick (lying) along in the place. Tabiba and Uga don't know. Uga's brother takes the stick, and hits Tabiba, kuk, kuk, kuk. (He is) killed. Their ghosts go up to the sky, they pour out waterspouts for a punishment, (they) put them out as a punishment for the Gumu people.

<sup>1</sup> This is probably written in error for *mulu*.

<sup>2</sup> *Woropi* is the Tutu form of *Urp*, the spirit name of Mabuiag.

<sup>3</sup> I.e. Kibu.

<sup>4</sup> *Vide* Vol. v. p. 84.

<sup>5</sup> I.e. became pregnant.

<sup>6</sup> Translated by Maino, "wail like hell."

<sup>7</sup> Iaula and Kaniga, said to be two small islands near Mabuiag, but Kaniga is on the North of Badu.

<sup>8</sup> Probably for *magina*, small, and the noun termination *nga*.

<sup>9</sup> This is meant to represent the sound of the stick striking.

<sup>10</sup> Mabuiag, *maril*.

<sup>11</sup> For Waria's version of this story see Vol. v. pp. 83—85.



**6. The Mangrove and the Crab<sup>1</sup>.** (*Told in the Muralāg dialect by Wallaby.*)

Na biu<sup>2</sup> pui pagar ai si puzir biu. Na gitalai<sup>3</sup> kaigo niar.  
*The mangrove tree grew up food there hung down biu The crab down sat*

Na biu ngapa paraidin a gitalai lu pataiadin. Na keda gitalai, "Gwoba  
*The mangrove hither broke-off and crab shell cracked She thus crab Gwoba*  
 aie! Gwoba, biu kawa kuik patar!" A Gwoba ngapa uzari a biu kuik  
*come Gwoba mangrove here head cut-off And Gwoba hither goes and mangrove head*  
 patan. Na biu keda, "Moi aie! Moi Gwoban kua moipu natau!" Na moi  
*cut-off The mangrove thus Fire come Fire Gwoba here in-fire burn The fire*  
 ngapa uzari a Gwoban moipu natan. Noi Gwoba keda "Ur aie! Ur moi kua  
*hither goes and Gwoba in-fire burn He Gwoba thus Sea come Sea fire here*  
 usimar!" A ur ngapa uzari a moi usiman. Na moi keda, "Gudegadi aie!  
*quench And sea hither goes and fire quenched The fire thus Gudegadi come*  
 Gudegadi ur kua wanir!" A Gudegadi ngapa uzari a ur wanin. Na ur keda,  
*Gudegadi sea here drink And Gudegadi hither goes and sea drank The sea thus*  
 "Kimus aie! Kimus Gudegadin kua maita pataear!" A kimus ngapa uzari  
*Arrow come Arrow Gudegadi here belly pierce And arrow hither goes*  
 Gudegadin maita pataean.  
*Gudegadi belly pierced*

Kia-a-kia, iaragi, iaragi, a ki-a-a  
 Tepan palema, palema! a-a.

**7. Finding of the First Coco-nut on Muralag<sup>4</sup>.** (*Told in the Muralāg dialect by Wallaby.*)

Daudaingu ngapa urab midin. Kulai imadin urab Neabu. Ngai imadin  
*From Daudai hither coco-nut came First saw coco-nut Neabu I have seen*  
 senub urabau lag.  
*that coco-nut's place*

Ipika nanalaig pa ur pagai a nanu' urpu pudaidin. Laka na uzaraidin  
*Woman menstruating away sea dives and her in-sea floated Again she went*  
 a urpu pagaidin. Nado noin iman. Noi ngapa ganuka, bau waidar.  
*and in-sea dived She him saw He hither for smell wave was breaking over*  
 Na keda nanu alaika mulaidin keda, "Ngata wapi iman mata mina, kai bau widaika,  
*She thus her husband-to said thus I fish saw proper-sort big wave breaks over*  
 ni aie utuika." Palai uzareuman. Na keda nubeka, "Ngata iman ina keda."  
*you come for shooting They two went She thus to-him I saw her thus*  
 Noi keda, "Wa, a ur pagaiar ngaikia imaika." Na pa ur pagaian, nad iman, na  
*He thus Yes and sea dive-in with-me for-seeing She away sea dives-in she saw she*

<sup>1</sup> For translation see Vol. v. p. 106.

<sup>2</sup> Cf. footnote, Vol. v. p. 98.

<sup>3</sup> This is lit. finger or hand possessor, a derivative from *get*, hand or finger.

<sup>4</sup> For translation see Vol. v. p. 103.

keda, "Kami, nguzu alae, imar, mina kai bau waidaik." Noi keda, "Sa, adaka." Na thus *Mate my husband look real big wave breaks over He thus Eh away She* adaka tami. Noido utun; laka pardan a utun. Kulai kaigub nel gato, a wagel *away-goes He shot again drew and shot First arrow name gato and after* kaigub nel giruwa<sup>1</sup>. Urab mosu adadin. Noid iman, noi keda, "Mina kabu pui, arrow name giruwa *Coco-nut foam went out He saw he thus Real good tree* wara ngadalnga a wara pui wara ngadalnga." Noi komakaka<sup>2</sup> taiadin *one having-appearance and other tree other appearance He to-komaka threw* (ngoimun nel waiwid goraiger). Noi kosimaidin. Noi keda, "Ina mina kabu pui." Noi *our name waiwi to-day He grew up He thus This real good tree He* moa asin pikin taian. "Ngau tati, nid ngana mika iawaig. Nid ngana butupatan, *after dream had My father you me why inquire You me prepare* ngau gam nid ngana uru kapu pudai koroi, a mui ngau gidub mina kapu za, *my skin you me rope good will-pull and inside my kernel real good thing* a ngau nguki mina kapu nguki, wara puilai wati puilai, ngai urapun mina pui. *and my water real good water other trees bad trees I one real tree* Ni keda<sup>3</sup>, 'Ngai wati ai.' Ngai mina kapu ai, kaigorsar lag ngakia bangal ubinmimi *You thus I bad food I real good food many place for me by-and-by will wish* koroi." Noi moa asin keda muli, "Ngau nel Sabu<sup>4</sup>, ngau nel Neabu<sup>5</sup>, ngau nel U<sup>6</sup>, *He after thus says My name Sabu my name Neabu my name U* ngau nel Baribad<sup>7</sup>, ngau nel Oi<sup>8</sup>, ngau nel Papamuti oi<sup>9</sup>." Noido tana uruil turiz. *my name Baribad my name Oi my name Papamuti oi He those animals calls* Kulai noid muzulai a pidalai a umail poibiz. Uruil tana kulai purtan, a noi *First he ants and bees and dogs gives Animals they first ate and he* nagiz, keda, "Ina miai? mina au? Wa!" Wagel noid mita patan. Wa, mina kapu *looks thus Here what food good eh Yes After he tastes Yes real good* ai. Umail purutan, muzulai purutan, mina kai ubi. Noi keda, "Wa! mina kapu ai." *food Dogs ate ants ate real great wish He thus Yes real good food*

<sup>1</sup> Wrongly translated in Vol. v. p. 103. "Big wind," and "arrow with plain bone barb" are both meanings of the homonymous word *kaigub*.

<sup>2</sup> This phrase is not clear. *Komaka* is possibly the native name for the mango, which is now called *waiwi*. *Waiwi* or *waiwai* is no doubt an introduced term for the mango fruit, as it is found on the New Guinea coast, at Kiwai and Motu, in the Mekeo district, and at Sariba in the South East. It is also used in the Solomon Islands.

<sup>3</sup> The word "think" is probably to be understood here, "You think I am bad food, but."

<sup>4</sup> *Sabu* is the Parama (Bampton Is.) name for coco-nut.

<sup>5</sup> *Neabu*, name of an island near New Guinea. On a MS. map by Maino of Tutu it appears to be Bobo (Bristow Island).

<sup>6</sup> Murray Island, *u*, coco-nut.

<sup>7</sup> Mabuiag and Kiwai, *baribara*, the young coco-nut.

<sup>8</sup> Kiwai, *oi*, coco-nut.

<sup>9</sup> Kiwai, *paramuti*, charcoal, probably that made from burnt coco-nut shell. *Muti*, Murray Island, coco-nut husk. In these names Wallaby was probably trying to give all the words which he knew for coco-nut.

## THE LITERATURE OF THE EASTERN ISLANDERS OF TORRES STRAITS.

The printed literature of the Eastern Islanders of Torres Straits consists only of Scripture Translations, Lessons and Hymns. There is no evidence that a native (with the exception hereinafter mentioned) has produced any work in the language.

The first book in the language was drawn up by the Rev. Dr S. MacFarlane and printed at Sydney in 1876<sup>1</sup>, five years after the establishment of the mission<sup>2</sup>. This was probably used by Herr Grube in the account of the language of "Errüb und Maer" (i.e. Darnley and Murray Islands), which he drew up for the work of Gabelentz and Meyer<sup>3</sup>. It is named by the latter in their list of authorities, but no extracts from the book are given by Herr Grube. I have not seen a copy.

The first Scripture was a translation of the Gospel of St Mark printed at Sydney in 1879. It was entitled:

EVANGELIA MAREKO DETALI. The Gospel by Mark in the Murray Island Dialect, Torres Straits. *Printed by Foster and Fairfax. Sydney, 1879.*

At the end of the twenty-eight pages occupied by the gospel are printed on pp. 29—31, "Itmer; Iesu ra esorerapare; Ade ra gelar"; (i.e. Catechism; Jesu's prayer; God's law); and on pp. 32—42, "Gair uet" (a collection of 43 hymns).

The existence of this printed book seems to have greatly influenced the language, and the abbreviated grammatical forms used in it became those commonly used in intercourse between the missionaries and people. A school was established on Murray Island in 1879, and natives from other places were brought in for instruction. This also tended to fix the language of the printed book as the general speech, though it is certain that the translation did not fully represent the exuberant grammatical forms of the Eastern Language.

In 1883, the Rev. J. Tait Scott published at Montrose, in memory of his infant son, a selection of Parables (34 in number) in the language of Erub (Darnley Island)<sup>4</sup>. In this the language of the extracts from St Mark does not differ from that of the 1879 translation.

<sup>1</sup> MacFarlane, Rev. S., *First Lesson Book from Darnley Island, Torres Straits.* Sydney, 1876, 8vo, pp. 38.

<sup>2</sup> The mission in Darnley was commenced July 31st, 1871, by the placing of the Lifuan Teacher Gucheng on the Island. From Darnley, Mataika, also a Lifuan began on his own initiative the mission in Murray Island in 1872.

<sup>3</sup> Gabelentz, Geo. v. d., and Meyer, Adolf B., *Beiträge zur Kenntniss der Melanesischen, Mikronesischen und Papuanischen Sprachen.* Leipzig, 1882. On pp. 511—536, "Die Sprache von Errüb und Maer. Wörterverzeichnis und Grammatische Notizen von Herrn Grube ausgearbeitet."

<sup>4</sup> Iesu ra giz mer abkoreb Erub Mer. [Mamoro akiapor David Baxter Scott, Eumeda, 13th July, 1882.] (I.e. Jesu's words according to Erub Speech. Careful remembrance (of) David Baxter Scott. Died 13th July, 1882.) Montrose, 1883, 8vo, pp. 52.



The Gospels of Mark and John, with the Catechism, Lord's prayer, Commandments, Marriage and Burial Services and 112 hymns, were published at Sydney in 1885.

EUANGELIA MAREKO DETARER. (Gospel of Mark, Murray Island language). *Sydney*, 1885, 8vo, pp. 1—57.

Bound with this, but without separate title-pages are the following: Euangelia Ioane detarer (Gospel John wrote), pp. 59—131; Itmer (Questions), pp. 133—137. Tonar le ispili didbare Adera opem (Way persons are bound in marriage before God), pp. 139—142. Atkobei jauali (Funeral reading), pp. 143—145. Gaire ued Miriam mer debele Adim uedakiriar (Songs Miriam speech that may to God be sung), pp. 147—183.

The language of these differs very little from the earlier versions, but *u* is used throughout instead of *v*.

A new version of the First Lesson Book was written and printed on Murray Island by the Rev. A. E. Hunt in 1888<sup>1</sup>.

During the visit of the Cambridge Expedition to the Eastern Islands in 1898, Finau, the London Missionary Society's Teacher at Murray Island, who had then been on the island for six years, was translating the Gospels of Matthew and Mark into the Murray Language, whilst Iotama, the teacher at Darnley was translating Luke and John. These have been since published by the British and Foreign Bible Society, under the care of the Rev. Harry Scott<sup>2</sup>. As an example of the translations I give the parable of the sower from that of 1879. The others differ so little from this that it is unnecessary to reprint them in full.

Mark iv. 3. Waba aseravem, dasmer, nerut amorda le bakeamu ko emor. 4. E  
*You hear see one sowing man went to sow He*  
dikri, wader këp gab dege abi, iaka ebur giz kotolam tabarkeda abele eroli.  
*threw some seed path on-side fell also bird (pl.) from-sky came down this ate*  
5. Waner këp tumem neidge abi, kebi seb ge, sobkak omeili abelelam lerkar  
*Some seed to-top on-rock fell little ground on quick grew through-that thin*  
seb ge. 6. Gerger eupamada, a eueri a eumili, abelelam nole sip kak.  
*ground on Sun rose and hot and died through-that no root not*  
7. Wader këp lu eipu daradara ge abi, a lu daradara ge omeili, a ditarapi  
*Some seed plant middle prickly in fell and plant prickly then grew and choke*  
abelelam nole turum kak. 8. Wader këp debe seb ge abi, a omeili, a esawi  
*through-that no fruit no Some seed good ground on fell and grew and spread*  
a turum turum; a turum therte nagri, a sikeste, a wan handed.  
*and fruit fruit and fruit thirty had and sixty and one hundred*

NOTES. (1) Waner in verse 5 is a printer's error for Wader.

(2) In Rev. J. Tait Scott's Book of Parables, këp, kotolam, daradara and nagri, are printed *kep, kotorlam, daradar and nagiri*.

<sup>1</sup> London Missionary Society. *Kikiam ereuerem jauali, Miriam Mer. First School Book, Murray Island language*. L. M.'s Press, Murray Island, Torres Straits, New Guinea, 1888, 8vo, pp. 38.

<sup>2</sup> Abele Iauali kerkar gelar meriba Opole Iesu Keriso depegeli Miriam mer. *Neis a neis Euangelia detarare Mataio, Mareko, Luka, Ioane*. London, British and Foreign Bible Society, 1902, 8vo, pp. 240.

- (3) The 1885 Gospel has *u* instead of *w* or *v* in *waba*, *wader*, *aseravem*. It has also *epe* for *iaka*, *tabakeuda* for *tabarkeda*, *eroare* for *eroli* (v. 4), *detarapi* for *ditarapi* (v. 7) and *esali* for *esawi* (v. 8). In verse 7 "*abi, a lu daradara ge*" is omitted.
- (4) The 1902 version has *kep* for *këp*, and also *nerute* for *nerut* and *bakeam* for *bakeamu* in v. 3, *kotorlam* for *kotolam*, and *a* before *uader* in v. 4, *theriti* and *sikesti* for *therite* and *sikeste* in v. 8, but is otherwise identical with the version of 1885.

So far as we were able to learn at Murray Island, Finau had not invoked the aid of any natives in the preparation of his version. His own pronunciation was extremely faulty, *r* being pronounced as *l*, and nearly every consonant being followed by a vowel, as e.g. *dasemere* for *dasmer*, *uatueta* for *watwet*. Many of these errors were corrected by his editor while the version was going through the press.

During my stay in Murray Island I took down from dictation several stories from Mamus and Pasi and one from Jimmy Rice. Some songs and speeches were also recorded on the phonograph. Towards the end of our visit, Pasi begged of me an exercise book and pencil, and wrote out a miscellaneous selection of literature. This comprised several tales and long lists of classified words. It occupied fifty-nine pages written on both sides. This may be regarded as the first unassisted literary effort of a member of the Papuan race. Being, however, in the somewhat crabbed style which Pasi had learned at school, and which he himself characterized as "cut it short," this production cannot be compared in style with the longer and more purely native production of Waria in the Mabuig language.

There is no title to the manuscript, but Pasi concludes with the statement: "*Kaka ditimeda abele jiauali detali abele meb ra nei Ogos 4, 1898, a kara nei Passi*"; i.e. I began this book write this month of name August 4, 1898, and my name Passi<sup>1</sup>.

The contents of Pasi's book are as follows:

	PAGES		PAGES
Story of Nageg . . . .	1—6	Names of Villages . . . .	41—43
Story of Malo . . . .	7—17	Names in Dauar . . . .	43—44
Story of Meidu . . . .	17—18	Way people read . . . .	44
Story of Terera . . . .	19—22	These are right words . . . .	45
Story of Iruam . . . .	23—26	People's words . . . .	46—48
Story of Mokeis . . . .	26—28	Names of Reefs . . . .	49—50
Story of Deumer . . . .	29—31	Names of men's bodies . . . .	51
Story of Kutut . . . .	32	Little bird's names . . . .	52
Story of Gedo . . . .	33—34	A song . . . .	53
Names of Islands . . . .	35	A smoking song . . . .	53
Names of Fishes . . . .	36—37	Fashion of canoes . . . .	54
Names of Birds . . . .	38	Fashion of house . . . .	55
Names of Trees . . . .	39	Shell-fish names . . . .	56
Names of Yams . . . .	40	Tobacco song . . . .	57
Names of Vines . . . .	41	Story of Mokeis . . . .	58—59

In the following pages I give a selection from the Stories in the native language with an interlineal and free translation and notes. Some untranslated passages are

<sup>1</sup> Elsewhere he spells his name Pasi.

accounted for by our departure from Murray Island before I had time to go through Pasi's MS. with him.

In the extracts from the MS. I have retained Pasi's spelling. A few of the most erratic cases are pointed out in the notes. There is no consistency in them. In the other stories I have used the spelling in conformity with my Vocabulary and Grammar.

## LIST OF STORIES.

1. **The Story of Nageg.**
2. **The Story of Malo.**
3. **The Story of Meidu.**
4. **The Story of Iruam.**
5. **The Story of Mokeis.**

The following were taken down verbally by me from Pasi or from Arei and Pasi.

6. **The Story of Mokeis.**
7. **The Story of Markep and Sarkep.**
8. **Nam Zogo.**
9. **The Story of Gelam.**
10. **Tagai.**

Independent versions of these tales were, with the exception of the story of Mokeis, collected by Dr Haddon, and will be found in Vol. VI.

1. **The Story of Nageg.** (*From Pasi's MS.*)

Abele Nagegra<sup>1</sup> mer peike. Nagege emiri Nege a keubu e uerem  
*This Nageg's word here Nageg live at-Ne and afterwards she child*  
 esemelu abara nei Geigi<sup>2</sup>. E batai au le. Nagegede abara sarek  
*brought forth his name Geigi He grew big fellow By Nageg his bow and arrow*  
 dituuak abi ikouar. Geigi e bakemulu keperem kikem itimed bozar. E dabigiri  
*cut out him gave Geigi he went to-lagoon first shoots bozar He asks*  
 tabara apu, "Ama, nalar bozar<sup>3</sup>? areg lar?" Keubu e itimed gas<sup>4</sup>. E  
*his mother Mother what-fish bozar eatable fish After he shoots gas He*  
 dabigeri tabara apu, "Ama, nalar a gas? areg lar?" A e itimed wiruir<sup>5</sup>.  
*asks his mother Mother what-fish then gas eatable fish Then he shoots wirwir*

1. **The Story of Nageg.**

This is the story of Nageg. Nageg lived at Ne, and afterwards brought forth a son. His name (was) Geigi. He grew up. Nageg cut out a bow and arrows for him and gave them to him. Geigi went to the lagoon and first shot a *bozar*. He asked his mother, "Mother! what sort of fish is *bozar*? is it good to eat?" Afterwards he shot a *gas*. He asked his mother, "Mother, what sort of fish is *gas*? is it good to

<sup>1</sup> The trigger-fish, "leather-jacket" (*Monacanthus*).

<sup>2</sup> The king-fish (*Cybium commersoni*).

<sup>3</sup> Not identified.

<sup>4</sup> A hopping fish (*Periophthalmus*), but cf. Vol. VI.

<sup>5</sup> Not identified.



E dabigir tabara apu, "Ama, nalar uiruir? areg lar?" Keubu e baur  
*He asked his mother Mother what fish wirwir eatable fish After she fish-spear*  
 dituuak abi ikuuar. E tabakemlu, paris<sup>1</sup> erem. E dasmeri nerut au le abara nei  
*cut out him gave He came paris spears He sees another old man his name*  
 Iriemuris. Geigi ekedilu tabara baur. E erapeilu u kupi e lar ikep<sup>2</sup>  
*Iriemuris Geigi put his fish-spear He broke coco-nut sprouts he fish eye*  
 itukub<sup>3</sup> kerege<sup>4</sup> dimirilu a nis teterge daramirilu pako neis tage daramirilu.  
*put on on-head tied on and leaf on legs tied on also two on hands tied on*  
 E baraigilu gurege, e bakemulu karege<sup>5</sup> batimedulu. Keubu ekariklu tup dikiam<sup>6</sup>.  
*He dived in sea he went in deep water jumped in After reached tup cut off*  
 Iriemuris tabara ueres<sup>7</sup> tekalu, tup akimelu. Geigi e ko tabara apu akomelu.  
*Iriemuris his weres fetched tup dipped Geigi he again his mother returned*  
 E adem deregeir abele larekep. E bakemulu edalu tabara apu a nerut  
*She outside cut up that fish He went picked up his mother and another*  
 nole atager kak. Apu e bagem. Nerut gerger eko tabakemulu ko  
*not speak not Mother she keep quiet Other day he again came again*  
 okader derdar<sup>8</sup> mokakalam kikem. Apokorep e tup dikiam. Iriemuris e weres tekalu  
*cheated same as before Same way he tup cut off Iriemuris he weres fetched*  
 e tup akemelu. E erdalul Geigira neis tetergab kakake<sup>9</sup>. Iriemuris e mermer<sup>10</sup>  
*he tup dipped He found Geigi's two foot-soles white Iriemuris he grumbling*  
 detager kega, "Ao mama le kaka dikiapor lar neis gerger ma kare okardar ma  
*said thus Oh you man I thought fish two day you me cheated you*  
 mabu baseseredoua." Nerut gerger abele au le barkak detaut<sup>11</sup> a Geigide  
*yourself take care Other day this old man straight said and Geigi*

eat?" Then he shot a *wirwir*. He asked his mother, "What sort of fish is *wirwir*? is it good to eat?" Afterwards she cut out a spear and gave it to him. He came and speared a gar-fish. He saw a certain old man named Iriemuris. Geigi put down his spear. He broke off coco-nut sprouts, he dressed himself up, with the eyes of a fish tied on his head and leaves tied on his legs and on his hands. He dived in the sea, he went to the deep water and jumped in. Afterwards he reached the *tup* and stopped them. Iriemuris fetched his *weres* and dipped for *tup*. Geigi returned again to his mother. She cut up that fish outside. He went and picked them up for his mother and said nothing. His mother kept quiet. Another day he came and again cheated the same as before. In the same way he stopped the *tup*. Iriemuris fetched a *weres*, he dipped for *tup*. He found the two white soles of Geigi's feet. Iriemuris grumbled and said, "Oh! you are a man, I thought you were a fish; two days you deceived me; you look out for yourself." Another day this old man talked straight, but Geigi thought

<sup>1</sup> The gar-fish.<sup>2</sup> Properly *irkep*. Cf. Vol. vi. This is probably meant for the twisted leaf rings representing the eye of the king-fish.<sup>3</sup> Properly *etkobei*.<sup>4</sup> Properly *keremge*.<sup>5</sup> Properly *karemenge*.<sup>6</sup> Lit. cut off.<sup>7</sup> A conical fish-trap.<sup>8</sup> Properly *okardarare*.<sup>9</sup> Usually *kakekake*.<sup>10</sup> Reduplication of *mer*, word.<sup>11</sup> Apparently a missionary phrase, "talk straight to," i.e. caution.

dikiapouare e bes<sup>1</sup>. Nerut gerger eko tabakemu Iriemuris emetu dereser abele  
*thought he false Another day he again came Iriemuris finish prepared this*  
 Geigim. Iriemurisede ueres kikem akemeilu Geigi bakemulu muige abara ures.  
*for Geigi By Iriemuris weres first dipped Geigi went in-the-inside his weres*  
 E tais e paiteredulu paoge<sup>2</sup>. Iriemuris ererekiri kega, "Soge ueremekem  
*He brought he poured out into a broken canoe Iriemuris cried thus Soge with child*  
 uatabatuuer a uaba tais sop<sup>3</sup> a irimad<sup>4</sup> a ur." Soge uerekem<sup>5</sup> wiaba tais  
*come down and you bring bundle and stones and fire Soge with child they bring*  
 sop irimad ur tauerge emiri okakakise<sup>6</sup>. Irimuris gair omaseker bakeuuare Geigira  
*bundle stones fire on shore stop altogether Iriemuris many children came Geigi's*  
 pone depomedelare. Irimurisode daraisudarare<sup>7</sup>. Wige tabakeuuare apu  
*eyes pick out Iriemuris made (them) leave off They then came mother*  
 detagarare kega, "Keribi daisumedada Iriemurisode." Uiaba bog tabara uteb.  
*told thus Us made leave off Iriemuris They climb up their place*  
 Irimurisode ditimedulu kikem esak Geigi neis netat taim<sup>8</sup> dekasir pako tup apokoreb.  
*Iriemuris began first cut Geigi two one time boiled also tup likewise*  
 E Geigi ereg. Keubu e tup ereg e ueres erap irim irimad irim tibi  
*He Geigi ate After he tup ate he weres brake swallowed stones swallowed ashes*  
 alu irim wiruiuri<sup>9</sup> alu irimilu. Sina noga amelarere.  
*thing swallowed werir thing swallowed Enough outside*  
 Nagege e nab dekair tabara uerem. Neis gerger e tabakemulu tekalu tabara  
*Nageg she cannot leave her child Two days she came took his*  
 kusbager. E ditimedulu ko ereretikiri kega, "Geigi, kare uerema ma nitikemege?  
*spear She began again cries thus Geigi my child you in-whose-belly*

he did not mean it. Another day he came again, Iriemuris had prepared this for Geigi. Iriemuris first dipped in the *weres*, and Geigi went inside his *weres*. He brought it out and poured it out on a fragment of a canoe. Iriemuris shouted, "Soge with the children come down and bring leaves and stones and fire." Soge and the children brought leaves, stones, and fire on shore, and stopped altogether. Many children came to Iriemuris and poked Geigi's eyes. Iriemuris made them leave off. They then came and told their mother, "Iriemuris made us leave off." They went up to their village. Iriemuris began first (by) cutting Geigi three times, (then) boiled him and also the *tup* as well. He ate Geigi. Afterwards he ate the *tup*, he broke up the *weres* and swallowed it, swallowed the three stones on which the shell saucepan rested, swallowed the ashes, swallowed the *werir*. Finished outside.

Nageg could not go without her child. In two days she came and took his spear. She began again to cry, "Geigi, my child, whose belly are you in? Have you gone

<sup>1</sup> I.e. that he did not mean it, in jargon "gammon."

<sup>2</sup> *Pao* or *pau* is the curved side of a broken canoe which is used as a receptacle..

<sup>3</sup> Probably a bundle of leaves for wrapping fish in.

<sup>4</sup> Stones for supporting the shell saucepan.

<sup>5</sup> Shortened for *weremkem*.

<sup>6</sup> The meaning of this phrase is not at all clear.

<sup>7</sup> Properly *daraisundarare*.

<sup>8</sup> English "time." Cut him three times, i.e. cut him into three pieces.

<sup>9</sup> The poles used for driving the *tup* into the *weres*.



Nazikedi ma kememe tekeb<sup>1</sup> a bubem tekeb, a solem tekeb." A  
*Have gone in you to belly mouth and to front of body and to back And*  
 ko tekiri<sup>2</sup> abele netat mer. E tabakemlu Waiar pitege ko ererer tikiri kega,  
*again cries that one word She came Waiar to point again cries thus*  
 "Geigi, kare<sup>3</sup> werem ma nitikemge nazikedi? Aka Irimuris kemege ekareda  
*Geigi my child you whose-belly-in have gone in Why Iriemuris in belly carry*  
 Dauarege. Irimuris muris nade?" Irimuride detaut kega, "E bakemu." E dali gair  
*at-Dauar Iriemuris (afar?) where Iriemuris said thus She goes She there many*  
 le, Nagege bakemu uiabi itimer kega, "Geigi nade?" Uiaba detaut kega, "Ua, e  
*men Nageg goes them asked thus Geigi where They said thus Yes he*  
 nade? keriba nole abi asemerkak." A Nageg takomelu dasemer Geigira kerem  
*where we not him saw Then Nageg went back saw Geigi's head*  
 mus. E dikiapoar, "Irimuris emetu abi ereg." E abi kusbageru ekos keko diketilu<sup>4</sup>,  
*hair She thought Iriemuris finish him eat She him with spear pierced front*  
 a keubu bara ib deparisi<sup>5</sup>. E umilu. Nageg bakemulu sone<sup>6</sup> meta<sup>7</sup> tedekemelu  
*and after his jaw dropped He was dead Nageg went ant nest took out*  
 tabakemulu disur abara kerem eupamalu teterege. E kaueilu disur ko eupamalu  
*came sew his head jumped up on feet She took sew jumped up*  
 keremege ekoueilu. Geigi edede ekaili. Apuuet abi itimer kega, "Ma nagelam?"  
*on head stood up Geigi alive becomes Mother him asks thus You from where*  
 Geigide detaut kega, "Irimuris kare akemeda ueresu." Nageg abi detager kega,  
*Geigi said thus Iriemuris me dipped with weres Nageg him said thus*  
 "Meriba bakemu meriba ged." Uiaba akomelei tabara gedim. Uiaba ekoueilei Ukesese.  
*We go our place They return their to place They stand up on Ukes*  
 Nageg detager kikem tabara kega, "Ma bakemu karemege batimed. Ese gair le  
*Nageg told first her thus You go in deep water jump in If many men*

into the belly or in the front of the body, or in the back." Then again she cried the same words. She came to the point on Waiar, and cried again, "Geigi, my child, whose belly are you in? Why Iriemuris carries (him) in his belly at Dauar. Is Iriemuris far away?" Iriemuris spoke thus. "She goes." Nageg there asked many men, "Where is Geigi?" They said, "Yes, where is he? we have not seen him." Then Nageg went back and saw the hair of Geigi's head. She thought, "Iriemuris has eaten him." She pierced him with a spear, . . . . ., and afterwards his jaw dropped. He was dead. Nageg went and took out a green ant's nest, and came sewed, his head jumped up on his feet. She took (and) sewed . . . . ., it jumped up on his head, he stood up. Geigi became alive. His mother asked him, "Where (do) you (come) from?" Geigi said, "Iriemuris dipped me up with a weres." Nageg said to him, "Let us go to our place." They went back to their place. They stood up on Ukes. Nageg spoke to him first thus, "You go to the deep water and jump in. If men should try to catch you with

<sup>1</sup> Apparently a derivative from *te*, hole, perhaps plural; see Grammar.

<sup>2</sup> Abbreviation of *erer-tikri*.

<sup>4</sup> Uncertain meaning, perhaps from *etrida*, split, cut open.

<sup>6</sup> A green tree-ant.

<sup>3</sup> Mistake for *kara*.

<sup>5</sup> Cf. *eparsi*, stoop.

<sup>7</sup> Lit. house.



mare mekeku nab uanagotumurauem, ma mekek ekauua a baur nab  
 you with hook cannot let them keep on hauling you hook take and spear cannot  
 uanasekauem, ma baur erapoua." Eko apu detager kega, "Mare  
 let them keep on sticking in you spear break He then mother said thus You  
 nab unaosemerauem, ma mare osekerede unaregoua." Geigi karemege  
 cannot keep on going out you me with spine keep on biting Geigi in deep water  
 batimedulu. Nageg e no kurge balu. Sina. Nagegera mer esemuda.  
 jumped in Nageg she only in hole entered Enough Nageg's word finishes

## 2. The Story of Malo. (From *Pasi's MS.*)

Gair Malora<sup>1</sup> mer pike<sup>2</sup>. Malo pako nerute le abara nei Sigar pako Seiu  
 Many Malo's word here Malo also another man his name Sigar also Seiu  
 nerute le pako Kolka. Nerute le 4 gair le. Uiaba 4 nar uiaba nagiri a  
 another man also Kolka Other man four men They four boats they have and  
 uiaba nar par dirkiri narege Sigare nar par debeger ekoueilu nar  
 they canoe anchor cast on reef Sigar canoe anchor tipped into water stood canoe  
 tamege ereretikiri kega, Uaba ko tabakemu. Uiaba nole lakak emirilu amege  
 on platform cries thus You again come They not willing stopped by oven  
 wiaba 3 le mena norege miri keubu kepu bamarkare Seiu  
 they three men remain on reef stays after different ways betook themselves Seiu  
 emiri Masige. Kolka emiri Auridege. Malo e keitabakemlu Merem. Abara uake  
 stays at Masig Kolka stops at Aurid Malo he came back to Mer His belt  
 ekariku karemu norege abele an ber tedao abara nar diter desemulu<sup>3</sup>. E  
 reached with deep water on reef this big his canoe finished He  
 gurege baraigilu keubu narera uni irikei<sup>4</sup> dikiam. E basekomedulu abele lagerge. E  
 in sea dived after canoe's roller cut off He stuck himself this on rope He

a hook you take away the hook, and if with a spear, you break the spear." He also said to his mother, "You cannot go out, you bite me with (your) spine." Geigi jumped into the deep water. Nageg merely went into a hole (in the rock). Enough. Nageg's story is finished.

## 2. The Story of Malo.

Many words (about) Malo here. Malo (was) along with another man named Sigar and Seiu another man and Kolka. (There were) four men altogether. They had four canoes and anchored their canoes on the reef. Sigar dropped (his) anchor and stood on the canoe platform and shouted, "You come again." They would not and stopped by the oven. They three remained continually on the reef. Afterwards they betook themselves in various directions. Seiu stayed at Masig. Kolka stayed at Aurid. Malo came back to Mer. . . . . He dived into the sea after (he) had cut off the *uni irki* of the

<sup>1</sup> This story should be compared with that in Vol. v. p. 64. Also see *Journ. Anthropol. Inst.* xxviii. 1898, p. 13, and it is given in full in Vol. vi.

<sup>2</sup> Properly *peike*.

<sup>3</sup> The meaning of this is uncertain.

<sup>4</sup> *Uni irki*, the roller on the prow of the canoe, covered with *sam*, cassowary feathers.

emariker. E tekalu iper kikem Begeigizge. Uiaba gair le Dauar Maloi  
*let go He brought stranded (?) first at Begeigiz They many men Dauar Malo*  
 detagerdar kega, "Keriba Agud gesekerim<sup>1</sup>." Wiaba berber kar dikedare abi detageridar  
*told thus We Agud They rope fence put him told*  
 kega, "Mase emiri keriba bakemu lewerem dasemer." Uiaba bakemu lewerem  
*thus You perhaps stop we go for food look They go for food*  
 dasemer. Malo erap abele kar baraigilu gurege ekalu Gearege iper. Gair  
*look Malo broke that fence dived in sea took at Gear stranded (?) Many*  
 Gear Dauale abi epeidare<sup>2</sup> detageredare kega, "Ua keriba Agud gesekerem  
*Gear Dauar men him seized told thus You our Agud*  
 emiri." Uiaba abara kar dikidare dirumededare. Uiaba bakeuidare leuerem dasemele.  
*stop They his fence put enclosed They went for food looked*  
 E kar erap baraigilu gurem a ekalu Oremege iper. Gair Oreme le abi  
*He fence broke dived to sea and took at Oreme stranded (?) Many Oreme men him*  
 epeidare a imidare abi detager kega, "Ua keriba Agud gesekerem." Uiaba bakudare<sup>3</sup>  
*seized and shut him said thus You our Agud They went*  
 lewem<sup>4</sup> dasemele. E rap abele kar e gurem baraigilu. E ekalu Nege  
*for food looked He broke that fence he to sea dived He took at Ne*  
 iper. Netat Ne le abi erepei detager kega, "Ua keriba Agud gesekerem."  
*stranded (?) One Ne man him caught said thus You our Agud*  
 Uiaba abi detagerdare, "Ma emiri keriba dasemer." Uiaba bakemu dasemer lewerem.  
*They him told You stay we look They go looked for food*  
 Erap abele kar. E baraigilu gurege ekalu adem abele Tekerege. Netat e mekekem  
*Broke that fence He dived in sea took out that at Teker One he for hook*  
 ikweireder. Malo tabara gem depegemelu mokakalam nar. Abele kosekeret dikiapor  
*? Malo his body changed like canoe That woman thought*

canoe. He fastened himself on this with a rope. He let go. It brought (him) ashore first at Begeigiz. Many men at Dauar told Malo, "(You are) our *Agud*." They put a fence round (him) and told him, "Suppose you stay here, we go and look for food." They went and looked for food. Malo broke that fence, dived into the sea and came out at Gear. Many Gear Dauar men seized him and told him, "You are our *Agud* . . . . ., stay here!" They put up a fence and closed (him) in. They went to look for food. He broke the fence, dived into the sea and came out at Oreme. Many Oreme men seized him and shut him up and said, "You are our *Agud*." They went and looked for food. He broke that fence; he dived into the sea; he came out at Ne. One Ne man caught him and said, "You are our *Agud*." They told him, "You stay here, we look." They went and looked for food, (and he) broke that fence. He dived into the sea and came out there at Teger. One . . . . . Malo changed his body like a canoe. That woman thought (it was a) canoe. After-

<sup>1</sup> Apparently a compound of *gesepge*, in this land, but meaning is not certain.

<sup>2</sup> Properly *erpeidare*.

<sup>3</sup> Properly *bakeauwidare*.

<sup>4</sup> Properly *lewerem*.



nar. Keubu e depegemelu mokakalam lu abele e dikiapor abelu lu. E maike  
*canoe After he changed like tree that she thought that tree He close*  
 abidoge mokakalam ariti. E abara neis teter narpeilu. Kabur ekos bauru  
*beside her like octopus He her two legs caught hold of Kabur speared with spear*  
 epeim alu. E karikulu. Maloi kebi keperege emariklu. Kabur tabara nesur  
*to basket put in She had got him Malo little in lagoon let go Kabur her petticoat*  
 emegesilu keubu Maloi ekailu epeim alu. E opem ekarikulu tabara kimiar detager  
*? after Malo taken to basket put in She to front got her husband said*  
 kega, "Dog, mara o dali." Uiaba abi ekailei meta muige emeredeli a tabara  
*thus Dòg your liver there They him leave house in inside hang and of him*  
 batagerei kega, "Meriba kige abi dedelei." Uiaba balei metaem abele  
*talk to one another thus We at night him They went in to house that*  
 kige batekapirikelei. Netat sike uiaba nole utekak. Abele kige Malo e kep  
*at night forgot One on bed they not sleep That at night Malo he*  
 be nagilu. Keubu ibkep bapitei e teosmelu adem. E deraueilu narebet  
*light shone After clicking struck himself he came out to out He went round*  
 pek e bakemulu peibirige bakemulu metage balu. Abele uiaba ekiamelei gergege  
*side he went at Peibir went into house entered This they two rose at day*  
 abele tabara mair tekalu gem pako ebur peris baderedulu a  
*this his red ochre brought body also animal poured on one another and*  
 wesam dimirilu keremege. E deraueilu narebet pek. Abara koseker  
*coronet of cassowary feathers tied on on head He went round side His wife*  
 Kabur esolu deb nesur pako Ner mair bagaramelu papek<sup>1</sup> esegemelu emirilu  
*Kabur put on good petticoat and ? red ochre turning round mat lay sat*  
 abra kimiardog. E bakemulu Lasege deketilu. Gair le Lasge emri abi dasemer.  
*her husband with He went at Las peeped Many men at Las staying him saw*

wards he changed like a tree, then she thought (it was a) tree. He (went) close beside her like an octopus. He caught hold of her two legs. Kabur speared (him) with her fish spear, and put him into (her) basket. She had got him. (She) let Malo loose in a little pool. Kabur . . . . . her petticoat, and afterwards took Malo and put him in the basket. She took him before her husband and said, "Dòg! here is your liver." They leave him hanging inside the house, and say to one another, "We . . . . . him to-night." They went into the house that night (and) forgot. They did not sleep on one bed. That night Malo . . . . . shone (like) a torch. Afterwards (he) made a clicking noise and came out. He went round on the . . . . . side, he went to Peibir, (and) went into a house. Those two rose at day(break), put that red-ochre on their bodies, and poured . . . . . on themselves, and tied feathers on (their) heads. He went round . . . . . side. Kabur put on a good petticoat, and red ochre . . . . ., turned round, spread out a *papek* mat and sat on it beside her husband. He went to Las, . . . . . Many men at Las stayed, and saw him. They said "Brother-in-law!

<sup>1</sup> *Papek*, mat made of *enau* leaf.



Uiaba mer atager kega, "Auim, nalu dekenoka?" Dog e akomelu tabara koseker  
*They word said thus Brother-in-law what Dòg he returned his wife*  
 erdalu a nerut gerger gair le uiaba oka ibuara neis le namakare ui  
*found and another day many men they ? ? two persons sent they*  
 Kaburera tub dekalei tabakemulei abi ekouarei Kabur wiabi nautemer kega, "Nako  
*Kabur's tup took came him stood Kabur them asked thus What*  
 iko bakemulam." Wiaba Kaburi detagerei kega, "Mi naidedare uiaba neis le  
*here again come They Kabur told thus We lie down they two men*  
 oka basekir, meriba nole utkak." Uiaba kige batedare utem ui batekapirikelei.  
*stare at (us) (?) we not sleep They at night ? for sleep they forget*  
 Netat sike uiaba nole utekak, ui erkeb nakereder. Dog e abokoreb ko  
*One bed they not sleep they eye ? Dòg he same way again*  
 deraueilu mokakalam kikem gergerge. Kabur uiaba leuer ais uiabi naisouer. Uiaba bes  
*goes round like first on day Kabur they food took them brought They false*  
 bakemule. Kaburi detageri kega, "Ma naoua." Uiaba bakemulei lu isepi. Wiko  
*go Kabur told thus You stay here They come tree hide They again*  
 takomelei meta lueb<sup>1</sup> erapei balei a Maloi teturumelei. Ui tabara ekalei. Abele  
*return house a hole break enter and Malo watch again They his got This*  
 Saremekeb e Zagareb le, Dam e beisam le. Maike baremai Audege Damam kabe  
*Saremekeb he Zagareb man Dam he shark man Near at Aud to Dam dance*  
 le, Sarekeb e warub le ga bakemulei Keugige baremei ege Saremekeb, nab  
*man Sarkeb he drum man and go to Keugiz then Saremekeb cannot*  
 Dami itekelu kega, "Kaimeg, mako karim tekao." Ege Sarkebde Dami detager kega,  
*Dam answer thus Mate you also to me bring Then Sarkeb Dam told thus*  
 "Keimeg ma no uarub le, naoua, no kare tarararemoua." Wiaba Keugizege baremai,  
*Mate you only drum man stay here only me beat drum They at Keugiz*  
 ga bakemulei gebadar Kobige baremei aga bakemulei Pase gazirge baremei  
*then go at Gebadar Kobi and then go at Pasegazirge*

what.....? He returned and found his wife, and on another day, many men..... sent two men (who) took Kabur's *tup*..... Kabur asked them thus, "Why do you come here again?" They told Kabur, "We lie down, but the two stare at us (so that) we do not sleep." They.....for sleep at night, they..... They did not sleep on one bed, those eyes..... Dòg goes round again as he did on the first day. Kabur takes their food, took.....them. They pretend to go away. Kabur says, "You stay here!" They came to a tree and hid. They return again to the house, break a hole, enter and watch Malo again. They take him. This Saremekeb (was) a Zagareb man, Dam (was) a Beizam man. Close.....at Aud.....dance man, Sarkeb (was) a Warup man, then they two went to Keugiz.....then Saremekeb cannot, and answers Dam thus, "Mate, you also bring to me." Then Sarkeb said to Dam, "Mate, you are only a Warup man, stay here, just beat the drum for me." They :.....at Keugiz, and then went.....at Gebadar Kobi, and then went.....at

<sup>1</sup> Apparently a compound of *lu*, thing or tree, and *neb*, hole.

aga bakemulei Damge baremei ekailei ememeredelei. Uige bakemulei tawerege  
*and then went at Dam left They then go to beach*  
 e turumelei gair le nardarare gair le uiabi nautemerare kega, "Nade paike ege?"  
*he watched many men found many men them asked thus Where here then*  
 Nus le uiabi datarare<sup>1</sup>, "Inoka obege teme." Abele Dog e derauelei. Abara  
*Nus men they said There on front platform (?) This Dòg he goes round His*  
 sir<sup>2</sup> domelu e akomelu Kaburi detager, "Mas bakemu nalugelam kara  
*white feathers sticks in he returns Kabur told You perhaps go how my*  
 sir oremeda." Kabur bakem umeta muige dasemer abele luneb erertikiri  
*white feathers sticks in (?) Kabur goes house in inside saw that ? shouted*  
 Dogim kega, "Neis le Maloi iturudariei nako tabara ekadariei." Dogede ditimedulu  
*to Dòg thus Two men Malo watch why him they take away Dòg shot*  
 au mer, "E gar E gar." Kubu<sup>3</sup> detager tabara kega, "Meriba bakemu Lasem." Wiaba  
*big word ? ? After told her thus We go to Las They*  
 bakemulei Lasem. Gair le emiri Lasege uiba merkem. Dog pako abara koseker uiabi  
*two go to Las Many men stay at Las they message Dòg also his wife them*  
 nautmerare kega, "Nitide Maloi tekada?" Uiaba abi sogob emerare a detarare, "Ma  
*asked thus Who Malo brought They him tobacco give (?) and say You*  
 no dekaer meriba Augudge wadauer. Uiaba takomelei ged Tekerem uige  
*just leave our at Augud They return place to Teker they then*  
 oka batagarare. Keubu u kupi erapeirare larerekeb e itukubu<sup>4</sup> waba keremege  
*grieved After coco-nut sprouts break off ? he dressed on head*  
 demerare pako neis teterege a tage. Wiaba kab barier. Wiba tabaraigilu  
*tied on also two on feet and on hand They dance They dived down back*

Pasegazir, and then went . . . . . at Dam . . . . . stayed . . . . . They then went on the beach, he found many men, asked them, "Whereabouts here?" Then *Nus le* said, "There, on front of platform!" Then Dòg went round, stuck in his egret (feather), went back and said to Kabur, "Just go (and see) how my egret (feather) is stuck in." Kabur went inside the house, saw the (hole?) and shouted to Dòg, "Two men are watching Malo, why, they are taking him away." Dòg uttered a big word, "*E gar, E gar.*" Afterwards he said to his (wife), "Let us go to Las." They two went to Las. Many men stayed at Las, they talked. Dòg and his wife asked them, "Who brought Malo?" They offered (them) tobacco and said, "You just go away from our *Augud* . . . . . They two returned to Teker, they then are grieved. Afterwards he broke off coco-nut sprouts. . . . . he dressed up, tied . . . . . on his head, also on his two feet and hands. They danced. They dived down, Nagir men and Sikaram men, sought Malo

<sup>1</sup> Abbreviated from *detagerare*.

<sup>2</sup> The white form of the reef heron, *Demiegretta sacra*.

<sup>3</sup> *Keubu*, after.

<sup>4</sup> Dress up for dance, properly *etkobei*.



Nagirame le pako Sikarame le<sup>1</sup> Maloi tederaimrare mi buleb<sup>2</sup> pako usar buleb<sup>2</sup>  
*Nagir men also Sikar men Malo sought also kangaroo*

tekederer ga e kederer webaduge nar omar gepi itimerare keaga, "Nade Malo  
*put again then he put ? canoe suckerfish asked thus Where Malo*  
 penoka?" Uiaba gepira nam ditidare warupu deramare gepede nenatometo  
*then They suckerfish's green turtle with drum beat suckerfish shows*

nar nataire erem Erege omar<sup>3</sup>. Uiaba Barati itimerare kega, "Malo nade?" Baratede uiabi  
*canoe spear at Er They Barat asked thus Malo where Barat them*  
 daratagarare kega, "Tedali lu mairmair desekeili." Wiaba Baratera nam ditidare a  
*told thus tree red cut They Barat's turtle ? and*

uarb demare. Wiaba nar nataiare Lasem. Lasege omar uiaba baupamaret gesepem  
*drum beat They canoe ? to Las At Las they get up to land*

gesep bamer gair le uiabi leweru darsisiare ga ur der utbaider. Gair nar  
*ground sat many men them with food provided then fire slept Many canoes*

Beizamelera tabara nar, a Zagareb le tabara nar, a Omai le tabara nar, a  
*shark man's his canoe and Zagareb man his canoe and dog man his canoe and*

deume le tabara nar, a gereger le tabara nar. Uiaba demaredare atiem.  
*pigeon man his canoe gerger bird man his canoe They beat (drum) for voyage*

Abele netat le emerasekem leuer tais uige aserare abele lera mer. Wiaba  
*This one man food brought they then heard that man's word They*

bako a batir narge tarkerare kor uege daramare. Uige narge  
*stand up and hold out arms on canoe stern on sand They then on canoe*

mud demare. Omai le kikem moder dikiare tabaupamaret pigir bagarare baker  
*house shake Dog men first mat get up again look round stone*

baid. Deume le tabara moder adem dikiriare tabaupamaret bauper baker  
*lie down Pigeon men their mat to-outside threw get up again get up (?) stone*

bamer a Gerger le tabaupamaret bauper bauper baker bamer Zagareb. le  
*sit and Gerger bird men get up again get up (?) get up (?) stone sit Zagareb men*

again, . . . . . and kangaroo . . . . . put again, and then put . . . . . canoe . . . . . suckerfish, (and) asked thus, "Where (is) Malo then?" . . . . . They asked Barat, "Where is Malo?" Barat told them, "There . . . . ." They . . . . . Barat's turtle, and beat the 'drum. They . . . . . canoe to Las. At Las . . . . . they landed, sat on the ground, and many people provided them with food, and then . . . . . fire and slept. Many canoes, Beizam men's canoes, and Zagareb men's canoes, and Omai men's canoes, and Deumer men's canoes, and Gerger men's canoes (were there). They beat the drum for sailing. One man . . . . . brought food, then they heard that man's words. They stand up and hold out arms on canoe, . . . . . stern on sand. Then they shake the house on canoe. The Omai men first . . . . . mat, get up again . . . . . Deumer men . . . . . their mat outside, . . . . . Then the Gerger men : . . . . . continually get up, . . . . . Zagareb men. They . . . . .

<sup>1</sup> Nagirum le, people from the island of Nagir; Sikarum le, natives of Yam and Tutu, so called from Sikar, Sigar, or Sigai the brother of Malu, cf. Vol. v. pp. 64, 375, and Vol. vi. "The Coming of Barat" in the Bomai or Malu legend.

<sup>2</sup> These are not identified.

<sup>3</sup> I cannot make sense of these words, and very little of the remainder is intelligible.



tabaupamart. Wiaba atug a bamer. Beizame le keubu tabaupamaret. Keubu uiaba  
*get up again They sail and sit Shark men after get up again After they*  
 bakare narem batir. Maloi sor dikiare akemeirare gurege. Gair Rame le  
*go away to to canoe hold out arms Malo dipped in sea Many Rame men*  
 pako Sikerame le uiba nar douaker bakeuare tabara ged. Sina. Esemuda abele  
*also Sikeram men they canoe sail went his place Enough Finishes this*  
 Malora mer.  
*Malo's word*

### 3. The Story of Meidu. (From Pasi's MS.)

Abele mer Meidura peike. Emiri teirige. Uiaba 4 kimiar uerem uiaba  
*This word Meidu's here She lived at Teir They four male child they*  
 kaba etelare. Uiaba nei Ab a Uid Tureper, Monan a Zerar<sup>1</sup>. Pako gair neur.  
*banana picked Their name Ab and Wid Tureper Lizard and Zerar Also many girl*  
 Wiaba nei Baiso, Eupe, Izeiraged<sup>2</sup>. Uiaba emiri opege. Meidu erere tekiri kega.  
*They name Baiso Eupe Izeiraged They lived on front Meidu cried out thus*  
 "Nako mamede dimuueda." Meidu e gurim baragilu e tabaruk wege uteidilu.  
*What throw out Meidu she to sea dived she came out on beach slept*  
 Abele meg toger kikem abi teterege igilu ege teter narapeilu a ga  
*That tide flowed back first her on foot took off then foot broke and then*  
 toger abi e ipu igilu ege teter narapeilu a ga toger abi  
*flowed back her wave took off then foot broke and then flowed back her*  
 igilu esemulu. Megede abi ekalu. Meidu e mena uteidi karemere<sup>3</sup>. Narege.  
*took off finish Tide her took away Meidu she still sleeps in the deep water In canoe*  
 ekiamulu darasemer abele neis opem<sup>4</sup>. Meidu detaut kega, "Mer Dauar didideoram<sup>5</sup> a  
*stood up saw that two face Meidu said thus Mer Dauar stay yonder then*

and sat down. The Beizam men afterwards . . . . . Afterwards they went away to the canoe holding out their arms . . . . . dipped in the sea. Many Rame men and Sikeram men sailed in the canoe and went home. Enough. This ends Malo's story.

### 3. The Story of Meidu.

This (is) Meidu's story. She lived at Teir. They (were) four boys and they picked bananas. Their names (were) Ab, Wid Tureper, Monan and Zerar. Also many girls, their names Baiso, Eupe, Izeiraged. They lived at Op. Meidu cried, "What . . . . ." Meidu dived into the sea. She came out at We (and) slept. That tide came up again and first took up her foot, and then broke off (carried away) her feet, and then came up again and a wave then took and carried away her (other) foot and then took her (and) finished her. The tide carried her away. Meidu still sleeps in the deep water. In the canoe stood up and saw those two faces. Meidu said this, "Mer and Dauar, stay yonder,

<sup>1</sup> Cf. note at end of the tale of Meidu in Vol. vi. In another version, these are Ab, Wid, Monan and Zerar.

<sup>2</sup> There were four girls, Aiu, Baiso, Iaraged and Eupe.

<sup>3</sup> A mistake for *karemge*.

<sup>4</sup> I.e. the islands of Mer and Dauar.

<sup>5</sup> An imperative verb probably connected with *tididewer*, the second day before yesterday (cf. p. 83). Here used of place.

dibadib tege lem uaendaua, ki uaesameiua." Eko uteidilu abele  
*pigeon on doorway sun continues to die down night grows dark She again slept this*  
 karemege ekalu. Deudaige iper kesege abara sip namakare. Sina.  
*in sea took away At Daudai stranded (?) in crack her root sent Enough*  
 Abele Meidura mer esemuda.  
*This Meidu's word finishes*

#### 4. The Story of Iruam. (From Pasi's MS.)

Iruamera<sup>1</sup> mer peike. Abele Iruam ne padege emiri. Uige gair  
*Iruam's word here This Iruam water in hole dwells They then many*  
 tabakeuuare Laselam ne atakoem. Uiba ager igalare. Gair neurra nei Tepipi a  
*came from Las water for drawing They ager roasted Many girl's name Tepipi and*  
 Tisaber pako nerut neurra nei Deo<sup>2</sup>. Uiaba kikem gair neur Deui naba ikairare  
*Tisaber also another girl's name Deo They first many girls Deo altogether asked*  
 kega, "Ma keribim mabara ne tais." Ege Deuede bes idaradare kega, "Kara  
*thus You to us your water bring Then Deo false sent thus My*  
 nesor mermer bu." Uiga tabakeuuare, Gazir pidege tedketerare, iko  
*water bottle ? ? They then came Gazir at point filled up then*  
 tederauairare. Ege Deuede tabara nesor tais keubu tabakemulu gair  
*went round again Then Deo her water bottle brought afterwards came many*  
 neur gebager tupidege abi dasemerare. Gair neu tabara mer batagarare, "Deuede  
*girls ? ? him saw Many girls about her word talked Deo*  
 meribi bes tidirida." E keubu ekase. Uige Erge bog, ge bamer  
*us false sent away She afterwards walked They then at Er climbed up then sat down*  
 maike. Eko keubu og uiabi nardarare daratarare kega, "Uaba adud  
*close by She also afterwards climbed up them found said thus You bad*  
 ne ereauem kai noge Eupadege debe ne tari<sup>3</sup>." Uige gair neur sopekak  
*water drink ? I outside at Eupad good water drink They then many girls quickly*

and a pigeon on the doorway, the sun dies down, night grows dark." She slept again in the deep water. Stranded at Daudai, she took root in a crevice. Enough. This ends Meidu's story.

#### 4. The Story of Iruam.

This is the story of Iruam. This Iruam lives in a water hole. Then many (girls) came from Las to draw water. They roasted *ager*. The girls were named Tepipi and Tisaber and another girl named Deo. The girls at first asked Deo, "Bring us to your water." Then Deo sent them wrong, thus, "My water bottle . . . . ." Then they came to Gazir pit, filled up and then went round. Then Deo brought her water bottle, and afterwards came. Many girls . . . . . and saw him. The girls talked about her, "Deo sent us wrong." She afterwards walked. They then climbed up at Er, then sat down near. She also afterwards climbed up, found them and said thus, "You drink the bad water, I will drink good water outside at Upad." Then the girls quickly drank . . . . .

<sup>1</sup> Pasi spells this word in several different ways, Iriwam, Irruame, Iruuam. I have adopted Iruam, as the form which is nearest to the verb *eruam*, steal, especially woman, which is the subject of the story.

<sup>2</sup> In other accounts these names are given as Ter-pipi, Ter-seberseber or Ter-sabersaber, and Deiau.

<sup>3</sup> From *ta* and *eri*.



ereare keiko kikem bakeuware. Ege Deo og e Upadege nesor edag.  
*drank ? first went Then Deo climbs up she at Upad water bottle filled*  
 Ege neis daramulu kega, "Naiterir." Ege Iruam bamareredulu nerner<sup>1</sup> oker  
*She then two ? thus ? Then Iruam kept quiet ? climbed up*  
 areger. Emetu areger e osemelu Deui itimer kega, "Ma nite?" Deuede abi detare  
*ate Finish ate he came out Deo asked thus You who Deo him told*  
 kega, "Kaka Deo." Eko abi itimer kega, "Ma nete?" Ege Iruam abi detager,  
*thus I Deo He again her asked thus You who Then Iruam her told*  
 "Tabi a mi adud akailei." Deo nole lakak. E tabara nesor tais  
*Come down and we bad do Deo not like She her water bottle brought*  
 tabakemulu kikem Iruam keubu tabakemulu tauerege eturumelei. Deo e baraigilu  
*came first Iruam after came on beach ? Deo she dived*  
 au nar te ge. E Mubagabem bakemulu. Iruam keubu bakesmulu Deui nerner<sup>1</sup> abi  
*big canoe hole in She to Mubagab went Iruam after went Deo her*  
 ereboreker okerer. Ege tabara ne demarer. Ege e uperr<sup>2</sup> gako aiser. Uige  
*tore climbed She then her water shook Then she ? then again took They then*  
 gair neur tabager abi tadasemerar a uiaba bageredare<sup>3</sup> kega, "Deoi Iruamede  
*many girls look round again him saw and they talk thus Deo Iruam*  
 degeli." Uige au dudumege bakeuware Lasge ne edagare iko uem  
*talks They then very in short time went at Las water collected then again sand*  
 bakarik. Abele dekeuware oker dibarare Deuera kikem batauerdare. Deuede tabara  
*reach (?) ? ? ? Deo's first threw Deo her*  
 ne edag ege pesur<sup>4</sup> etarukulu abi damirikare. Ege usi dipulu<sup>5</sup> kikem maberi  
*water collected then pesur picked up him flogged He then made water first conch shell*  
 etatoko a keubu dipulu au keper etatoko eupamalu keresoge balu. Uige  
*filled and after made water big lagoon filled jumped up in ker shell entered They then*

(and) first went away. Then Deo climbed up, she filled her water bottle at Upad. She then . . . . . two thus, " . . . . ." Then Iruam kept quiet, . . . . . ate. After having eaten he came out and asked Deo thus, "Who (are) you?" Deo told him thus, "I (am) Deo." He again asked her thus, "Who (are) you?" Then Iruam told her, "Come down and we do bad." Deo did not wish to. She brought her water bottle, and came first, Iruam came after, (and) they (both) . . . . . on the beach. Deo dived into hole of a big canoe. She went to Mubagab. Iruam went after, . . . . . climbed up. She then shook her water bottle. Then she . . . . . then took it again. The girls again looked round and saw him and they talk, "Iruam is talking to Deo." Then they went very quickly and collected water at Las, and then again reached the sand . . . . . Deo threw first. Deo collected her water and then picked up *pesur* and flogged him. . . . . He then made water, first filled a conch shell, and afterwards made water and filled a big lagoon; then jumped up, and went into a *ker* shell, then they (beat) the *ker* shell. He then

<sup>1</sup> Probably an adjective, 'holding his breath,' from *ner*, breath.

<sup>2</sup> So in MS. but meaning unknown.

<sup>3</sup> A mistake for *batageredare*, talk to each other.

<sup>4</sup> Dried inflorescence of coco-palm, used as broom.

<sup>5</sup> A mis-spelling for *depaupli*.



keresor<sup>1</sup>. Ege eosemelu asar<sup>2</sup> sorege balu. Uige asar depitare. Ege eupamalu<sup>3</sup>  
*ker shell Then went out spider in shell entered They then spider shell struck Then jumped up*  
 sorege balu. Uige nas<sup>4</sup> sor dipitare. Ege eupamalu semep<sup>5</sup> sor balu.  
*in shell entered They then turbo shell struck He then jumped up semep shell entered*  
 Uige semep dipitare. Ege eupamalu weiwerege<sup>6</sup> balu niaaem niaikarem.  
*They then semep struck Then jumped up ? entered for stopping always*  
 Sina. Esemuda abele Deoera mer.  
*Enough Finished this Deo's word*

### 5. The Story of Mokeis. (From Pasi's MS.)

Mokeisra mer peike. Abele Mokeis au uesuese le. Uiba abi dituuakalare,  
*Of Mokeis word here This Mokeis very greedy man They him put out (expelled)*  
 "Keriba nole mare lakak, ma au weres erueser<sup>7</sup> ma no naua." Mokeis tabara ne  
*We not you want you big weres eat you just stop here Mokeis his name*  
 Kepol eper tagu. Ege Bi kikem damos kega, "Ma kare nakauere?" Bi abi detager,  
*Kepol ? with hand Then Bi first asked thus You me take Bi him told*  
 "Ma no naua, keriba mare tonar umele." Ege bakemulu Serari damos kega, "Meriba  
*You just stop here we your sort know Then went Serar asked thus We*  
 bakemu?" Seraride abi detager kega, "Ma no naua, keriba mare tonar umele." Eko  
*go Serar him told thus You just stop here we your sort know Again*  
 bakemulu Gobi damos, "Meriba me meriba bakemu?" Gobede abi, "Ma no naua."  
*went Gobi asked We ? we go Gobi him You just stop here*  
 Ega Pilauari damos kega, "Meriba bakemu?" Pilauarede abi detager, "Ma no naua,  
*He then Pilauar asked thus We go Pilauar him told You just stop here*

went out, and entered a spider shell. Then they beat the *asor*. He then jumped up and went into a (?) shell. Then they beat the *nas* (turbo) shell. He then jumped up and entered a *semep* shell. Then they beat the *semep*. Then (he) jumped up and entered a *weiwer*, and stopped there for ever. Enough. This ends the story of Deo.

### 5. The Story of Mokeis.

The story of Mokeis here. This Mokeis (was) a very greedy man. They put him out (and said), "We don't want you, you eat big *weres* (full), you stop here." Mokeis, his name Kepol . . . . . with hand . . . . . He then first asked Bi, "You take me?" Bi said to him, "You just stop here, we know what you are like." He then went and asked Serar, "We go?" Serar said to him, "You just stop here, we know your sort." He then again went and asked Gobi, "Shall we go?" Gobi said to him, "You just stop here." Then he asked Pilauar, "Do we go?" Pilauar said to him, "You just

<sup>1</sup> The name of a shell.

<sup>2</sup> The word *nasi* is probably omitted.

<sup>3</sup> Unidentified.

<sup>7</sup> An intensive form of *ero*, eat.

<sup>2</sup> Properly *asor*, the spider shell (*Pteroceras*).

<sup>4</sup> *Nasi* (*Trochus niloticus*).

<sup>6</sup> Unidentified.

keriba mare tonar umele." Ege no ekailu wege ekoneilu. E oka batager  
*we your sort know He then alone left on beach stood He was sorry*  
 abele mer. E tekalu kega, "Mi Bira nar darapei, le mi wagei asemuli.  
*this word He ? thus We Bi's canoe break men we eat finish*  
 Mi Serarira nar darapi, le mi aregei asemulei. Mi Pilauarra nar darapei, le mi  
*We Serar's canoe break men we eat finish We Pilauar's canoe break men we*  
 aregei asemule. Mi Gobera nar darapi, le mi aregei asemulei." Abele Mokesra  
*eat finish We Gobi's canoe break men we eat finish This of Mokeis*  
 mer peike. Keubu e bakemulu gabol noge balu, nerut nar erap, le ereg  
*word here After he went whale outside entered other canoe broke men ate*  
 esemulu, ga bakemulu nerut nar erap le ereg esemulu, ga bakemulu nerut nar  
*finish then went other canoe broke men ate finish then went other canoe*  
 erap, le ereg esemulu. Abele neis nar nab Darage dakaelei. Uiba eisilei  
*broke men ate finish This two canoe cannot at Dara leave They were drawn up*  
 Zuzigirige. Eko erisilu. Sina. Abele esemuda Mokeisera mer.  
*at Zuzigiri He again ate Enough This finish of Mokeis word*

#### 6. The Story of Mokeis. (Told by Pasi.)

Mokeis. Wiabi gaire lera nar. Wiaba lagelag bakeauware norem. Gai le  
*Mokeis They many men's canoe They wished go to reef Many men*  
 nole lakak abara nei Mokeis. Gaire le nole lakak abele le Mokeis. E au lewer  
*not wish his name Mokeis Many men not wish this man Mokeis He big food*  
 lagelag, abelelam gaire le lakak abele le ekauere narge. Wiaba no emri  
*want through that many men not wish this man take on canoe They just stay*  
 gesebge, epe Mokeis au lagelag bakeamu norem. E kikiem bakeamu nerute  
*on land he then Mokeis much wished go to reef He first goes other*

stop here, we know what you are." He then was left alone and stood on the beach. He was vexed at those words. He . . . . . thus, "Let us break Bi's canoe, eat the men, finish it. Let us break Serar's canoe, eat the men, finish it; let us break Pilauar's canoe, eat the men, finish it; let us break Gobi's canoe, eat the men, finish it." This was Mokeis' talk. Afterwards he went into a whale outside . . . . . broke the other canoes, ate the men, finished them, then went to another canoe, broke it, ate the men, finished them. Then two canoes tried to remain at Dara. They were drawn up at Zuzigiri. He then again ate. Enough. This ends the story of Mokeis.

#### 6. The Story of Mokeis.

Mokeis. Many men had a canoe. They wanted to go to the reef. They did not want (one) whose name was Mokeis. Many men did not wish for this man Mokeis. He wanted lots of food and through that the men did not want to take him on the canoe. They just stayed on the land and then Mokeis much wished to go to the reef. He first went to one canoe man and said "Let us go to the reef."



nar le detager kega, "Meriba bakeamu norem." Abele nar kemle abi detager  
*canoe man told thus We go to reef This canoe owner him told*  
 kega, "Ma au weserweser le," a e bakeamu nerute nar abkoreb. Wiaba abi  
*thus You very greedy man and he went other canoe likewise They him*  
 detager kega, "Ma au weserweser le." E bakeamu nerute nar. Wiaba abkoreb,  
*told thus You very greedy man He goes other canoe They likewise*  
 "Ma au weserweser le." Mokeis e ekue wege a wiaba nar doakir. Wiaba  
*You very greedy man Mokeis he stands up on beach and their canoe sailed They*  
 bakeauware Koaipet karemge. Mokeis erpei tabara ni kepor a oka batager.  
*went to Koaipit in deep water Mokeis seized his water bottle and grieved*  
 E bakeamulu galbol galbol<sup>1</sup> noge balu. E bakeamulu nerute nar erapei erpei.  
*He went whale whale outside went in He went other canoe broke seized*  
 Nar erar serebge egimulu. Neis sereb narapeilu, nar bapigemelu, abele  
*Canoe quiet on outrigger rested Two outrigger floats broke canoe turned over that*  
 galbol le ereg eseamulu. Mokakalam nerute nar erap, le ereg eseamulu.  
*whale men ate finished Likewise other canoe broke men ate finish*

#### 7. The Story of Markep and Sarkep. (Told by Pasi.)

Abele neis lera mer peike. Abara keimer Sarkep. Wiaba kikem okar baskiei.  
*This two men's word here His younger Sarkep They first looked about*  
 Sarkep abu bakeamulu tauerem, e dasmer gaire neur wiaba gur bagrer  
*Sarkep went down went to beach he saw many girls they sea played*  
 tag-ditilare<sup>2</sup> Dauarge e pako Waierge. Markep e tais abele tonar mokakalam  
*tag-ditilare at Dauar he also at Waier Markep he brought that dress like*

The owner of the canoe said to him, "You are a very greedy man." Then he went to another canoe in the same way. They said to him, "You are a very greedy man." He went to another canoe. They (said) the same, "You are a very greedy man." Mokeis stood on the beach and their canoes sailed away. They went to Koaipit in the deep water. Mokeis seized his water bottle and grieved. He went inside a whale outside. He went and broke one canoe, seized it. The canoe was quiet resting on the outrigger floats. (He) broke the two floats, the canoe turned over, that whale ate the men, finished them. In the same way (he) broke the other canoe, and ate the men, finished (them).

#### 7. The Story of Markep and Sarkep.

This is a story of two men. The younger one (was named) Sarkep. They first looked about. Sarkep went down to the beach; he saw many girls playing *tag-ditilare* at Dauar and also at Waier. Markep brought that dress like a widow's, and put on

<sup>1</sup> Apparently repeated in mistake.

<sup>2</sup> A game of holding hands (*tag*) in the water, played by girls. Cf. note in Folk-lore, Vol. vi.



maik kosker e nesur esolu atperiklu, tibi u tabara gem desau, pako  
*widowed woman he petticoat put on round ashes coco-nut his body smeared also*  
 abara kerem desau. E koket ekalu, abu tauerem. E darabgerare gai neur  
*his head smeared He stick walked went down to beach He called many girls*  
 kega, "Karim neur watakaile neis a neis kari wanagaredlei gege wanamarikle." A  
*thus For me girl agree two and two me care for here send And*  
 wiaba neur neis a neis akaile Markepi degardedare abele kebi paserge<sup>1</sup> detagridare  
*they girls two and two agreed Markep look after that little on hill said*  
 kega, "Nako mari geki namarkidare?" Markep uiabim detaut kega, "Abele lar  
*thus What you there sent Markep to them said thus This fish*  
 medge<sup>2</sup> kari namarkidare." Wiaba bakeawidare lar medge. Markepi detagridare kega,  
*in flesh me sent They went fish in flesh Markep told thus*  
 "Nako mari geki namarkidare?" Markep wiabi daratagridare kega, "Maike kara uteb  
*What you there sent Markep them told thus Near my dwelling*  
 debele wa kari nagardidare utebge taramridare." Neur abim detaut kega, "Wao."  
*good you me look after in village stop there Girl to him said thus Yes*  
 Wiaba utebem bakeaware a utebge Markep wiabi detager kega, "Waba keriba  
*They to village went and in village Markep them told thus You our*  
 kosker emri peike niai karem."  
*wives stop here always*

Sarkep e bakeamulu bauur ekalu bakeamulu larem abele bologor<sup>3</sup>. Gaire bologor  
*Sarkep he went spear took went for fish that saw-fish Many saw-fish*  
 kes bazegualare a e dasmer netat e takemulu dege. Sarkep ekos  
*crevice lie quiet and he saw one it went out of crowd at side Sarkep spears*  
 erpeilu tekalu utebem. Tabara narbet etomelu, "Peike meriba lar." Markep abi  
*caught brought to village His brother showed Here our fish Markep him*  
 detager kega, "Mara neis kosker kara neis kosker, wiaba emri niaiem niaiem."  
*told thus Your two wives my two wives they stop always always*

a petticoat . . . . ., smeared his body with coco-nut ashes, and his head also. He walked with a stick down to the beach. He called to the girls, "Let four girls (come) and look after me, send them here." Then they let four girls (come) to look after Markep on the little hill, and said (to him), "What sent you there?" Markep said to them, "That fleshy fish sent me." They went . . . . . They told Markep, "What sent you there?" Markep told them, "My village is near good thing you look after me, stop in the village." The girls said to him, "Yes." They went to the village and in the village Markep said to them, "You are our wives, stop here always."

Sarkep went and took a spear, and went to fish for *bologor*. Many *bologor* lay quietly in the crevices of the rock and he saw one going along by itself, at the side. He speared and got it, and brought (it) to the village. He showed it to his brother, "Here's our fish." Markep said to him, "(Here are) your two wives, my two wives, they stop for always."

<sup>1</sup> I.e. on Danar.<sup>2</sup> Meaning uncertain.<sup>3</sup> *Pristis* sp.

Nerute gereger wiaba ko bamariklei badge. Sarkep e bakeamu neurem  
*Another day they again betook themselves ? Sarkep he went for girls*  
 darabgerare kega, "Wa kari nagardare ge namarkare neis a neis a neis a neis  
*asked thus You me look after then send two and two and two and two*  
 neur." Abele neur asoli abara mer, wiaba tabakeuare abi egardare abi detagrare  
*girl Those girls hear his voice they came him look after him told*  
 kega, "Ge ki mari namarkare." Sarkep wiabi detager kega, "Ge kari namarkare." Wiaba  
*thus Then we you sent Sarkep them told thus Then me sent They*  
 bakeauware abi lar medge. Abara nesur adem deuselu. Wiaba gair neur abi  
*went him fish in flesh His petticoat to out came undone. They many girls him*  
 dasmerare, tabara batagrare kega, "Kimiari dali," a wiaba koreder adem gurim  
*saw him talked about thus Man there and they quickly out to sea*  
 batirik<sup>1</sup>. Sarkep bakeamulu taba utebge emrilu. Markep e tais bauur larem.  
*swam Sarkep went his village in sat Markep he brought spear for fish*  
 E dasamer bologor. Emetu narbet detager kega, "Ma nole eipu ekos, ma dege  
*He saw saw-fish Finish brother told thus You not in middle spear you on side*  
 ekos." Markep e eipu ekos, e eupamalu erpeilu bologor abi asare abara gem  
*spear Markep he in middle speared he jumped up caught saw-fish him cut his body*  
 au asiasi. Takomelu utebem emrilu tabara uteb, dasmer tabara keimer Sarkep.  
*very sore Returned to village sat his village saw his brother Sarkep*  
 Wiaba bataperet, "Nole mokakalam kikem gerger meriba erpei neis a neis neur a  
*They quarrel Not like first day we caught two and two girl and*  
 pako lar, a peirdi meriba nolea kar." Sina. Eseamuda abele neis lera mer.  
*also fish and now we nothing at all Enough Finish this two men's word*

Another day they again betook themselves . . . . . Sarkep went and asked for girls, thus, "You take care of me and send eight girls." The girls heard his voice, they came to look after him, and said to him, "Then we go with you." Sarkep said to them, "Then go with me." They went . . . . . His petticoat came undone. The girls saw him, they talked about him, and said, "This is a man" and they quickly swam away out to sea. Sarkep went and sat in his village. Markep brought a spear for fish. He saw a *bologor*. His brother had told him, "Don't you spear him in the middle, you spear him on the side." Markep speared it in the middle, he jumped up, and caught it, the *bologor* cut him, his body very sore. He went back to the village, sat in the village and saw his brother Sarkep. They quarrelled with one another, "Not like it (was) on the first day, we caught four girls and also fish, and now we (have) nothing at all." Finishes this story of two men.

<sup>1</sup> *Batirik*, stretch out the arms.



8. Nam Zogo. (*Dictated by Arei and Pasi.*)

Gair kosker wiaba ditimeda epei ewerli. Keubu gair kimiar mer atager, "Meriba  
*Many women they begin basket plait After many men word talk We*  
 ditimeda idimge dasmer Nam Zogo<sup>1</sup>." Gair le ismi u, mot, lewer,  
*begin in the morning see Nam Zogo Many people cut coco-nut tubers yam*  
 kaba. Wiaba bakeamu netat uteb. Wiaba sarek pas<sup>2</sup> iruser neis netat le wiabi detager,  
*banana They go one place They lemon grass chew two one man them tell*  
 "Waba derser," a wiaba tekue maike metage. Neis netat<sup>3</sup> le diskī wiaba  
*You make ready and they stand up near at house Two one man open their*  
 meta te. A keubu wiaba mos ermeda. Netat le erpei epei. Neis netat le  
*house door And after they spittle swallow One man seizes basket Two one man*  
 bada. Nerut le erpei epei mitge. Nerute le erpei nerut mit teosmeda  
*enter Other man seizes basket on lip Another man seizes another lip brings out*  
 metalam adge epei ikedi. Wiaba tais lewer a kaba a u ikedi netat  
*from house to outside basket puts They bring yam and banana and coco-nut put one*  
 utebge, a pako Nam Zogo ikedi. Gair le ekue derauei neis netat le detager  
*in place and also Nam Zogo put Many men stand round two one man tell*  
 nerute le kega, "Ma dikiamu abele kep epeilam." Dizagamuda gair le dasmer  
*other man thus You take out this skewer from basket Start back (?) many men see*  
 Nam Zogo, a keubu gad erperik ni babuseda abele Nam Zogo bebeb. Keubu nam  
*Nam Zogo and after coco-nut roll water oozes out this Nam Zogo wet After turtle*  
 id dedered netat le e kikem itrumda neise le keubu natrumdariei. Wiaba  
*oil pour over one man he first watch two men after watch They*  
 sik derser tumge lu a keubu neis netat Nam Zogo ikedi tumem luge.  
*flat place prepare on top tree and after two one Nam Zogo put to top on tree*

## 8. Nam Zogo.

Many women begin it by plaiting a basket. Afterwards the men talk, "We begin to-morrow to see Nam Zogo." Many people cut coco-nut, *ketai* tubers, yam and banana. They go to one place. They chew *sarik pas* and tell three men, "You make ready," and stand up near the house. The three men open the door of their house, and afterwards they swallow spittle. One man seizes a basket. Three men go inside. One man holding the basket at the side of the mouth, another man holding it by the other side, bring it out and put it down outside the house. They bring yam, banana and coco-nut and put them in one place, and also put down Nam Zogo. Many men stand round, and the three men tell the others, "You take out this skewer from the basket." They fall back, and many men see Nam Zogo and after . . . . . water oozes out and that Nam Zogo is wet. Afterwards turtle oil is poured over, one man first watches, afterwards two men watch. They prepare a flat place on the top of a tree and afterwards the three men put Nam Zogo on the top of the tree. They put white feathers (on the)

<sup>1</sup> Nam is the turtle.<sup>2</sup> *Sarik pas*, *Andropogon nardus*, the scented grass from which citronelle oil is obtained.<sup>3</sup> I.e. three.



Silub<sup>1</sup> wiaba ikedi neis tag a neis teter. Gair le detager abele Zogo, "Ma  
*white feather they put two hands and two feet Many men tell this Zogo You*  
 nole keribi daisuerare abele gim." Wiaba bakeam gurge baraigida. Wiaba egam  
*not us bring this sickness They go in sea dive They ?*  
 tabara gem a keubu tais Nam Zogo ikedi metage. Sina. Esemuda.  
*their body and after bring Nam Zogo put in house Enough Finish*

### 9. The Story of Gelam. (Told by Arei and Pasi.)

Gelam<sup>2</sup> lu ogi. E emri tumem lu sarik kep natomer, tabi.  
*Gelam tree climbed He sat to top tree bow and arrows showed comes down*  
 Apu bud desau op lamar. Gelam dikiapor lamar. E geumge koreder emrilu  
*Mother mud smeared face ghost Gelam thought ghost He in fear ran sat*  
 utebem dasmer tabara apu. Neis gereger Gelam lu ogi, apu ko tabakeam  
*to dwelling saw his mother Two days Gelam tree climbed mother again comes*  
 lu, Gelam dasmer lamar. Gelam tabu lugelam. Apu kikiem bakeamulu  
*tree Gelam saw ghost Gelam came down from tree Mother first went*  
 utebem. Gelam keubu bakeamulu. Apu dirup tabara bud adem. Gelam dasmer  
*to dwelling Gelam after went Mother washed her mud to out Gelam saw*  
 bud geripge, nole detaut tabara apu, e gumik. Gelam bakeamulu ismilu nerute lu  
*mud on ear not speak his mother he silent Gelam went cut another tree*  
 nei kaper, ituak mokakalam bit. Gelam muige balu baraigilu gurge.  
*name kaper scraped out like porpoise Gelam in inside entered dived in sea*  
 Abele lu an pereper adem bataueredlu a ismi nerute lu abele lu nei zemer,  
*This tree very light to out threw and cut another tree that tree name zemer*

two hands and two feet. Many men tell the Zogo, "Don't you bring us that sickness." They go and bathe in the sea. They . . . . . their bodies and afterwards bring Nam Zogo and put it in the house. Enough. Finish.

### 9. The Story of Gelam.

Gelam climbed a tree. He sat on the top and showed his bow and arrows, (then) came down. His mother smeared (her face with) mud, (so that it was like) the face of a ghost. Gelam thought she was a ghost. He (was) frightened and ran away, sat down in the house and saw his mother. Two days Gelam climbed the tree, (and) his mother came again to the tree, (and) Gelam saw the ghost, and Gelam came down from the tree. His mother went to the house first, Gelam went after. His mother washed off the mud. Gelam saw the mud on (her) ear, (but) did not tell his mother, he kept silent. Gelam went and cut down a tree called *kaper*, and scraped it out like a porpoise. Gelam went inside and dived in the sea. This tree was too light (so he) threw it away and cut down another tree called *zemer*, scraped it out and

<sup>1</sup> I.e. *sir lub*. Cf. footnote, p. 237.

<sup>2</sup> Gelam is now the volcanic hill on Mer.

ituak balu muige abele lu baraigilu gurge. Abele lu au pereper e adem  
*scraped out entered in inside that tree dived in sea That tree very light he to out*  
 batauered. Lu mokakalam beizam. E tabakeamulu abera kerem dikalu, emeretlu. E  
*threw Tree like shark He came father's head fetched old thing He*  
 uteidilu, ab abi detager kega, "Ma bakeam nerute lu ismi, ma kikiem ipit  
*slept father him told thus You go another tree cut you first strike*  
 abele mut pi." Peimge e detager. Gelam ituak abele lu e balu muige  
*this sound pi In dream he told Gelam cut out that tree he entered in inside*  
 abelu lu, baraigilu gurge. Abele lu au debele au beberbeber mokakalam abele  
*that tree dived in sea That tree very good very heavy like that*  
 lar galbol. Nole detager tabara apu, e gumik. Keubu tabara apu detager kega,  
*fish whale Not tell his mother he silent After his mother told thus*  
 "Ma bakeamu miskepem, ma dasmer au lar ma erertikri karim." Apu  
*You go to reef at low water you see big fish you call to me Mother*  
 erertikri, "Gelam, kara werem, tabakeamu, meriba au lar peike." Apu kus-bager  
*cried Gelam my child come our big fish there Mother spear*  
 ditkiri, Gelam keubu osmelu. E apu detager kega, "Amawa, mama kari lamaru  
*snatched Gelam after went out He mother told thus Mother you me with a ghost*  
 narukēli, kaka bakeam Merem, mama kari lamaru narukeli, kaka dasmer mara bud  
*frighten I go to Mer you me with a ghost frighten I saw your mud*  
 geripge emrida. Kaka bakeam Merem lowerlewer daige ma esegemelu, mama kari imo  
*on ear stopping I go to Mer food you lie down you me ?*  
 adap kauaisoge naisueli. Kaka bakeam Merge namrilu." E ame abelelu, e  
*? grass give I go at Mer stay He dresses that thing he*  
 tabakeamu. Apu eupamalu abi upige darborik. Gelam tabakeamulu, e disiriklu  
*comes Mother jumped up him at tail snatches Gelam came he kindled*  
 abele kemur, a apu dasmer abele kemur. Apu erertikri, "Gelam, kara werem,  
*that smoke and mother saw that smoke Mother cries Gelam my child*

went inside that tree and dived into the sea. That tree was too light (so) he threw it away. (That) tree was like a shark. He came and fetched an old head belonging to his father. He slept and his father told him, "You go and cut down another tree, when you first strike it, it has this sound *pi*." He told him in a dream. Gelam cut out that tree, he went inside that tree and dived in the sea. That tree (was) very good, very heavy, like that fish whale. He did not tell his mother, he (kept) silence. Afterwards he told his mother, "You go to the reef at low water, you (will) see a big fish, and (then) call to me." His mother cried out, "Gelam, my child, come, our big fish is there." His mother snatched a spear, Gelam went out after her. He told his mother, "Mother, you frighten me with a ghost, I am going to Mer, you frighten me with a ghost, I saw mud stopping on your ear. I am going to Mer, food . . . . ., you lie down, you . . . . . give me grass . . . . . I go to stay at Mer." He dressed up in that thing and came (to Mer). His mother jumped up and snatched at the tail and missed. Gelam came and kindled a smoke, and his mother saw that smoke. His mother cried out, "Gelam, my child, stay near me." A passage lies between



maike tedi karim." Araper, Purem wiabi kes darakeker. Gelam egeremalu  
*near stay to me. Waraper Coco-nut Island them passage lies between. Gelam turned round*  
 dasmer Moa. E dikiapor kega, "Ese kaka emri maike mina amaua tabakeam  
*saw Moa He thought thus If I dwell near continually my mother comes*  
 ais tabara lewer, kaka bakeamu murizge emri." Esegemelu abara op naigerem  
*takes her food I go at distance dwell Lay down his face to North-east*  
 a wak tabaruk nonor deres, e batauerikulu, abara op ziaiem. E mamor  
*and wind came nostrils strikes he turned round his face to South-west He steadily*  
 esegemelu niaiem, abele neis kauur<sup>1</sup> natimedelu mokakalam par.  
*lay down for always those two islands held to like anchor*

#### 10. Tagai. (Told by Arei and Pasi.)

Tagai<sup>2</sup> e nagri nar. Kareg e kaimeg Tagai. Tagai ekue tarimge, Kareg ekue  
*Tagai he has canoe Kareg he mate Tagai Tagai stands at bow Kareg stands*  
 korge. E mut etai. Tagai baur erpei, e dasmer lar. Abara gair pasar emri  
*at stern He ? ? Tagai spear throws he saw fish His many sailors sit*  
 eipu, Seg a Usiam, neis neis neis, neis neis neis. Wiaba lewer ero a ni eri,  
*middle Seg and Usiam two two two two two two They food eat and water drink*  
 nole damos Tagai. Kareg e egeremalu, e detager Tagai. Tagai, e keubem  
*not ask Tagai Kareg he turned round he told Tagai Tagai he to back*  
 egeremalu, tabakeamulu eipem, e tais gogob, isisir Usiam kikem,  
*turned round came to middle he brought loop of rope put through Usiam first*  
 batauredlu gurge, keubu Seg isisir kepu batauredlu gurge. E au urker. E  
*threw in sea after Seg put through kep threw in sea He very angry He*  
 detager Kareg, "Ma netate le emri narge."  
*told Kareg You one man stop in canoe*

Araper and Purem. Gelam turned round and saw Moa. He thought, "If I dwell near, my mother will continually come to get her food, I (will) go and live a long way off." He lay down (with) his face to the North-east and the wind came (and) struck his nostrils, (so) he turned round (with) his face to the South-west. He settled down for ever, (and) held on to those two islands like an anchor.

#### 10. Tagai.

Tagai has a canoe. Kareg is mate to Tagai. Tagai stands at the bow, Kareg stands at the stern. He . . . . . Tagai threw a spear when he saw some fish. His crew sat in the middle, Seg and Usiam, twelve of them. They ate food and drink water and did not ask Tagai. Kareg turned round and told Tagai. Tagai turned his head (and looked) behind, he came into the middle, brought a loop of rope (a gromet) put the (six) Usiam through it and threw them into the sea, afterwards he put a skewer through the (six) Seg and threw them into the sea. He was very angry. He told Kareg, "You are the only man to stop in the canoe."

<sup>1</sup> I.e. Dauar and Waier, which are opposite the cape on Mer called *Gelam pit* (Gelam's nose).

<sup>2</sup> Tagai is the name given by the natives to a large constellation. Cf. Vols. v. and vi.

## THE JARGON ENGLISH OF TORRES STRAITS.

The usual medium of intercourse between Europeans and the islanders of Torres Straits is a jargon consisting of colloquial English words, with many phrases based on native idioms. This jargon is used also by Australians in the Straits, and by the people of Mowata and Kiwai on the opposite coast of New Guinea. Among the Torres Straits Islanders themselves the jargon is most commonly used by the older men in speaking with Europeans, and is more generally used in the Western Islands than in the Eastern. In the latter group the jargon appears to be going out of use among the younger generation, more correct English taking its place.

The notice which follows is based mainly upon material collected by Dr Haddon.

### 1. Grammar.

In the jargon, grammatical forms are at a minimum. The same word serves for various parts of speech, and variations in meaning, such as number, tense, or mood, are expressed by separate words.

**Pronouns.** PERSONAL. Singular. 1. *I, me*; 2. *you*; 3. *he, him*. Plural. 1. *we*; 2. *you*; 3. *they*.

In the singular "*he*" is used for all genders: *woman he go*, woman goes; *night he come*, night comes.

"*Me*" appears to be used with intransitive more than with transitive verbs: *me growl*, I disapprove; *me one fellow*, I am alone. "*Me*" and "*him*" are also used preceding "*I*" and "*he*": *me I go*, I go; *him he go*, he goes; *him he run*, he runs.

In the plural "*fellow*" is often used after "*we*," or "*you*": *all you fellow*, all of you; *we fellow got him*, we understand.

A dual appears in "*you me*," we two. This is especially used in the Eastern Islands for the inclusive person, the exclusive person being "*other man*."

**POSSESSIVE PRONOUNS.** These are formed by the preposition "*belong*": *piccaninny belong me*, my child; *house belong we fellow*, our house. "*My*" is sometimes used: *my throat he fast*, I could not cry out. In the dual: *you and me place*, our place.

**INTERROGATIVE PRONOUNS.** The interrogative pronoun used for persons or things is "*what name?*" Examples are: *what name?* what is it? *what name this fellow he come?* who is this? *what name I kaikai now?* what am I eating? *what name that make a noise?* what is that making a noise?

**Nouns.** NUMBER. Occasionally the word "*plenty*" is used to express a plural: *plenty man go*, many people go.

**CASE.** The Possessive or Genitive is shown by the preposition "*belong*," other cases by the preposition "*along*." Examples: *canoe belong play*, toy canoe; *house belong boat*, boat house; *plenty bad belong man*, swearing; *look along shell fish*, look for shell fish;



*stop all time along Mabuiag*, always stay at Mabuiag; *rope along bush*, rope (i.e. creeping-plant) in the bush; *bone along me*, my bone, bone inside me.

**Verbs.** As a rule the simplest indicative form of the English verb is used, as: *he see*, he sees; *him he run*, he runs. Occasionally some form of an irregular verb is used: *I done too much business to-day*, I have done a great deal to-day.

**TENSE.** The Past or Perfect is expressed by "been": *I been look round before*, I have searched before; *you been say*, you said; *I been fight them fellow*, I have fought them.

**MODE.** The imperative has no special form: *give me good road*, direct me rightly.

A prohibition is shown by "see you no," or "no good you": *no good you kill me*, don't kill me; *see you no do that thing*, don't do that.

"Let" is expressed by "give," or "better": *you give me spell*, let me rest; *better we go to sleep*, let us go to sleep.

"Ought" or "must" is shown by "good thing," or "good job," or "best thing": *good thing you go*, you must go; *best thing you learn us*, you must teach us.

A supposition, "perhaps," "if," is indicated by "I think," or "s'pose": *I think he kill me*, perhaps he will kill me; *s'pose you no give to we, we fight you*, if you do not give to us we will fight you.

The negative is "no," which may be doubled: *I no got kaikai*, I have no food; *he no see nobody*, he does not see anybody; *he no teach proper*, he does not do it right. Sometimes a positive statement is used which implies a negative: *my throat he fast*, i.e. I cannot cry out.

There is no verb "to be": *he no proper canoe*, it is not a proper canoe.

**Adverbs.** These are usually expressed by descriptive phrases. See Vocabulary.

The adverb of emphasis "very" is expressed by "too" or "too much."

**Exclamations.** Emphasis: *by golly!* Surprise or admiration: *my word!* Pain: *mm!* Calling: *hi! alloa!* Derision: *aha!*

## 2. Vocabulary with Phrases.

Aboriginal. *We fellow stop all time along Mabuiag*, we are the aboriginals of Mabuiag.

Accompany. *Go along my man*, accompany my husband.

Advice. *You give me bad word*.

Against. *All man he growl for you*, every one is against you.

Alike. *All the same one*.

Alone. *Only he one*.

Always. *Not all time*, not always.

Angry. *He wild; he wild like hell; he feel something bad in heart; inside him he cross*.

Appetite. *Have better class inside*.

Arrive. *He catch him place*.

Ashamed. *He make all man feel no good*, he makes every one feel ashamed.

Assent. *Me no speak*.

Awake. *He look daylight a long time*, he keeps awake all night, he waits for daylight.

Away from home. *My boy outside all time*.

Bewitched. *My bone creaked*, or *bone along me slew*, I am bewitched, cf. Mab. *rid-guitwai*; *he been spoil us*, he has bewitched us.

Bird. Pigeon. (This is applied to any kind of bird.)

Bird, large. *All along same as island in sky*.

Brave. *He make strong and like stone*.

Breathless. *He short of wind*.

Born, be. *Child he come out*.

Call. *Sing out*.

Care; take care of. *Look out*.

Carefully. *You watch me good*.

Ceremony. *Another kind of game*, different ceremony.

Change mind. *He feel another kind inside*.

Cheat. *Make fool of, gammon*.

Child. *Piccaninny belong me*, my child.

Consider. *Inside tell himself*.

Converse. *All yarn*.

Copulating. *Make him fast; turtle he fast*, turtle is copulating.

Correct. *Proper*.

Covet. *Swallow spit; let go heart.*  
 Creeping-plant. *Rope along bush.*  
 Cross; bad tempered. *He wild, he is cross.*  
 Custom, old. *Long time fashion.*  
 Custom, our. *Fashion belong we fellow.*  
 Day-break. *Small fellow daylight; time wild fowl he sing out.*  
 Death-dance. *Make him devil-devil, make death-dance.*  
 Deceive. *He gammon; he talk too much crooked.*  
 Direct rightly. *You give me good road.*  
 Disapprove. *Me growl.*  
 Do not. *See you no....*  
 Dress alike. *We will take one fashion in clothes.*  
 Dress for dance. *Make flash; put on all flash things.*  
 Drink. *Swill him down.*  
 Dumb. *My throat he fast.*  
 Eat. *Kaikai.* (Polynesian *kai*.)  
 Enraged. *He wild like hell; heart belong him all same fire; he wild inside.*  
 Every one. *All man.*  
 Excited. *Heart beat hard.*  
 Exclaim. *Sing out.*  
 Father's younger brother. *Small father.*  
 Feast. *Big food.*  
 Feathers. *Grass belong pigeon.*  
 Find. *Look out, find; by-and-by I catch you, I shall find you out.*  
 Food. *Kaikai.* Cf. eat.  
 Foolish. *He small boy, he is a foolish man; I bloody fool, I am foolish.*  
 Formerly. *First time.*  
 Fornicate. *Do bad.* Cf. note, Vol. v. p. 223.  
 Friendship. *They like brother.*  
 Frigate bird. *Man-of-war hawk.*  
 Funeral ceremonies. *Make him devil, perform funeral ceremonies.*  
 Ghost; spirit; bogie. *Devil.*  
 Give. *That belong you, I give it to you; that belong me, give it to me.*  
 Go away. *Clear out! go away! (imperative).*  
 Grieved. *Inside bad.*  
 Guide. *You give me good road, you show me the right way.*  
 Hair. *Grass belong man.*  
 Have. *It belong me, let me have it; he belong me, I will have that.*  
 Honeycomb full of honey. *Sugar bag.*  
 How? *What name? what name he do that? how did it happen.*  
 Hungry. *My belly no got kaikai.*  
 Husband. *You my man, you are my husband.*  
 Important man. *Big big man.*  
 Improve. *He come a little bit good.*  
 Influence with charm. *Make him humbug.*  
 Intoxicating liquor. *Grog.*  
 Jealous. *Spit.*

Kill. *He finish them.*  
 Know (be conscious of). *Feel inside.*  
 Know (recognize). *Savvy.* Portuguese *sabe.*  
 Like. *All same.*  
 Love. *He like too much; you like me proper?*  
 Love-charm. *Medicine belong girl.*  
 Mad with rage. *He don't know what to do.*  
 Manner, his. *Fashion belong him.*  
 Many. *Plenty.*  
 Master. *Boss.*  
 Mild-tempered. *He take cold heart.*  
 Morning, early. *Close up daylight; small fellow daylight; when wild fowl he sing out.*  
 Move. *Shift.*  
 Nearly. *Close up, e.g. close up daylight, nearly morning; he close up sink, it nearly sinks.*  
 Once, at. *One time.*  
 Only. *Me one fellow, I am only one.*  
 Order about. *Boss.*  
 Ornament. *Make flash; put on all flash things; flash like hell, ornamented.*  
 Ought. *Better or more better, e.g. better we go sleep, we ought to go to sleep.*  
 Partly cooked. *Cook him small hot.*  
 Perhaps. *We think he eat, he will perhaps eat it.*  
 Pity. *They sorry for boy.*  
 Pleased. *Him he glad for that fish, he was pleased at catching that fish.*  
 Pregnant. *He got family inside; heavy with family inside.*  
 Pretend. *Gammon.*  
 Promise. *Talk big.*  
 Promise not. *Talk small fellow.*  
 Property. *He roll up swag, he collected his property.*  
 Quarrel. *Have a row, growl.*  
 Quickly. *He look very smart, he acts quickly.*  
 Rape. *Steal woman.*  
 Raw. *He no cooked, it is raw.*  
 Really. *He no gammon fine yam, it is really a fine yam; I like you proper, with my heart inside, I really love you.*  
 Release. *Let go.*  
 Remember. *Put along heart.*  
 Resemble. *All along same.*  
 Rest. *You give me spell; he spell for little.*  
 Right. *He no proper canoe, it is not a right kind of canoe; very good job you kill him, it was right to kill him.*  
 Rightly. *Learn you good, teach you rightly.*  
 Rule. *Boss.*  
 Run away. *Hook it.*  
 Scarcity of food. *Hard up.*  
 Scarcity of water. *Half tight.*  
 Scattered thickly. *Like drift wood on beach.*  
 Scoundrel. *Aipus was a bloody rogue, Aipus was a scoundrel.*



See. *I come look you; he no see nobody.*  
 Search; seek. *Look out; look for some missus, seek a wife; look along shell fish, look for shell fish; I been look round before, I have sought.*  
 Sexual intercourse. *Do something along me* (said by girl).  
 Shiver. *Me shiver sent, I shivered, cf. Mabuiag, ngana timiden mai.*  
 Sick; retch. *He heave up.*  
 Skilful. *He got good hand.*  
 Sleep. *He no sleep too much, he slept lightly.*  
 Sleepy. *Eye along him heavy.*  
 Slightly. *Little bit heavy, not very heavy.*  
 Soon. *Close up.*  
 Sorry. *He bad inside.*  
 Speak plainly. *He talk straight.*  
 Speak truly. *Speak straight.*  
 Spirit. *Devil.*  
 Spoil. *Bugger up.*  
 Stare. *You no put eye on me too much; you no look me too much.*  
 Stupid. *You think I bloody fool? do you think I am stupid?*  
 Style; fashion. *This look, this way, this fashion; fashion belong we fellow, our fashion.*  
 Sunrise. *Sun he come up.*  
 Surprised. *My word! I thought you a different sort, I am surprised at you.*  
 Swear. *Talk plenty bad belong man.*  
 Swallow. *He swilled him down, swallowed him.*  
 Teach. *Best thing you learn us, it's good for you to teach us.*

Tell tales. *Yarn.*  
 Thin. *He all bone, got no meat; be all bone.*  
 Think. *Think inside.*  
 Think about. *Heart along him think.*  
 Think without speaking. *No speak out; keep him inside.*  
 Thirsty. *Skin belong me heavy.*  
 Throw. *He chuck fishing line, he threw fishing line; he no chuck him bone, he did not throw away the bones; chuck him, throw it away.*  
 Tie. *Make rope fast along head, tie rope to head.*  
 Toy. *Canoe belong play, toy canoe.*  
 Turn; turn round. *Slew; slew round; slew behind.*  
 Understand. *You fellow got him? Do you understand how to do it? Savvy.*  
 Useless. *No good you talk, it is useless for you to talk.*  
 Wait. *Hold on; hold on a bit.*  
 Waste time. *Too much run about.*  
 Weep loudly. *Cry like hell.*  
 What? *What name?*  
 Where. *Where he stop? where is he?*  
 Whisper. *Speak very low; small talk; not high big talk.*  
 White hair. *Hair just like white calico.*  
 Who? *What name?*  
 Why? *What for? why? good thing you try, why don't you try?*  
 Work hard. *I done too much business to-day, I have done a good day's work.*  
 Wound, without intending to kill. *Shoot him in place where no dead.*  
 Wrong. *No good you kill him, it is wrong to kill him.*

## THE GESTURE LANGUAGE OF THE WESTERN ISLANDERS.

By C. G. SELIGMANN AND A. WILKIN.

The notes collected by A. Wilkin are followed by (W.).

- Adze, Hatchet.* The right hand is raised to about the level of the shoulder with its fingers extended and touching each other, and its ulnar surface forwards; the hand is then moved backwards and forwards as if its ulnar margin were the cutting edge of a hatchet.
- Angry.* The head is protruded forward. A contraction of the frontal palpebral and nasal muscles wrinkles the brow, narrows the palpebral fissures, dilates the nostrils and retracts the skin of the nose.
- Armlet.* v. *Waiwi.*
- Assent.* v. *Yes.*
- Attention.* To attract attention raise the hand and arm above the head.
- Bad.* The hands are quickly raised to the level of and to the side of the face with their palmar surfaces towards the face; they are then abruptly dropped with a flinging motion.
- Birds.* A general ideogram is used. The upper arms are extended till on a level with the shoulder and then slightly adducted, so as to lie rather in front of the plane of the body. The elbows are flexed to about a right angle, so that the hands with extended fingers point forward and rather inwards. A flapping movement is then communicated to the latter by alternate flexion and extension at the wrists.
- Biu.* Both arms are semi-flexed at the elbows and held in front of the body, the fingers are alternately flexed and extended.
- Bow.* The left and right hand respectively hold and draw an imaginary bow and bow-string.
- Brother, Sister.* The vertex is tapped two or three times with the tips of the fingers of the right hand; this ideogram may in a wider sense mean friend, companion, tribesman, and perhaps conveys the idea as suggested by Roth of "think all same together<sup>1</sup>."
- Canoe.* The elbow is bent at about a right angle, the upper arm being somewhat abducted and rotated inwards so that the hand is in front of the body; the thumb is closed over the flexed third and fourth fingers, the index and middle fingers being extended and held apart from each other.
- Children.* Hold arms as if nursing a baby, and rock them slowly to and fro. Sex is shown by sign either for *Man* or *Woman*. (W.)
- Coco-nut.* The right hand with wrist fully extended is held up so as to be above and

<sup>1</sup> Cf. W. E. Roth, *Ethnological Studies among the North West Central Queensland Aborigines*, Brisbane, 1897, p. 82.



in front of the right shoulder and its fingers are slightly flexed as if grasping a large object; a twisting movement is then imparted to the hand, suggesting the movements by which a coco-nut is twisted off its stem.

*Cold.* The arms are brought across the front of the body, which is flexed so as to be as much as possible in contact with itself and to expose as little bare skin as possible to the air.

*Come here.* First use signal to attract attention. Point at the individual addressed, hollow the hand, flexing the wrist and the metacarpo-phalangeal joints, and bring the hand inwards till the finger tips touch the arm pit of that side.

*Copulation.* Both arms are supinated and with clenched fists are almost completely extended in front of the body. The humeri are then sharply jerked to the sides, while the elbows are flexed at about a right angle.

*Cray fish (Palinurus).* The open hand with its palm forwards is held up on a level with and in front of the face; the fingers—which are not separated—are then rapidly flexed and extended at the metacarpo-phalangeal and first inter-phalangeal joints.

*Crocodile.* The arms are held as in the ideogram for bird, but the hands with their dorsal surfaces upwards are level with the nipple. The wrists are rather slightly flexed so that the hand is not in a straight line with the fore arm, and the knuckles are somewhat bent, as are the fingers, so that the hand is hollowed; alternate slight backward and forward movements of the limbs are then made from the shoulders. This well represents the reptile's slow, waddling gait.

*Crying.* The not quite rigidly extended right forefinger is drawn down the cheeks from the outer angle of each eye.

*Dancing.* The left hand is held palm upwards with extended fingers in front of the body. The right hand is held over it, with the thumb, third and fourth fingers tucked away into the palm, while the index and middle fingers (the tips of which just touch the palm of the left hand) are flexed at their metacarpo-phalangeal joints, extended at their inter-phalangeal joints. Flexion and extension movements quickly made at the inter-phalangeal joints, alternately raise the tips off the palm of the left hand. This ideogram is derived from the Pelican dance.

*Dead man.* Point in the direction of Kibu (North & West). This may be preceded by a cruciform attitude with rigidly extended spine.

In order to signify the death of a particular man, hold up a hand to attract attention, and point to place where death occurred, then bring hand down level with shoulder, pointing with it to the West.

If a *man* is dead, and it is desired to emphasize the fact, make the sign for *Man*, by waving forefinger rapidly backwards and forwards about the level of the chest. For a *woman*, make sign for *Woman*, by putting clenched fists on the breasts. For *children*, hold arms as if nursing a baby, rocking them slowly to and fro. Sex shown as above. (W.)

*Dog.* Both humeri are held nearly horizontally forward, the elbows are bent to nearly a right angle, while both the wrists are flexed so that the dorsal surfaces of the hands are nearly horizontal at about the level of, and in front of the eyes.

The thumbs are tucked away under the extended fingers, the four tips of which represent the four pads of a dog's foot.

*Drink. v. Water.*

*Dugong.* The dorsum of the nose is tapped with the fingers of the right hand.

*Dugong in Canoe.* Touch nose with forefinger and point into canoe: repeat several times according to number taken. (W.)

*Dugong with Calves.* The humeri are held tightly to the sides with the elbows flexed at rather less than a right angle; the hands point forwards, palm upwards, with fingers and thumb loosely extended. The hands are then moved to and fro in front of the body with a swaying motion, each hand travelling nearly to the mid line of the body, and for about the same distance outwards; this is done two or three times.

*Fight, Fighting.* A blow is struck smartly downwards with an imaginary club held over the right shoulder: if an enemy has been killed the right forefinger is drawn across the front of the throat suggesting that his head has been taken.

*Fire-making, Fire.* The middle, third, and fourth fingers of the right hand are so flexed that their tips touch the palm. The thumb is extended and the index is flexed over this so that its middle phalanx rests on the tip of the thumb. The radial surface of the hand is then held a few inches in front of the mouth, which is puckered as if blowing upon the thumb nail.

*Fish.* Apparently there is no rigidly conventionalised sign for fish apart from that for fish spearing. The motion is really one of throwing a spear with a throwing stick; the right hand with fingers very loosely clenched is raised palm upwards to about the level of the ear, it is then brought smartly forward until the fore arm is about at a right angle to the arm, when the fingers and thumb are extended. Certain fish are, however, important enough to be represented by special ideograms.  
*v. Shark, Sucker fish.*

*Food.* The right hand is held as in the ideogram for fire except that the terminal phalanx of the index is opposed to the tip of the thumb, as in holding a fragment of food. The dorsum of the hand points forwards, while alternate flexion and extension at the wrist moves the hand up and down in front of the mouth.

*Go away.* Use signal to attract attention. One hand with its palm forward and its ulnar edge upwards is held a little distance in front of the face, it is then swept widely outwards and backwards by a movement of extension at the shoulder and elbow.

*Good.* The fore arms and hands with their palmar surfaces towards each other, and the thumbs pointing upwards, are held directly in front of the body, while the upper arm is held to the side and the elbows are bent at about a right angle. The hands are then supinated; at the same time the head is slightly depressed towards the right shoulder.

*Hill.* The pronated hand is carried inwards from the side with a wide sweeping gesture, crossing the mid line of the body.

*House.* The extended fingers are held together with their finger tips touching above the head, they are then separated till about on a level with the face.



*Hungry.* The right-hand dorsum up is swept down in front of the abdomen.

*Hush.* The open hand, which is sharply brought up to cover the widely open mouth, is moved to and fro in front of the face.

*Knife.* The limb is held and moved in the same way as in the ideogram for *Adze*, but the hand is clasped upon an imaginary knife handle.

*Man, Male.* The right hand is raised to a plane on a level with and a little in front of and to the right of the face, its finger tips point vertically upwards, the index finger is then extended, the other fingers being loosely flexed, while the thumb lies with its terminal phalanx against the side of the middle finger; the hand is then slightly shaken from side to side (as in the European motion of reproof).

*Mat.* The hands with the fingers loosely flexed as if holding strips of pandanus leaf move round each other in front of the body as they do in mat-plaiting.

*Mosquito.* The index finger of the right hand bent at its metacarpo-phalangeal joint gently hovers over the body touching the skin here and there. This vividly represents the mosquito hovering over and puncturing its victim.

*Mother.* v. *Woman.*

*No.* The head is shaken laterally.

*Plenty.* Wave hand horizontally in front of body, elbow bent, and back of hand uppermost. (W.)

*River, Stream.* The right arm is swung slowly backwards and forwards as it hangs at the side.

*Running, To run.* The flexed arms with clenched fists are held at the sides and alternately moved, slightly backwards and forwards, with a somewhat circular motion.

*Shark.* The upper arm is adducted and raised, so that the elbow is flexed at about a right angle, the fore arm points forward. The arm with its radial surface upwards is then moved slightly backwards and forwards while the wrist is alternately flexed and extended. This ideogram mimics the action of the shark's tail in the water, and may also be used to represent the idea of fish in general.

*Sister.* v. *Brother.*

*Sleeping, Sleep.* The head is leant laterally on the hand. The eyes are often closed.

*Snake.* The right hand hangs loosely at the side with extended forefinger; the other digits are loosely flexed; the limb is brought up with semi-flexed elbow until it points horizontally forward, when the wrist is somewhat extended so that the index points obliquely upwards as well as forwards. A rotatory to and fro movement is then communicated to the hand and index by flexion and extension of the larger joints of the limb combined with some rotation at the shoulder.

*Spear.* The right hand and arm are raised over the shoulder and then brought sharply forward, as in throwing a spear with a throwing stick<sup>1</sup>.

*Sucker fish (Echeneis naucrates).* A canoe pole is held in both hands obliquely across the body.

*Thin.* Motion of forefinger as for *Man*, only above head. (W.)

*Thirsty.* The sign for *Water* is made, the right hand with its fingers extended and

<sup>1</sup> This ideogram also means *fire*, q.v.



its ulnar edge forwards is held up on a level with and rather to the right of the face. A rotary movement is then imparted to it.

*Tobacco.* The fingers of the right hand are bent into the palm, the thumb lying alongside the fingers. The depression between the proximal ends of the thenar and hypothenar eminences is then applied to the pouted lips and a sucking sound is made, as when a baubau is smoked.

*To-morrow.* Both hands are held about one foot in front of the face with their palms forward, the fingers loosely flexed, except the indices which point upwards. The elbows are then slowly brought to the side while the hands are separated and the fingers widely spread out. A definite number of days exceeding one is shown by the ideogram for *Sleep* made the appropriate number of times; between each gesture the forefinger of the right hand is brought smartly down on the first interphalangeal joints of the closed fingers of the left hand; the signaller may himself keep count by tapping at each succeeding gesture the first interphalangeal joint of one finger only beginning with the little finger and proceeding towards the thumb.

*Turtle, Green.* The upper arms are held loosely to the side, the fore arms pointing horizontally forward with the hands hanging loosely. The fore arms are then adducted, so that the hands cross each other and the middle line of the body, at the same time a flapping movement is imparted to the hands by alternate movements of flexion and extension at the wrists.

*Turtle, Shell.* Repeat above ideogram twice, then drop the left arm to the side while the forefinger of the right hand twice taps the dorsum of the nose. In these ideograms attention is first of all directed to the animal's flappers, while the second gesture indicates the sharp and horny beak of the shell turtle.

To indicate sex of turtle, use sign either for *Man* or *Woman*. To indicate a *thin* turtle wave forefinger as for *Man* but above head. (W.)

*Waiwi, Shell armlet.* The left arm is held obliquely in front of the body, the right hand is then passed rapidly along it from the wrist upwards, as in putting on an armlet.

*Water.* The hollowed right hand with its ulnar edge forward and the fingers somewhat bent over the thumb is held above the mouth, the wrist being hyperextended. The same ideogram is used for the verb *to drink*.

*Woman, Female.* The arms are held to the sides with flexed elbows when the ulnar edges of the clenched fist are applied to the nipples, the back of the hand pointing downwards. This sign, but generally made with one hand only, would also be used to signify *Mother*.

The same sign is used for *Wife*.

*Yam (Garden produce generally).* The right hand with clenched fist makes a short downward stabbing movement—as if using a light digging stick—while the left hand holds an imaginary banana shoot in front of the body; both hands then make motions as of heaping up and patting down earth round the roots of a young plant. The motion of using an imaginary digging stick alone, represents making a garden.

*Yes.* The head is thrown back and the forehead momentarily wrinkled. This is a

gesture which seems widely spread among Papuans. It has been noted as accompanying a vigorous affirmative at Waima in the Roro district of British New Guinea.

*People come from X to Y.* Point to X, then to Y: point again to X, and move hand as if coming from X to Y. Such signals are mostly used at sea, and are very numerous. (W.)

*To-night I sleep at Mabuiag; to-morrow I go to Badu.* Put head on chest and hand to ear as if asleep, then point in direction of Mabuiag. Next join two forefingers, keeping others closed, and separate hands sharply (to-morrow), then wave hand towards Badu. (W.)

*What have you got?* First attract attention as usual by holding up an arm: point to other man and raise arm up quickly: drop arm sharply. (W.)

*What news?* Make above motion and then put forefinger to mouth: then lift hand above shoulder and shake it with a circular motion. (W.)

*Where are you going?* This generally follows on the attention signal, which consists in raising the arm and hand above the head. The index is extended and points vertically upwards, the other fingers and thumb being flexed against the palm, the arm is then brought forward till the index points at the person addressed. The upper arm is drawn to the side while the hand, with its palmar surface pointing forward and the fingers extended and separated as widely as possible, is brought sharply backward to the level of the shoulder.

## THE GESTURE LANGUAGE OF THE EASTERN ISLANDERS.

BY A. C. HADDON.

In ordinary conversation gestures are used to intensify the spoken sentiment, but the gestures cannot be compared with the gesture language of the Neapolitans as the latter is practically a simultaneous repetition of the spoken word or phrase. Neither have the gestures the emotional significance of those employed by the French. There is, however, great facial expression, especially in those who have "the gift of the gab." Those thus gifted can render themselves very impressive with their rapid flow of variously inflected words, expressive gestures and animated countenance.

The natives can communicate simple ideas at considerable distances by means of a well understood system of signs, and I often amused myself with communicating with natives on the beach when I was passing in a boat, much to their delight.

Some of the simple conversational gestures are as follows:

*Affirmation*—the head jerked upwards.

*Negation*—the head shaken from side to side.

*Indication of a person present*—pointing to that person with the head, or rather with the face.

### *Signs for communicating at a distance.*

*Attention.* The attention signal is made by holding up an arm vertically, usually the right arm: Attention is also called by whistling.

*Bird.* Move the arms like the wings in flying.

*Canoe.* Extend the arms slightly curved upwards, and alternately move each one vertically (like motion of a boat on sea).

*Child.* Hold the hands horizontally and wave them in the same horizontal plane and parallel with each other.

*Coco-nuts, gathering.* Raise the hand and hold the fingers upwards, making a twisting motion (representing the twisting of the nut off its stalk).

*Come here.* Extend the arm with the palm of the hand downwards, and draw it back to the body with a downward sweep.

*Contempt.* The grossest sign of contempt is pointing to the other person and patting your own buttocks.

*Crying.* Point to the eyes with the index fingers and draw them down the cheeks.

*Cutting oneself.* Hit the breast.

*Cutting down scrub or clearing underwood.* Move the hand horizontally.

*Dancing.* Close the thumb and last two fingers of the right hand and make a dancing movement with the index and middle fingers.

*Dead man.* Hold out the left hand with the palm facing the body, violently hit the palm with the back of the open right hand and slide the right hand and arm along the left palm.

*Direction.* Direction is indicated by pointing. If returning the same day a return movement is made.



*Dog.* Hold the hand horizontally in front of the body with the fingers pointing downwards at right angles to the plane of the hand, and alternately move the hand forwards and backwards, like a dog running.

*Drinking.* Curve the hand forwards, downwards, inwards and upwards. (This is the movement executed in drinking from a melon shell, *Melo*.)

*Dugong.* Hook the index finger, clenching the remaining fingers; put the closed hand in front of the mouth and make a forward and downward movement (like a dugong plunging), at the same time making a soft snorting noise (like a dugong breathing).

*Fire.* Raise the two arms in front of the body and cross the index fingers, closing the other fingers; make a rubbing, or rather a backward and forward, movement of the index fingers across each other.

*Fishing.* Make a movement as if drawing in a fish-line.

*Food.* Point all the fingers of one hand (the fingers being close together) to the mouth.

*Garden, making a.* Motion of both hands as if heaping earth together in planting yams.

*Hunger.* Vertical upward scratching movement on the front of belly.

*No.* Raise one hand and vibrate it, holding it vertically.

*Numbers, up to ten,* are indicated by the fingers, etc. Cf. p. 86.

*Plenty men.* Clap hands.

*Question.* The question signal, "Which way you go?" "What do you do?" etc. Flourish one hand vertically.

*Seeing.* Point to the eye.

*Sleeping at another place.* Point upwards with one finger between pointing in the direction of the sleeping place and the return movement. Two fingers for two days and so on.

*Tobacco.* Close the fist, hold it at the level of the side of the face and make a short forward and downward beat with it.

*Turtle.* Laterally extend the partially flexed arms, making a swimming movement, and a rather shrill snorting sound.

*Woman.* Put closed fists on breast.

*Yes.* Jerk the head upwards.

#### *Examples of Conversation by Gesture Language.*

*Qu.* "Where are you going?" Sign for *Attention* followed by sign for *Question*.

*Ans.* Replies by sign for *Attention* and pointing to direction. If he intends to remain he points to the ground beneath him. The signs for *Cutting down scrub*, *Making a garden*, or *Gathering coco-nuts* might be made if suitable, at the same time indicating if he were coming back the same day. v. sign for *Direction*.

*Qu.* "Where have you been?" Sign for *Attention* followed by sign for *Question*.

*Ans.* Sign for *Fishing*, *Turtle*, etc.

*Qu.* "How many have you caught?" Signs for *Attention* and *Question*.

*Ans.* Indicate number by fingers. v. *Number*.

*Qu.* "Have you seen my wife?" Signs for *Attention*, *Woman*, *Question*.

*Ans.* "No." Signs for *Attention* and *No*.

It sometimes happened that the men in my boat wanted a light for a smoke, they would then make signs for *Attention* and *Fire*.

## FIRE SIGNALS IN TORRES STRAITS.

By C. G. SELIGMANN AND A. C. HADDON.

Macgillivray (II. p. 7) says: "When a large fire is made by one tribe it is often intended as a signal of defiance to some neighbouring one—an invitation to fight—and may be continued daily for weeks before hostilities commence; it is answered by a similar one.

"Many other signals by smoke are in use: for example the presence of an enemy upon the coast—a wish to communicate with another party at a distance—or the want of assistance—may be denoted by making a small fire, which, as soon as it has given out a little column of smoke, is suddenly extinguished by heaping sand upon it. If not answered immediately it is repeated: if still unanswered, a large fire is got up, and allowed to burn until an answer is returned."

Dr Seligmann obtained the following information at Mabuiag concerning fire signals used at night:

"A single stationary fire means 'Come here.' A large fire towards which a smaller fire or torch is carried signifies that strangers have come from the direction from which the torch was carried towards the large fire. A large fire would be lighted in reply to show that this signal had been understood.

"I understood, after careful inquiry, that the only smoke signal employed was a single smoke column which signified 'Come here.'"

Dr Haddon obtained the following information at Mer:

"If a man wants at night-time to tell another at a distance, say on another island, that he has a turtle or anything else that he should come over for, he makes a torch of dried coco-nut palm leaves, and lighting it waves it about and extinguishes it quickly. The next day the man would go over to see what the signal was for.

"In the daytime smoke is similarly used.

"I believe there is no means of conveying any definite information by means of fire or smoke signals. They are merely 'attention' signals and may be used to attract attention with the object of inviting a visit from the party signalled to—or to advise friends of the return of a party which had been away from home, probably when foreknowledge of a marauding party was obtained these signals would be utilised as beacon fires formerly were employed in Europe.

"The feature distinguishing a fire or smoke signal from a casual light is its sudden disappearance."

## PART II.

### THE LANGUAGES OF CAPE YORK PENINSULA, NORTH QUEENSLAND.

#### INTRODUCTION.

FOR comparison with the languages of the Torres Straits Islands it is necessary not only to consider the languages on the Australian Continent immediately to the South of the Straits, but also to determine how far the particular languages in contact with those of the Straits represent those of Queensland generally. I propose therefore in this part of the Report to give a short summary of what is known with regard to the languages of North Eastern Australia. The region taken into account will be the Northern Peninsula of Queensland, as far South as the Mitchell River on the West, and the Endeavour River on the East.

For this region very little information as to the structure of the languages was available until a comparatively recent date. Jukes, in 1847, published two short lists of words from Cape York<sup>1</sup>, without specifying the names of the tribes.

In 1852 Macgillivray published a considerable list of words in the Gudang language<sup>2</sup> and named four other tribes in the vicinity<sup>3</sup>. Another vocabulary said to be the "Dialect spoken by the Cape York tribe," was published by Rev. A. W. Murray in 1876<sup>4</sup>, and was probably compiled at the time of the commencement of the New Guinea Mission when the Headquarters were at Somerset. Another short vocabulary of the Gudang language by F. Jardine was published in 1886<sup>5</sup>.

None of this material gave sufficient indication of the structure of the languages to determine their relationship to, or difference from the Torres Straits languages. The Gudang vocabulary showed many words the same or nearly the same as those of the Kowrarega of Macgillivray, i.e. the Muralag dialect of the Western Islanders of the Straits, and from these and the fragmentary notes of Kowrarega grammar, Latham

<sup>1</sup> J. B. Jukes, *Narrative of the Surveying Voyage of H.M.S. Fly*, London, 1847.

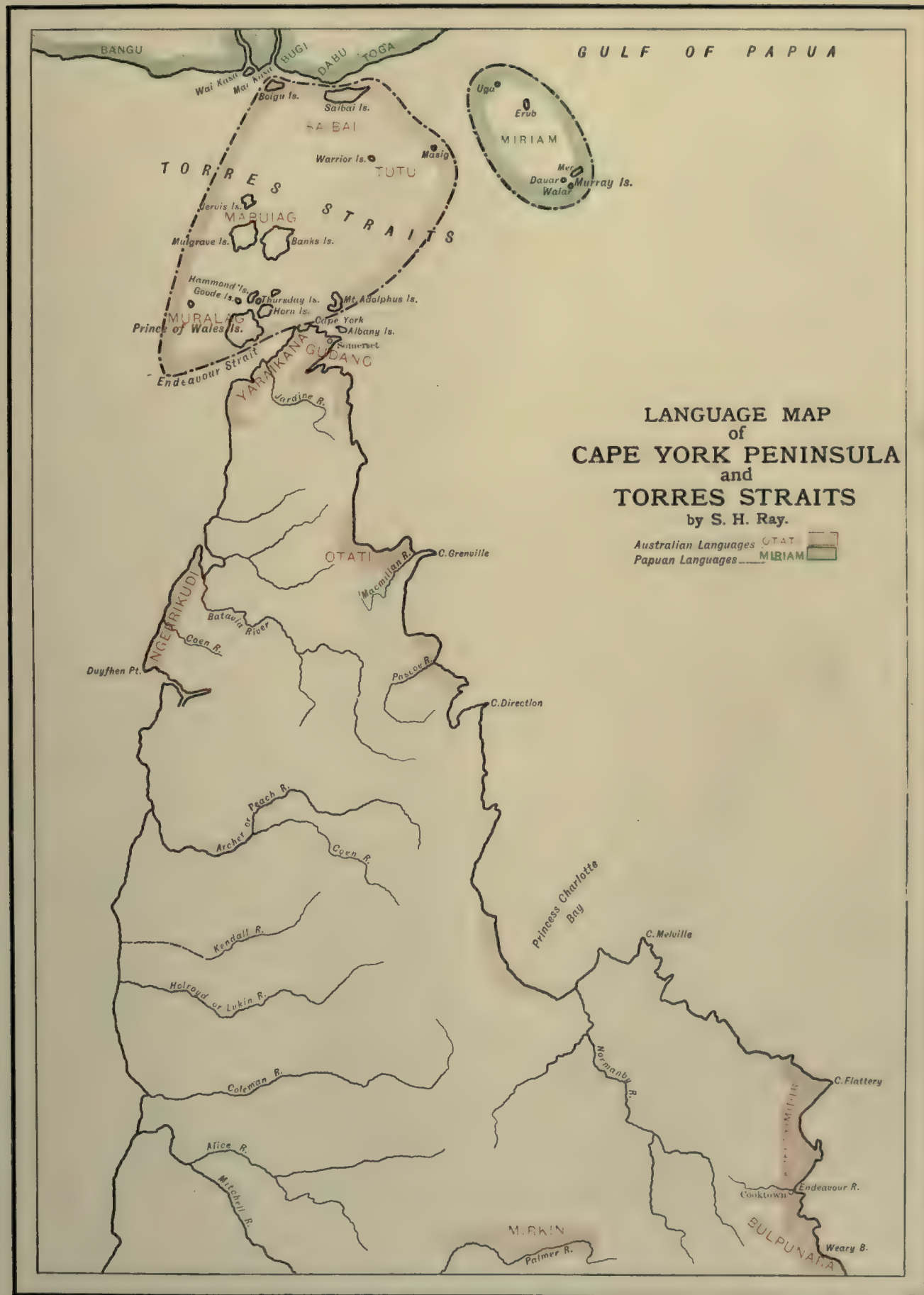
<sup>2</sup> J. Macgillivray, *Narrative of the Voyage of H.M.S. Rattlesnake*, London, 1852.

<sup>3</sup> These were (1) the Yagulle, on the coast South and East of Cape York and beyond Escape River, (2) the Katchialaiga, (3) the Induyamo or Yarudolaig, behind Cape York, and (4) the Gomokudin in the South West of Endeavour Straits and a short distance down the Gulf of Carpentaria.

<sup>4</sup> Rev. A. W. Murray, *Forty Years' Mission Work in Polynesia*, 1876, Appendix.

<sup>5</sup> E. M. Curr, *The Australian Race*, 1886-7, i. p. 282.







inferred an Australian origin for the Western language, an inference which was extended by Macgillivray to the Eastern language<sup>1</sup>.

Of the languages of the Peninsula to the South of Cape York, very few specimens were in evidence up to the time of the Cambridge Expedition. Captain Cook in 1770<sup>2</sup>, and Captain King in 1827<sup>3</sup>, had published short vocabularies of the language of the natives on the Endeavour River, and a longer vocabulary of the same language by R. Phillips was printed in 1897<sup>4</sup>. Carron published in 1849 a few words from 12° 3' S. (probably Weymouth Bay, South of Cape Grenville<sup>5</sup>). Curr's book contained a short list by W. O. Hodgkinson from Princess Charlotte Bay<sup>6</sup>, and another by T. Hughes from Weary Bay<sup>7</sup>. A vocabulary of the language of the Mirkin tribe on the Palmer River, called Koogoominny or Akoonkoon was published by E. Palmer in the *Journal of the Anthropological Institute* for 1884<sup>8</sup> and appeared also in Curr's book<sup>9</sup>, and with different spelling. In 1899 Mr J. Mathew published vocabularies by Revs. J. Ward and N. Hey from Coen River, and Mapoon River, on the West coast of the Peninsula, and by R. Hislop from Bloomfield Valley<sup>10</sup>.

The most valuable material for comparison has been published since the return of the Expedition. This consists of a grammar and vocabulary, by W. E. Roth, of the Koko-Yimidir language spoken on the Endeavour River<sup>11</sup>, and another similar work, on the Nggerikudi language<sup>12</sup> spoken at the mouth of the Batavia River, by Rev. N. Hey. These are the only works which make it possible to compare the structure of the Straits languages and those of Cape York with the Australian.

### Orthography of Native Words.

For Native Words in Part II. the following alphabet has been used.

VOWELS: a as in "father"; ǣ as in "at"; e as a in "fate"; ǝ as in "debt"; i as ee in "feet"; ɪ as i in "it"; o as in "own"; ɔ as in "on"; ɒ as aw in "law"; u as oo in "soon"; ʊ as in "up."

As a rule the quantities of the vowels have not been recorded.

DIPHTHONGS: ai as in "aisle"; au as ow in "cow"; oi as in "noise."

<sup>1</sup> "Dr Latham informs me that the Kowrarega language is undeniably Australian and has clearly shown such to be the case: and although the Miriam language does not show any obvious affinity with the continental Australian dialects, yet the number of words common to it and the Kowrarega I find by comparison of my vocabularies to be very considerable, and possibly were we at all acquainted with the grammar of the former, other and stronger affinities would appear." Macgillivray, *op. cit.* II. p. 3.

<sup>2</sup> J. Hawkesworth, *An Account of the Voyages...*, London, 1773, III. pp. 242, 243.

<sup>3</sup> Capt. P. P. King, *Narrative of a Survey of the Intertropical and Western Coasts of Australia*, London, 1827, pp. 368, 369.

<sup>4</sup> R. Phillips, "Vocabulary of Australian Aborigines in the neighbourhood of Cooktown," *Jour. Anthropological Institute*, XXVI. 1897, pp. 144-147.

<sup>5</sup> W. Carron, *Narrative of an Expedition*, Sydney, 1849.

<sup>6</sup> E. M. Curr, *op. cit.* II. pp. 390, 391.

<sup>7</sup> E. M. Curr, *op. cit.* II. pp. 394, 395.

<sup>8</sup> E. Palmer, "Notes on some Australian Tribes," *Jour. Anthropological Institute*, XIII. 1884, pp. 276-347.

<sup>9</sup> E. M. Curr, *op. cit.* II. pp. 398, 399.

<sup>10</sup> J. Mathew, *Eaglehawk and Crow*, London, 1899, pp. 208-272.

<sup>11</sup> *North Queensland Ethnography*, Bulletin No. 2, 1901.

<sup>12</sup> *North Queensland Ethnography*, Bulletin No. 6, 1903.



SIMPLE CONSONANTS: k, g; t, d; c, j; p, b, f, v; m, n; r, l, w, y; z; h. These are sounded as in English except that c is *ch* as in "*church*." Sometimes z is *ts* as in "*itself*"; or *dz* as in "*adze*."

NASAL CONSONANTS: k as *nk* in "*ink*"; g as *ng* in "*finger*"; t as *nt* in "*enter*"; d as *nd* in "*under*"; c as *nch* in "*inch*"; j as *nj* in "*injure*"; p as *mp* in "*impel*"; b as *mb* in "*amber*"; m as *mw* in "*homeward*"; n as *ng* in "*sing*"; ñ as *ni* in "*onion*."

NOTE. When a word is printed in *italic* characters these letters are printed in roman.

In the section on "Structure of the Languages," ng is used instead of *n*, for facility of comparison with Mabuiag.

ASPIRATED CONSONANT: d' as *th* in "*the*."

COMPOUND CONSONANT: q as *qu* in "*quite*."

## STRUCTURE OF THE LANGUAGES.

The languages of Cape York Peninsula of which Grammars have been published show some analogies with the Mabuiag of Torres Straits and with the short sketch of Yaraikāna grammar which follows. I propose here to give a short sketch of the structure of these two languages specially with a view to comparison with Yaraikāna and Mabuiag. The whole of the material is abbreviated from the Grammars published by the Queensland Government in the *North Queensland Ethnography*, Bulletins No. 2<sup>1</sup> and No. 6<sup>2</sup>. They refer to the Koko-Yimidi language spoken on the East side of Queensland along the coast from the Annan and Endeavour Rivers to the North side of Cape Flattery, and the Nggerikudi language spoken by the aborigines along the coast of the Gulf of Carpentaria from Cullen Point, Batavia River, to the North side of Duyfhen Point. Though so far distant there is practically an identity of structure in the two languages, and, as will be seen, whilst the Nggerikudi shows some resemblance to the Yaraikāna, resemblances between the Mabuiag and the Koko-Yimidi are also apparent.

### 1. Phonology.

I have for the sake of easier comparison transcribed words into the alphabet given on pp. 265, 266, and used in this book for Australian and New Guinea words. An exception is made however with the sound there written, *n* for *ng* in "*sing*," which is used in this chapter as in Mabuiag *ng*.

### 2. Demonstrative Words.

These are by no means so prominent as in Mabuiag. The words "here" and "there" are used for "this" and "that," and the points of the compass are also used as demonstratives. With the latter may be compared the Mabuiag use of words for "up," "down," "windward" or "leeward."

### 3. Adjectives.

Modification of a quality is expressed in Koko-Yimidi by prefixing *dara*, as in *dara-bodan*, fairly good. With this may be compared the Muralag *darado*, Mabuiag *dado* (p. 15) with a similar use and meaning. This prefix in Nggerikudi is *droiba*, as in *droiba-trako*, fairly good. Likeness, Similarity, Difference are expressed by distinct words with those meanings. Comparison is expressed by prefixing the word for "more," in Koko-Yimidi, *gura*, in Nggerikudi, *esea*. A superlative is shown in Koko-Yimidi by prefixing *kana*, "first."

<sup>1</sup> Queensland, Home Secretary's Department, Brisbane. *North Queensland Ethnography*, Bulletin No. 2, "The Structure of the Koko-Yimidi Language," by W. E. Roth, with the assistance of Revs. G. H. Schwartz, and W. Poland, Brisbane, 1901.

<sup>2</sup> Queensland, Department of Public Lands, Brisbane. *North Queensland Ethnography*, Bulletin No. 6, "An Elementary Grammar of the Nggerikudi Language," by Rev. N. Hey, Brisbane, 1903.

#### 4. Nouns.

**GENDER.** There is in neither language any distinction of gender. Sex, if required to be distinguished, is shown by the use of words for "boy," "woman," etc.

**NUMBER.** The dual is indicated by the dual pronoun or the numeral. Koko-Yimidir, *burla*, they two, *godera*, two; Nggerikudi, *loba*, they two, *abute*, two. With *burla* may be compared the Mabuiag *palai*, they two. The plural in Koko-Yimidir is formed by a suffix *-ngai*, sometimes by *-gar*. The examples of the latter given by Roth are all names of persons. Hence these may be compared with the Mabuiag suffixes *-ai*, *-l(ai)*, and the personal suffixes *-g*, plural *-gal*. In Nggerikudi the plural suffix is *ba*, and there are a few irregular formations.

**CASE.** In both languages the oblique cases of nouns are indicated by a variety of suffixes.

*Nominative.* The Nominative has no suffix but stands first in the sentence.

*Objective.* The Objective also has no suffix and comes between the Nominative and the verb.

*Possessive.* Koko-Yimidir has the suffixes *-ga*, *-we*, *-be*, *-e* denoting ownership. The use of *-ga* indicates that the object owned is not in the owner's possession, but *-we*, *-be*, or *-e* shows that the owner actually has the object in his possession: *magar dirainggur-ga*, net of the old man (not actually possessed); *magar dirainggur-be*, the old man's net which is in his actual possession. Nggerikudi has the possessive suffixes *-na*, *-ba*, *-gaie*, and expresses a similar distinction by *-ma*, meaning "very own": *agama edranana-ma*, child of the woman (her very own); *tchear naidernu-gaie*, spear of my father (possessed by him).

*Other Cases.* These are indicated in both languages by a very large number of suffixes. The Locative, Dative and Ablative being usually shown by simple particles suffixed, but various modifications are expressed by adding declined words. Identical suffixes sometimes express different ideas as the position of words in the sentence modifies the meaning.

It will be noted that these constructions are essentially the same as in Mabuiag and Yaraikāna, although there appears no agreement in the actual particles used. The Position of the Subject and Object with regard to the verb is also the same in the four languages.

#### 5. Pronouns.

##### PERSONAL PRONOUNS.

The stems of the pronouns are irregular in the third person. Cases are indicated by suffixes.

In Koko-Yimidir the Nominative forms are as follows:

Singular. 1. *ngayu*, I; 2. *nudu*, thou; 3. *nulu*, he, she, it.

Dual. 1. *ngali*, we two; 2. *yubal*, you two; 3. *burla*, they two.

Plural. 1. *ngatan*, *ngana*, we; 2. *yura*, you; 3. *dana*, they<sup>1</sup>.

<sup>1</sup> Similar words for the Pronouns are found elsewhere in Queensland. Cf. Myappe (Lower Flinders River): Sing. 1. *ngie*, 2. *yudo*, 3. *nullo*, Plur. 1. *unaira*, 2. *yudo*, 3. *thanna*; and Mycooloon (Saxby River): Sing. 1. *ngice*, 2. *yudo*, 3. *nullo*, Plur. 1. *unaira*, 2. *yarra*, 3. *thanna*. Cf. also the Comparative Vocabulary.



In these there is a remarkable correspondence in structure with the Mabuiag. In the first person in all numbers, *nga* appears as in Mabuiag *ngai*, *ngalbai*, *ngoi*, in the second person *nu* or *yu* corresponds to Mabuiag *ni* in *ni*, *nipel*, *nita*. The irregular third persons correspond also with the Mabuiag, *nulu* to *nui*, *burla* to *palai*, *dana* to *tana*. The *bal* of the second person dual *yubal* is connected with the *burla* of the third dual, just as Mabuiag *ni-pel* is connected with *palai*, whilst the *ra* in *yura* may be thought to be connected with the *da* of *dana*, just as the Mabuiag *ta* in *nita* is connected with the *ta* in *tana*.

In the Possessive case the forms are:

Singular. 1. *ngato*, my; 2. *nanu*, thy; 3. *nangu*, his, her, its.

Dual. 1. *ngali-nun*, of us two; 2. *yubal-en*, of you two; 3. *burla-ngan*, of them two.

Plural. 1. *ngantan-un* or *ngana-ngan*, our; 2. *yura-ngan*, your; 3. *dana-ngan*, their.

These may be compared with the Mabuiag *ngau*, my, *ninu*, thy, *nungu*, his, and the possessive suffix *-n*, which are used in the same persons and numbers as the Koko-Yimidir *-nun*, *-un* or *-en*, and with the Mabuiag *-mun*, used where the Koko-Yimidir has *-ngan*.

The Objective differs only from the Possessive in the 1st and 2nd persons singular, which are: *ngani*, me, *nina*, thee. These correspond to the Mabuiag, *ngana*, me, *nin*, thee.

In Nggerikudi the Nominative forms of the Pronouns are:

Singular. 1. *yube*, I; 2. *edrauba*, thou; 3. *lube*, he, she, it.

Dual. 1. (inclusive) *liba*, you and I, (exclusive) *naba*, he and I; 2. *foeba*, you two; *loba*, they two.

Plural. 1. (inclusive) *abo*, we and you, (exclusive) *nabo*, we, not you; 2. *yuarba*, you; 3. *naru*, they.

These correspond in the singular to the Yaraikāna *aiyuwa*, *uduwa*, *uluwa*, whilst the Yaraikāna *aleva*, *anava*, *ipuava*, *ulava* of the plural appear to represent the Nggerikudi dual forms.

In Nggerikudi the Possessive changes in the singular:

Singular. 1. *danu*, my; 2. *agana*, thy; 3. *ngonu*, his, hers, its.

The Dual and Plural add *na* to the Nominative. With these may be compared the Yaraikāna irregular singulars *atum*, *akum*, *unum*, and the regular plurals by suffix *-m*.

The Objective case in Nggerikudi is irregular in the singular.

Singular. 1. *niba*, me; 2. *neaba*, thee; 3. *noaba*, him or her.

The Dual and Plural are the same as the Possessive. With the singular Objectives correspond probably the Yaraikāna *aniva*, *inava*.

INTERROGATIVE PRONOUNS: In Koko-Yimidir: who? *wadu*? declined as *wanu-n*? whose? *wanū-be*? to whom? *wanu-nga*? from whom? These may be compared with Mabuiag *ngad*? who? *ngunu*? whose? *ngabeka*? to whom? *ngunungu*? from whom? In Koko-Yimidir *nganna*? what?

The Nggerikudi Interrogatives are: who? whose? *edraiko*? declined as *edraiko-to*? to whom? *edraiko-ma*? from whom? *enai*? what? These correspond to the Yaraikāna *ari*? who? and *ni*? what?

### 6. Verbs.

The verbs in both Koko-Yimidir and Nggerikudi show many irregularities. They undergo no change for number or person. Tense is indicated by a suffix.

Koko-Yimidir: Present, *-a*, *-al*, *-il*, *-ir*, *-or*, *-ur*; Past, *-ai*, *-i*, *-iren*, *-oren*, *-uren*; Future, *-nu*.

Nggerikudi: Present, irregular endings; Past, *-na*; Future, *-ci* (*tchi*).

Mode in both languages is indicated sometimes by adverbs, or by other verbs, or by suffixes. The Imperative in Koko-Yimidir ends in *-a* with a reduplication of the last syllable of the root; there is a past participle in *-ga*, and a negative formed by the suffix *-mul*.

In the same language a compound verb is formed by *manana*, "to take," which apparently gives a kind of transitive meaning to the intransitive verb with which it is connected. With this cf. the Mabuiag verb *mai*, *mani* (p. 33). In Nggerikudi the Imperative has sometimes the suffix *-li* with which cf. the Yaraikāna *-ri*. Nggerikudi also has a past participle in *-na*.

### 7. Connective words.

There are no prepositions, but both languages have a very large number of particles added to words as postpositions. Some with nouns meaning "top," "side," "bottom," etc., translate the English prepositions.

### 8. Numerals.

The Koko-Yimidir numerals are: *nobun*, one; *godera*, two; *kudo*, three. *Burla* means "both." Beyond these counting is done in pairs as far as five: *burla godera burla godera*, four; *burla godera burla godera nulu nobun* (both two both two he one), five.

In Nggerikudi: *pema*, one; *abute*, two; *sumasuma*, three. *Loba* means "both" or "a pair." Further counting is done on the fingers or hands.

With *pema* cf. Yaraikāna *ipima*, one.

## THE YARAIKĀNA LANGUAGE OF CAPE YORK.

The material from which the following sketch is compiled was obtained by me from a Yaraikāna native named Oikantu, generally known at Thursday Island as Jimmy Matauri, a member of the native police force. He spoke English fairly well, and had to some extent forgotten his native language, but most of the sentences and words were verified by him after conversation with his wife Ewinpu, a native of the same tribe. I also obtained some words and sentences from Oikantu's brother Kaiau, who was among a party of blacks who visited Thursday Island during our stay there in 1898. I did not find any essential difference in the language of my two informants.

The Yaraikāna vocabulary shows some agreement with the Gudang, as given by Macgillivray<sup>1</sup> and F. Jardine<sup>2</sup>. On our visit to Somerset in 1898 we were informed by Mr Jardine that the Gudang tribe then consisted only of a very few individuals and that the language was practically extinct. Macgillivray's Gudang showed many agreements with his Kowrarega (i.e. Muralag) vocabulary but this likeness is not apparent between the Yaraikāna and Mabuia, although a few words are similar.

The name Yaraikāna appears to be a variant of the word Iadaigal (chatterers), the name applied to the Cape York natives by the Western Islanders of Torres Straits. Mr Jardine gave the word as Yadaikan.

### 1. NOTES ON YARAIKĀNA GRAMMAR.

#### 1. Phonology.

VOWELS: a, e, i, ò, u.

CONSONANTS: k, g, k; t, d, t, d, d'; c, c; p, b, p, v; m, n, n, ñ; r, l, w, y; q. These are sounded *k* as *nk* in "ink," *t* as *nt* in "enter," *d* as *nd* in "under," *c* as *ch* in "inch," *p* as *mp* in "lamp," *n* as *ng* in "sing," *d'* as *th* in "the," *ñ* as *ni* in "onion," *q* as *qu* in "quite." The remainder as in English.

Syllables may be closed with d, t, r, l, m, n, hence the combinations dp, tp, rk, lb, lk, mn, nn, nb, np, nng.

The vowels are somewhat indistinct, ò is broad as *a* in "all," ai is almost *e*, ă almost as *u* in "up." The sound of *r* varies to *d'* (*th* as in "the") or *l*; *ki* interchanges with *ci* (*chi*). Before *d*, the sound of *n* is nearly missed. There is an interchange of *g* and *w*.

#### 2. Demonstrative Words.

*Ura*, *urana* are used for "this" and "that": *alka urana ataipe*, spear that take; *ura aipai*, *ura-m kapara*, this stone, that-only shell. Besides these the words *ukoima*, this, *wanun*, that near, *atpimu*, that yonder (probably adverbs) are used: *alka ukoima*, spear this; *alka wanun*, spear that; *alka atpimu*, spear yonder.

The particles *-u*, *-ru*, *-n* suffixed to nouns are not translated and appear to have a demonstrative sense: *uduva unuju ama-u upatema apoqe*, you him man-that formerly

<sup>1</sup> *Voyage of the Rattlesnake*, pp. 277-313.

<sup>2</sup> In Curr's *Australian Race*, i. p. 282.



knew; *aijuva unuju ama-u apoge*, I him man-that know; *ama-ru yoko-n ukea*, man tree-that spears.

### 3. Adjectives.

The adjective follows the noun as: *yapan icanu*, fish many. A noun qualifying another noun precedes it: *awuti ela*, basket handle, i.e. handle of a basket.

### 4. Nouns.

**NUMBER.** The Plural appears to have no special mark, but is shown by the adjective *icanu*, many: *alka icanu*, spears many. Sometimes there is reduplication as in *yatpanyatpan*, fish, fishes.

**CASE.** There are a great many postpositions affixed to nouns, of which the exact significations were not always ascertained.

**Nominative.** The Subject of an intransitive verb appears without suffix, as: *moyo yege-nu akia*, pandanus beach-on grows; *ama ani-n ala*, man sand-on falls; *uma ova*, fire goes out. The Subject of a transitive verb appears with or without the suffix *-ru* as: *ama-ru yoko-n ukea*, man tree-in spears; *ama-ru udamu ukea*, man woman spears; *apañu ama ipima icaru*, to-us man one speaks.

**Objective.** The Object precedes the verb without or with the suffix *-n*, as in: *ama-ru udamu ukea*, man woman spears; *evad'a ena-n unia*, father fish ate.

**Possessive.** There appear to be two forms of the Possessive, shown by the suffixes *-n*, *-m* or *-ma*. The latter appears to indicate exclusive possession<sup>1</sup>. *Ama-n upi*, man's fish; but *yoko-m yapa*, tree's (own) leaf; *ama-m alka*, man's (own) spear.

**Dative.** The suffix *-ñu* appears to indicate the Dative: *utuwa naro-ñu atedu*, you sea-towards go. Names of places appear without suffix: *aijuva Alauyan ana*, I Cape York (to) go.

**Ablative.** The suffix *-mu* expresses motion from: *aijuva anaru Tonud'a-mu*, I come Possession-Island-from; *ama-mu*, man-from; *yoko-mu*, tree-from.

Another particle expressing "from" is *-man*, as in: *aipai-man ana*, stone-from go; *oñonu-man ataru*, mother-from come; *yoko-man*, tree-from; *evara-man*, father-from; *naro-man*, sea-from.

**Locative.** Position in or at is shown by the suffix *-nu* (*-n*, *-gu*), which also appears to mean "beside," and with verbs of motion "toward." *Ina yoko-nu akia*, bird tree-on stops; *ama ani-n, waka-nu, aipa-nu ala*, man sand-on, mud-in, stone-on falls; *ani-gu ana*, ground-on walk; *ama udamoyu-nu icia*, man woman-with (beside) sits; *ama yoko-nu icia*, man tree-beside sits.

**Instrumental.** This also appears with the suffix *-nu*: *ama-ru unuma udamu ari yoko-nu*, man his woman hits stick-with; *aniva anna unmaikuma ani-nu ari*, me eye yesterday sand-by hit.

### 5. Pronouns.

The PERSONAL PRONOUNS appear as follows:

Singular. 1. *aijuva, aijuva*, I; 2. *uduva*, thou; 3. *uluva*, he, she, it.

Plural. 1. (inclusive) *aleva*, you and I, (exclusive) *anava*, they and I; 2. *ipuava* (?) you; 3. *ulava*, they.

<sup>1</sup> Cf. Nggerikudi suffix *-ma*.

The Dual adds *-orima*, the Trial *-oikamu*, and the Plural may also add *-icanu*.

These are changed in the Possessive case:

Singular. 1. *atum*, my; 2. *akum*, thy; 3. *unum*, his, her, its.

Plural. 1. (inclusive) *alem*, *apam*, (exclusive) *anam*; 2. *ipam*; 3. *ulam*.

The Dative appears to be formed from the Possessive stem by changing *-m* to *-ñu*, the Objective by a change to *-na*, but some Persons and Numbers were not recorded.

Examples of Personal Pronouns are: *aijuwa iva amea*, I song sing; *uduva yoko-nu upañā*, you tree (on) climb; *uluva ama-n epima upi*, he man one kills; *uluva atu-na ari*, they me strike; *ulava apa-na ari*, they us strike; *ama apa-ñu ikepa*, man us-to talks; *atu-m alka*, my spear; *aku-m alka*, thy spear; *unu-m alka*, his spear; *ale-m alka*, *apa-m icanu alka*, our (inclusive) many spears; *ipa-na ota upiela*, you by-and-by kill-will, you will be killed.

A few irregularities appear and are unexplained, such as *aniva*, me, *unuju*, him, *inava*, you: *aniva arinuka ota ulava*, me fight-will by-and-by they, they will fight me; *inava akiela ota ulava*, you will kill by-and-by they, they will kill you. It is probable that these are objective and correspond to the Ngerikudi, *niba*, *neaba*, *noaba*. (Cf. p. 269.)

INTERROGATIVE PRONOUNS. These are *ari?* who? and *ni?* what? as in: *uduva ari?* you who? who are you? *uluva ari?* he (is) who? *akum avea ari?* *atum avea Oikatu*, your name who? my name (is) *Oikantu*, *uluva ni?* it (is) what? *ura ni?* this (is) what?

In asking the name, *ari* is often omitted: *udamu avia?* woman (what) name?

## 6. Verbs.

The verb was difficult to make out, and appears to have many irregularities. There is no inflexion for number and person.

TENSE. Time is expressed by means of suffixes.

*Present.* The Present appears as the simplest form of the verb and appears to have no special suffix, *upi*, kill, *ova*, go out (of fire), *ipini*, swim, *ari*, hit, fight, *ala*, fall: *ama ipini epenu*, man swims sea-in; *uluva aman epim upi*, he man one kills; *uma ova*, fire goes out.

*Present and Past.* The Present and Past often appear with the same endings as: *aiyuwa iva ami-a*, I song sing, *aiyuwa iva unmaikuma ami-a*, I song yesterday sang; *aman orima ari-wa*, men two fight, *aman orima unpatema ari-wa*, men two long ago fought, *aman orima lapòdi ari-wa*, men two finish fight.

*Past.* The past tense appears to end in *-a*, as: *ama unpatema ipini-a*, man formerly swam; *evad'a enan uni-a*, father fish ate.

*Future.* There are two forms of the Future. One ends in *-ka*, as: *ama ota ipini-ka ipenu*, man by-and-by swim-will water-in; *aman orima ota ariwa-ka*, men two by-and-by fight-will; *ulava apañu ota iku-ka*, they us-to by-and-by talk-will; *uma ota ova-ka*, fire by-and-by go out-will. Another Future ending is *-ara*, as: *uluva ani ota utapun-ara*, he sand by-and-by bring will; *uluva aman epima upi-ara ota*, he man one kill-will by-and-by.

The following are examples of tense which occur in my notes.

	Present.	Past.	Future.		Present.	Past.	Future.
kill	<i>upi</i>	<i>upia</i>	<i>upia</i>	talk	<i>ikau, ikepa</i>	<i>ikia</i>	<i>ikuka</i>
sing	<i>amia</i>	<i>amia</i>	<i>amira</i>	hit	<i>ari</i>	<i>arota</i>	<i>arinuka</i>
kindle fire	<i>wama</i>	<i>wauwa</i>	<i>wamaka</i>	go	<i>ana</i>	—	<i>anaipura</i>
go out, die out	<i>ova</i>	—	<i>ovaka</i>	swim	<i>ipini</i>	<i>ipinia</i>	<i>ipinika</i>
climb	<i>unpaña</i>	<i>unpaña</i>	<i>unpañi-na</i>	take away	<i>utaipa</i>	<i>utauwe</i>	<i>utaipuna</i>
eat	<i>uña</i>	<i>uña</i>	<i>uñara</i>	sit	<i>icia</i>	<i>icia</i>	—
fight	<i>ariwa</i>	<i>ariwa</i>	<i>ariwaka</i>	fall	<i>ala</i>	<i>ala</i>	<i>alaka</i>
bring	<i>utapu</i>	<i>utauwe</i>	<i>utapunara</i>				

MODE. A *Potential* appears with the undeclined word *apoqe*, know how: *uluva apoqe unpan yoko*, he can (knows how) climb tree; *aiyuva unuju amau apoqe*, I him man-that know.

The *Imperative* appears with suffix *-ri*: *utuwa unuwa aikiri!* you him watch! watch him! Sometimes the Future is used, as: *ani atapura!* sand bring!

The *Negative* appears with *owona*, do not! *owona ikau!* do not speak!

In one example there appears a *Causative* in *ti*: *uma ota ova-ka-ti*, fire by-and-by out-will-put, put out the fire by-and-by; *uma ova*, fire goes out.

There appear to be some negative verbs distinct from the positive: *apoqe*, know; *morepu*, not know; *auoipu*, not want.

## 7. Adverbs.

Only a few adverbs were collected: *ota*, by-and-by; *unmaikuma*, yesterday; *unpatema*, long ago. As in Koko-Yimidir, Nggerikudi, and Mabuiag, many noun compounds are used as adverbs.

## 8. Postpositions.

Most of these have been given under Nouns. Some nouns with suffixes are equivalent to English prepositions as in: *aipai okoi-ma aika*, stone side-of stand; *yoko okoi-ma aika*, tree side-of stand. For persons the first noun has *-n* suffixed: *evara-n okoi-ma aika*, father's side-of stand; *oñunu-n okpima aika*, mother's side-of stand. It is perhaps the same word which appears written as *akai* in: *aipai awutiko akai-m utia*, stone basket under-of stops, stone is in the basket.

## 9. Numerals.

These were given as: *ipi-ma*, *ipi-nu-ma*, one; *ori-ma*, two; *oiku-ma* or *woiku-ma*, three; *al-orima-al-orima*, four; *icanu*, five or many. In these *ma* appeared to mean "only."

The words in the Yaraikāna vocabulary were almost all given to me by Jimmy Matauri. A few words in Vol. v. pp. 205—206 and pp. 220—221, are added with references to the notes there given. For agreements with Otati, *vide* p. 276. Agreements with Mabuiag appear in the words for: attendant, banana, drum, sea, spear, sucker-fish, throwing-stick.



## 2. YARAIKĀNA VOCABULARY.

## Nouns.

Ankle	<i>yerku</i>	egg (bird)	<i>inna-ati</i>	Kangaroo (large)	<i>akōpo</i>
arm	<i>wita</i>	elbow	<i>yutu</i>	kangaroo (scrub)	<i>itenba</i>
armpit	<i>wad'o</i>	eye	<i>anna</i>	kangaroo (small)	<i>apo</i>
ashes	<i>uman-uco, uco</i>	eyeball	<i>anna-woinpa</i>	kangaroo (variety of)	<i>ēmētika</i>
attendant on girl	<i>mowari</i> <sup>1</sup>	eyebrow	<i>ata-anna</i>	kangaroo (mob of)	<i>motori</i>
at puberty		eyelash	<i>anna-etivi</i>	knee	<i>wuku</i>
attendant on initiate	<i>mawara, akana, V. 220</i>	eye-pupil	<i>manaru</i>	knife	<i>iri</i>
Augud	<i>eyekenu</i>	Face	<i>anna, annoi, yāpi</i>	Land	<i>avan-wata</i>
axe (large)	<i>ava</i>	family (one's own)	<i>amokinumara</i>	leaf	<i>yapa, yokom-yapa</i>
Back	<i>wotui</i>	family (wife's)	<i>mawara-widaugan</i>	leg	<i>mōtu</i>
banana (wild)	<i>katam-ari</i>	father	<i>evad'a</i>	lime	<i>woti</i>
basket	<i>awuti</i>	father (wife's)	<i>aiyuve</i>	lip	<i>aka-akoi</i>
beach	<i>yegi</i>	father's brother (eldest)	<i>inata</i>	louse	<i>akui</i>
beard	<i>aka-ido</i>	father's brother (younger)	<i>ivetiki</i>	Man	<i>āma</i>
belly	<i>lodpe</i>	father's father	<i>worad'a</i>	mangrove	<i>itidi</i>
bird	<i>inna</i>	father's mother	<i>aped'olbo</i>	meat	<i>ekama</i>
blood	<i>loko</i>	father's sister (eldest)	<i>imota</i>	moon	<i>aikana</i>
blow-fly	<i>ai</i>	father's sister (younger)	<i>imotiki</i>	mosquito	<i>ewa</i>
body	<i>wata</i>	finger	<i>amantañu</i>	mother	<i>uñunu, oinona</i>
bone	<i>apud'a, garumada</i>	finger-nail	<i>mata-ita</i>	mother (wife's)	<i>aiyuve</i>
bowels	<i>aweda</i>	fire	<i>uma</i>	mother's brother (eldest)	<i>okota</i>
brother (eldest)	<i>upinna</i>	fish	<i>yadpa, yatpa</i>	mother's brother (middle)	<i>arara</i>
brother (middle)	<i>ipoiki</i>	flesh	<i>aigum</i>	mother's brother (younger)	<i>araiiki</i>
brother (youngest)	<i>itamu</i>	flower	<i>wōrega, itaga</i>	mother's father	<i>ated'a</i>
brother (wife's)	<i>mawara</i>	fly	<i>oipi</i>	mother's mother	<i>amid'a</i>
bull-roarer (large)	<i>manmat, iwaika</i>	food	<i>aie</i>	mother's sister (eldest)	<i>okota</i>
bull-roarer (small)	<i>upaliko</i>	food-catcher, V. 220	<i>anacena</i>	mother's sister (younger)	<i>uñatona</i>
butterfly	<i>ataue</i>	foot	<i>okar-apa</i>	mouth	<i>aka</i>
Canoe	<i>atu</i>	forehead	<i>yapi</i>	mud	<i>waka</i>
ceremony, V. 220	<i>okara</i>	fowl	<i>arawi</i>	Name	<i>avea</i>
cheek	<i>ola</i>	fruit	<i>omiti</i>	navel	<i>oitu</i>
chest	<i>awunpuda</i>	Girl (before puberty)	<i>amadino</i> <sup>2</sup>	neck	<i>wokatu</i>
child	<i>amaiki</i>	girl (at puberty)	<i>umaipano</i> <sup>3</sup> , V. 205	night	<i>unmawa</i>
chin	<i>aka-ido, akai-yuto</i>	grand-daughter	<i>atoka, atokaiki</i>	nose	<i>eye, ede, ere</i>
clam-shell	<i>uti</i>	grand-father	<i>atira</i>	Outrigger-float	<i>tama, watari</i>
clan (members of same)	<i>mawara</i>	grand-son	<i>atoka, atokaiki</i>	Paddle	<i>wacari</i>
cloud	<i>ata</i>	ground	<i>ane</i>	pandanus tree	<i>moyd</i>
cloud (white)	<i>yopa</i>	ground for initiation ceremony	<i>tera, V. 220</i>	pandanus fruit	<i>oria</i>
coco-nut	<i>okopa</i>	Hair (head)	<i>opa-napa</i>	pigeon (Torres Straits)	<i>oikuda</i>
crab	<i>aru</i>	hand	<i>mata</i>	place	<i>avan</i>
crayfish	<i>ahuni</i>	hand (back of)	<i>mata-wotui</i>	plum (Wangai)	<i>akaldia</i>
crocodile	<i>ikanba</i>	hand (palm)	<i>mata-napa</i>	Rain	<i>epin-ararō</i>
curlw	<i>owe</i>	handle	<i>ela</i>	rat	<i>waca</i>
Darkness	<i>manara</i>	head	<i>apu</i>	relations (own)	<i>amokinumara</i>
daughter	<i>amaiki-udamu</i>	hill	<i>ava-mata, ava-wa-pani</i>	relations (wife's)	<i>mawara-widaugan</i>
daughter-in-law	<i>ovanamuti</i>	house	<i>haue</i> (English)	road	<i>ulub</i>
daylight	<i>awaia</i>	humpy	<i>yota, yamanu</i>	root	<i>wato</i>
death-dancer (Markai of Torres Straits)	<i>umgai</i>	husband	<i>ūpanū</i>	rope	<i>ataru</i>
diamond-fish	<i>utara</i>	Initiate	<i>lana</i>	Salt	<i>enna</i>
dog	<i>otaa, otaiki</i>	Javelin	<i>wala</i>		
drum	<i>arupa</i>				
dugong	<i>watain</i>				
Ear	<i>ewoi, ewe</i>				
earth	<i>anē</i>				

<sup>1</sup> This is a Red Island (Uiyumkwi) word.<sup>2</sup> A Red Island word.<sup>3</sup> In Red Island, *umaipana*.

salt-water	<i>enna</i>	skin	<i>akoi</i>	thigh	<i>etena</i>
sand	<i>ani</i>	sky	<i>atar</i>	throat	<i>manukara</i>
sand-beach	<i>yegi</i>	smoke	<i>uman-oro, oro</i>	throwing-stick	<i>oikanbi</i> (akebi, V. 220)
sand-fly	<i>aimnai</i>	snake	<i>eta</i>	tongue	<i>epun</i>
sea	<i>naro, malo</i>	son	<i>amaiki-unpama</i>	tooth	<i>apu</i>
sea-grass	<i>oporo</i>	son-in-law	<i>oweuna-muti</i>	tortoise (fresh water)	<i>oiyadai</i>
seed	<i>apula, aput-moi-ka (?)</i>	song	<i>iva</i>	totem (individual)	<i>ari</i>
shade	<i>ergo</i>	spear	<i>alka, aka</i>	tree	<i>yōkō</i>
shadow (of man)	<i>ama-ergo</i>	spittle	<i>moña</i>	turtle	<i>iwora</i>
shark	<i>eta</i>	star	<i>unpi</i>	Village	<i>okamu</i>
shark (hammer-head)	<i>mauwar</i>	stick	<i>yoko</i>	Wangai plum	<i>akudia</i>
shark (red)	<i>taied'i</i>	stone	<i>aipai</i>	water	<i>ipe, ēpi</i>
shell (clam)	<i>uti</i>	stone-club	<i>aipai</i>	wife	<i>udamu</i>
shoulder	<i>oica, aratinu</i>	story	<i>get'a, adi, ad'e</i>	wind	<i>alba</i>
sister (eldest)	<i>opadi</i>	story	<i>eyekenu</i>	woman	<i>udamu</i>
sister (middle)	<i>opaki</i>	string	<i>atara-oraihi</i>	wrist	<i>lapa</i>
sister (youngest)	<i>amatiki</i>	sucker-fish	<i>anapa</i>		
sister (wife's)	<i>mauwara</i>	sun	<i>wona</i>		
		Temples	<i>ewa</i>		

## Adjectives.

Bad	<i>oitpu</i>	Good	<i>ekāma</i>	Many	<i>icanu</i>
Cold	<i>oikakāma</i>	great	<i>avoqi</i>	Small	<i>od'aki</i>
Dark	<i>unmalba</i>	Hot	<i>umana-awaina</i>		

## Verbs.

Bring	<i>utapu</i>	go	<i>ana, atedu</i>	See	<i>aiki</i>
bury	<i>arada</i>	go out, die out	<i>ova</i>	sing	<i>amea</i>
		grow	<i>akia</i>	sit	<i>acia</i>
Climb	<i>unpani</i>	Hear	<i>amea</i>	sleep	<i>erēma</i>
come	<i>ataru, adera</i>	hit	<i>ari</i>	speak	<i>ikau, ekia</i>
Die	<i>oipuma</i>	Kill	<i>upi</i>	spit	<i>moña-yama</i>
dig	<i>avan-ananu</i>	kindle fire	<i>wama</i>	stay	<i>yer-icia</i>
drink	<i>oiña</i>	know	<i>apoge, amea</i>	stop	<i>akia, acia</i>
Eat	<i>uña, oiña</i>	Live	<i>ana-iaka</i>	swim	<i>ipini, ipiri</i>
Fall	<i>alga</i>	Make humpy	<i>avai-yotaina</i>	Take up	<i>ataipi</i>
fear	<i>ērālwa</i>	Not know	<i>morepu</i>	take away	<i>utapi</i>
fight	<i>ari</i>	not want	<i>auoipu</i>	tell	<i>ikia</i>
finish	<i>lapōdi</i>	Pick up	<i>madi</i>	throw	<i>yagaru</i>
fly	<i>amama</i>	put	<i>ata</i>	Walk	<i>anegu-ana</i>
Get	<i>ora</i>			watch	<i>aikiri</i>
give	<i>ōma</i>			weep	<i>yuka</i>

## Names of Places.

Mamas Point	<i>Atamin</i>	Possession Island	<i>Tonud'a</i>	Cape York	<i>Alauyan</i>
Thursday Island	<i>Motaragaaka</i>	Red Island	<i>Waimara</i>	Port Darwin	<i>Nian</i>

## VOCABULARY OF THE OTATI LANGUAGE SPOKEN AT CAPE GRENVILLE.

BY C. G. SELIGMANN AND G. PIMM.

This vocabulary consists of about four hundred words in the language spoken in the neighbourhood of Cape Grenville on the North Eastern coast of the Cape York Peninsula. It was obtained by Mr C. G. Seligmann at Thursday Island, whilst waiting to join the Cambridge Expedition, and to it is added a shorter list of about sixty words in the same language obtained by Mr G. Pimm. Both vocabularies were obtained from Caroma, a woman of the Otati tribe, who knew a fair amount of English. The list is imperfect, as the English words for which the native equivalents are given end with the letter P.

This vocabulary is the only specimen we have of the languages on the Eastern side of the Peninsula between Cape York and Princess Charlotte Bay, a distance of two hundred and fifty miles. There appears to be no likeness between the Charlotte Bay dialect, of which Curr gives a short specimen<sup>1</sup>, and that of the Otati.

There are the following agreements with the Yaraikāna: *udoi*, back (Y. *wotui*); *oiyopa*, bad (Y. *oitpu*); *woola*, cheek (Y. *oola*); *ebañi*, climb (Y. *unpani*); *atelo*, come (Y. *ataru*); *ewoi*, ear (Y. *ewoi*); *ana*, eyelid (Y. *ana*, eye); *oipoi*, a fly (Y. *oipi*); *okal*, foot (Y. *okar*); *apugn*, head (Y. *apu*); *amil*, hear (Y. *amea*); *yuta*, house, humpy (Y. *yota*); *bana*, husband (Y. *ŭpanŭ*); *owen*, knee (Y. *wuku*); *ewëri*, mosquito (Y. *ewa*); *ana*, mouth (Y. *aka*); *una*, sun (Y. *wona*); *tena*, thigh (Y. *etena*).

A few words seem to agree with the Mabuiag, but it must be noted that the vocabulary was obtained in Thursday Island: *eweri*, mosquito (M. *iwi*); *opo*, buttock (M. *kupa*); *marapi*, bamboo (M. *morap*); *makāca*, bat (M. *makas*, rat); *warawa*, coco-nut (M. *urab*); *tata*, father (M. *tati*); *maca*, island (M. *maza*, reef); *malo*, ocean, lagoon (M. *malu*); *oca*, necklace (M. *kusa*).

The word *buni*, midnight, appears to have been borrowed from some Melanesian speaker.

**Orthography.** The orthography is that of the alphabet given on pp. 265, 266. The diphthongs are marked *ai*, *ei*, *oi*. The *gn*, *ö*, *ü* are unexplained by the compilers. The last two probably indicate the sounds as in German. The MSS. have *ng* which is here represented by *n*, i.e. *ng* as in "sing," but it may sometimes have been meant to represent *ng* as in "finger."

<sup>1</sup> E. M. Curr, *The Australian Race*, Melbourne and London, 1886, p. 390.



## OTATI VOCABULARY.

## Nouns.

Abortion	wonei-dāno	crab	toiŷi	grass	yhaca
abundance	mōta	crawfish	gnaroi	grave	um-mikala
adultery	yeitaneno			gravel	yūroi
afterbirth (see fetus)		Dawn	abaipil	grease	adāri
alien	ñena	day	muubūto	grindstone	tugn-a
anchor	apidano	dew	wōimi	groin	yugnaina
anceints	ebāca-malala (lit. dead people)	diarrhoea	una-weri (faeces-wet)	ground	uba
ankle	rolbū	dirt	roico	gum	womo (?), g'atpai (?)
ant	ērigini	doctor	noyun	gun (?)	paruida
arm (fore)	lūpa	dog	wobōto	gut	oiudoino
arm (upper)	edu	draught (of water)	geta		
artery	ana ("fellow he jump")	drum	taidūra	Hair	ugn-apun
		dusk	unālah	hammer	yoriu
ashes	radai	dust	nena	hand	aru (rolled r)
ashes	māla			handful	aru-igania-agnatui
		Ear	ewoi	handle	roko
Baby	mopa (first child of either sex)	East	wanago, naiguri	hat	agn-kūta
		eel (sea)	gwatanai	hawk	toiudo
back	uđoi	egg (pigeon)	woiba	head	apugn
backbone	romo	egg (turtle)	wori	heat	mūti
backside	opo	egg (wild fowl)	rakal	heel	hwūto
bag	klube (?)	elbow	ranul	helm	waigna
bamboo	marapi	eyeball	yeiti wibi (eye inside)	hill	abuica-udoī (little hill)
bamboo-pipe	marapi	eyebrow	atun	hip	ilo
barb	ecoī	eyelid	ana	hole	ōla
bark	acoi			horse	morāceu (?) (introduced word)
basket (see bag)		Face	ici	house	yuta
bat	makāca	fate (?)	lubi (?)	hunger	tapitapi
beach	wulka	father	tata	husband	bana
bead	oca	fear	woiyel		
heard	anwocomo	feast	eyeh-mino (feed big)	Idiot	aruwolomul
bed	vani	feather	tava	"iguana"	onowe
belly	tipa	female	ghadarica (?)	island	maca
bird	anal	fig	yukoi		
bladder	wakidima	fire	etoro	Jaw	gwato
blood	gadal	firefly	runban		
boat, canoe	kowata	fish	neia	Kangaroo	evamo
boil	lupo (egg of bubo)	fish-hook	wun-nunei	kernel	wōiyi
bone	wota, ua	flea	akulkaja	knee	owen
bough	eda	flesh	ratpan	knife	towra
bowels	udano	flood	leiyul	knot	abātal
boy	atarū	flower	ribāno	knuckles	aroin
boy (big)	inarldina	fly	oipoi		
brain	nota	fetus (male)	wilitenu	Labour (of woman)	itin
breasts (woman)	nono	fetus (female)	enadi	lad	ganaca
brother	guna	food	leiye	lagoon	malo
butterfly	targwoi	fool	epudawa	land	uđui
		foot	ohal, okal	language	ika-atona
Centipede	tulo	forehead	ici	leaf	alwai
charcoal	aka	forenoon	una-ebaya	leak	mabāti
charm	mana	forest	rota	leg	ori
cheek	wola	friend	kwoiinmāga	lesson	maci
chest	gnaca	frog	wohol	liar	werimal
chief	mat'elika			light (of day)	rakano
chin	gwalo			lips	anutbi
cloud	motel			liver	tepa
cockroach	uumun			lizard	wital
coco-nut	warawa (probably not introduced)	Gall	woicimo	looking-glass	marin-gitinu (introduced)
		garment	arimo		
copulation	olina	ghost	ugnai	low water	tinbāra
corner	yavoya	girl	amateua		
coward	woiyel	glass (bit of)	ugn-gnatal	Maid	wowenen
		god	ugngikimo		

<b>man</b>	<i>baiala</i>	mouth	<i>ana</i>	oil	<i>meināra</i>
man (old)	<i>milenu</i>	mud	<i>auha</i>	owner	<i>armamo (?)</i>
mangrove	<i>wapa</i>			oyster	<i>wunbūti</i>
marsh	<i>wetata</i> (cf. moist)	Nail (body)	<i>ara-tal</i>	Paddle	<i>rakal</i>
mat	<i>t'awa</i>	nail (iron)	<i>ecoi</i>	pain	<i>womidama</i>
matches	<i>etovo</i> (fire)	name	<i>ānel</i>	paint	<i>āka</i>
medicine	<i>yeno</i>	navel	<i>nici</i>	palm	<i>ara-napa</i>
message	<i>yago</i> (speak)	neck	<i>udul</i>	parrot	<i>lala</i>
message-stick	<i>yone</i> (Night Is.)	necklace	<i>oca</i>		
	<i>yele</i> (Margaret Bay)	nest	<i>arama</i>	Scrub fowl	<i>rāmo</i>
midday	<i>una-baya</i>	net	<i>inamo</i>	South	<i>maiyanmano, nai-</i>
middle	<i>worurunma</i>	night	<i>jagula</i>		<i>guri</i>
midnight	<i>buni</i>	nipple	<i>nono-yēiti</i> (breast-eye)	South East wind	<i>awano</i>
mildew	<i>cavite</i>			sun	<i>una</i>
milk	<i>yātu</i>	nobody	<i>margana</i>	Thigh	<i>tena</i>
miscarriage	<i>oto</i>	noise	<i>nudagel</i>	West	<i>jai</i>
mistake	<i>nonwoi</i>	north	<i>okea</i>	wind (N.W.)	<i>gnunbai</i>
money	<i>ēipei</i>	North West wind	<i>gnunbai</i>	wind (S.E.)	<i>awano</i>
morning	<i>woi-mucima</i>	nose	<i>enmoi</i>	woman (old)	<i>yivēti</i>
morrow, to-	<i>ada</i>	notch	<i>oral</i>	work	<i>edeldi</i>
mosquito	<i>ewēri</i>	nothing	<i>awuāna</i>		
moth	<i>targoi</i>	nurse	<i>evaci</i>	Youth	<i>inarldina</i>
mother	<i>nono</i>	Oar	<i>rakal</i>		
mountain	<i>mara</i>	ocean	<i>malo</i>		

## Adjectives.

Afraid	<i>woiyil</i>	fat	<i>wōpol</i>	light (weight)	<i>ōi-kalkala</i>
alive	<i>atima</i>	ferocious	<i>leti</i>	like	<i>wovi</i>
angry	<i>lāman</i>	few	<i>woko</i>	little	<i>kececa</i> (cf. narrow)
ashamed	<i>yovotiva</i>	fragrant	<i>mañi</i>	long	<i>rori</i>
asleep	<i>amayunan</i>	full	<i>wēitiño</i>	loose	<i>enerenegi</i> (as a sail)
				lost	<i>nonoi</i>
Bad	<i>oiyopa</i>	Gentle	<i>akoi-ipo</i>	Mad	<i>arena</i>
bald	<i>tabai</i>	giddy	<i>araieua</i>	many	<i>mota</i>
barren	<i>awal</i>	glad	<i>ejaugitamau</i>	moist	<i>wetata</i>
beautiful	<i>mayi</i>	globular	<i>apuu-ivauo</i>	more	<i>iva</i>
big	<i>meno</i>	good	<i>meyi</i>	much	<i>muta</i>
bitter	<i>goitu</i>	greasy	<i>audāri</i>		
black	<i>uuma, unma</i>	great	<i>mino</i>	Naked	<i>gnawonima</i>
blind	<i>yiti-āpo</i> (eyes bad)	Hard	<i>wuluto</i>	narrow	<i>kececa</i>
		harsh	<i>apau</i>	nasty	<i>ipo</i> (bad)
Cold	<i>renāi</i>	heavy	<i>nuñgugn</i>	near	<i>eyema</i>
curly	<i>pieti-pieti</i> (spoken quickly)	high	<i>abi</i>	new	<i>ikamo</i>
		hoarse	<i>ōlyin</i>	no	<i>awoona</i>
Dark	<i>wonōura, unmoga</i>	hot	<i>mate</i>		
dead	<i>alg'an</i>			Old	<i>wonomo</i>
deaf	<i>ewoi-ipo</i> (ear-bad)	Idle	<i>lanipoo</i> (cf. loiter)	other	<i>emo</i>
deep	<i>mālo</i>	ill	<i>itin</i>		
distant	<i>abi</i>	insufficient	<i>oton-rama</i> (not finish)	Red	<i>rebano</i>
dry	<i>raciman</i>			right	<i>manate</i>
Empty	<i>nawoña</i> (lit. no more)	Jealous	<i>yeliniwa</i>	Sharp	<i>itan</i>
enough	<i>otono</i>	Lascivious	<i>yowowi</i>	slack	<i>eamopon</i>
		last	<i>yawea</i>	sour	<i>goitu</i>
Fast	<i>ujan</i>	left	<i>tarbote</i>		

## Verbs.

Abscond	<i>enāiman</i>	beat	<i>aninu</i>	bury	<i>akaita</i>
ache	<i>ēiedanal</i> (especially of head)	begone!	<i>edovati!</i> (lit. you clear out)	Carry	<i>edatiiei</i>
arise	<i>ñago</i>	bind	<i>ātan</i>	cheat	<i>āñanatelu</i>
ask	<i>waci</i>	bite	<i>ātan</i>	chew	<i>gwalamo-moidal</i>
Bake	<i>awan</i>	bleed	<i>oti-enineel</i>	choke	<i>anaanuman</i>
bathe	<i>groma</i>	boil (kettle)	<i>opoboro-mukin</i>	clap	<i>arujuna</i>
		bring	<i>etacelo</i>	climb	<i>ebañil</i> (go up)

come	<i>atelo</i>	found	<i>uvāla</i>	kneel	<i>owen-danal</i> (cf. knee)
come here!	<i>atelo</i>	frown	<i>eci-walkumal</i> (fore-head-lowered)	know not	<i>tedego</i>
conceal	<i>oneici</i>			Lament	<i>woloto-enago</i> (cf. hard, cry)
conceive	<i>moro</i>	Gammon	<i>rama</i>	laugh	<i>unabal</i>
cough	<i>olinukel</i>	gambol	<i>itutalta</i>	leap	<i>ratyenal</i>
count	<i>enaci</i>	get	<i>oto</i>	leave	<i>adal</i>
cover	<i>rece</i>	give	<i>otilo</i>	lick	<i>udal</i>
crawl	<i>enarlina</i>	glisten	<i>rigienducal</i>	lie down	<i>ikunana</i>
cry	<i>una</i>	go	<i>audi</i>	lift	<i>oipanaci</i>
cut	<i>rāgi</i>	grind	<i>otugnaci</i>	light a fire	<i>enacaci</i>
		groan	<i>otil</i>	loiter	<i>lanipo</i>
Dance	<i>weda</i>	grow	<i>talimau</i>	look	<i>yege</i>
dig	<i>akai-anul</i> (make hole)	growl (dog)	<i>lemau</i>		
dislike	<i>yovovi-rama</i> (like no more)	Hang	<i>renaci</i>	Make	<i>aputul</i>
dive	<i>oban-enaimul</i>	haste	<i>auyima</i>	marry	<i>eden</i>
drag	<i>waweena</i>	haul	<i>wawaci</i>	meet	<i>yakiniva</i>
dream	<i>tiyin</i>	hear	<i>amil</i>	miss	<i>ramadura-unbin</i>
drink	<i>ical</i>	help	<i>dovura-vaci</i> (lend me a hand)	moan	<i>oten</i>
		hide	<i>ungoci</i>	mourn	<i>ona</i>
Eat	<i>caci</i>	hold	<i>uwaci</i>	move	<i>renika</i>
expectorate	<i>nava</i>	howl	<i>nanina</i>	Nip	<i>tadagin</i>
Faint	<i>apanālan</i>	hunt	<i>enaimaci</i>	nod	<i>atanāla</i>
fall	<i>enāien</i>	hurry	<i>añama</i>	nurse	<i>nanaci</i>
famish	<i>tapitapi</i> (cf. hunger)	Inquire	<i>waci</i>	Obey	<i>amil</i> (cf. hear)
feed	<i>ēiyote</i>	inter	<i>akanel</i>	offer	<i>ōte</i>
fetch	<i>etacelo</i>	itch	<i>ivan</i> (?)	open	<i>enaci</i>
find	<i>ianin</i>				
finish	<i>wōman</i>	Join	<i>eboroma-taci</i>	Pacify	<i>mei-maci</i> (lit. make good)
flout	<i>gaben</i>	jump	<i>ratenu</i>		
fly	<i>enaima</i>			paddle	<i>waituci</i>
fond of, be	<i>yowowi</i>	Keep	<i>adigi</i>	pat	<i>ananimā</i>
forget	<i>ewoi-woman</i> ("hear no more, finish"), cf. ear, finish	kick	<i>takaci</i>	pat	<i>aduāa</i>
		kill	<i>abil</i>	play	<i>gaenina-palpal</i>
		kindle, fire	<i>edobo-enacaci</i>		

## Pronouns.

My, mine	<i>atonmo</i>	None	<i>wōman</i>	You	<i>edouva</i>
myself	<i>vemanamo</i>	Our	<i>alimo</i>		

## Adverbs, etc.

Alone	<i>wema</i> (one)	first	<i>ebacima</i>	now	<i>ora</i>
altogether	<i>otolava</i>				
Below	<i>gwāia</i>	Good-bye!	<i>uvana!</i>	Often	<i>mota</i>
between	<i>worona</i> (rolled r)	gradually	<i>yhu-tiloma</i>	oh!	<i>uhe!</i>
by-and-by	<i>ena</i>			on	<i>baloma</i>
		Hark!	<i>yuh-gnunū!</i>	outside	<i>yaudama</i>
		hush! (to child)	<i>yargana!</i>	over	<i>rimanagi</i>
Close to	<i>ayema</i>	In	<i>gaiya</i>	Plenty	<i>muta</i>
Down	<i>gwanogo</i>	Nearly	<i>yatoma</i>	Second	<i>yargwoia</i>
Farewell!	<i>uvana!</i>				

## Numerals.

1. <i>wema.</i>	2. <i>aroma.</i>	3. <i>yoman.</i>	4. <i>mobama.</i>	5. <i>muta</i> (plenty).
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## A SHORT COMPARATIVE VOCABULARY OF THE LANGUAGES OF CAPE YORK PENINSULA.

As an illustration of the variety of languages existing in the Cape York Peninsula, I add a short list of words in all those known. These are:

Language	Locality	Authority
1. Gudang	Cape York	F. Jardine, in Curr's <i>Australian Race</i> , I. p. 282, and J. Macgillivray, <i>Voy. Rattlesnake</i> , II. pp. 277-316.
2. Yaraikāna	Cape York	S. H. Ray. MS.
3. Otati	Cape Grenville	C. G. Seligmann and G. Pimm. MS.
4. Nggerikudi	Batavia River	Rev. N. Hey, <i>Queensland Ethnog.</i> , Bulletin 6.
5. . . . .	Coen River	Revs. J. Ward and N. Hey, in J. Mathew's <i>Eaglehawk and Crow</i> , pp. 208-272.
6. Akoonkoon or Mirkin	Palmer River	E. Palmer, in Curr's <i>Australian Race</i> , II. p. 398, and <i>Jour. Anthropol. Inst.</i> XIII. pp. 276-334.
7. Bulpoonarra	Weary Bay	T. Hughes, in Curr's <i>Australian Race</i> , II. p. 394.
8. . . . .	Granite Range, at Head of Mitchell River	H. M. Mowbray, in Curr's <i>Australian Race</i> , II. p. 406.
9. . . . .	Bloomfield Valley	R. Hislop, in J. Mathew's <i>Eaglehawk and Crow</i> , pp. 208-272.
10. Koko-Yimidir	Endeavour River	W. E. Roth, <i>Queensland Ethnog.</i> , Bulletin 2.
11. . . . .	Princess Charlotte Bay	W. O. Hodgkinson, in Curr's <i>Australian Race</i> , II. p. 390.

The Mabuig is added for comparison. In the quotations I have altered the spelling in conformity with the alphabet on pp. 265, 266.

There is apparently great diversity in vocabulary though the words in comparatively distant places sometimes agree, as e.g. "head" in Nggerikudi and Bulpoonarra and in Otati and Akoonkoon; "sun," in Gudang, Otati, Yaraikāna, and Weary Bay; "fire" in Yaraikāna, Princess Charlotte Bay, and Akoonkoon. The uniformity in the word for "spear" is remarkable.

### PRONOUNS.

		1st Person	2nd Person	3rd Person
1. Gudang	<i>Sing.</i>	uba, yuba	utoba, doba	. . . .
	<i>Plur.</i>	aku	uduba	iñaba
2. Yaraikāna	<i>Sing.</i>	aiyuva	uduva	uluva
	<i>Plur.</i>	aleva, aneva	ipua	ulava
3. Otati	<i>Sing.</i>	. . . .	edouva	. . . .
4. Nggerikudi	<i>Sing.</i>	yube	edrauba	lube
	<i>Plur.</i>	abo, nabo	yuarba	naru
5. Coen River	<i>Sing.</i>	yupu	adrame	lopu
	<i>Plur.</i>	boiti	adrapu	lòpe
6. Akoonkoon	<i>Sing.</i>	inun	inu	. . . .
7. Bulpoonarra	<i>Sing.</i>	nayo	yuno	. . . .
8. Granite Range	<i>Sing.</i>	niyu	yuto	. . . .
9. Bloomfield Valley	<i>Sing.</i>	aio	yudo	nulu
	<i>Plur.</i>	anin	yura	tana
	<i>Dual</i>	ali	yubal	būla
10. Koko-Yimidir	<i>Sing.</i>	nayu	nudu	nulu
	<i>Plur.</i>	natan	yura	dana
	<i>Dual</i>	nali	yubal	burla.

## NUMERALS.

	<i>One</i>	<i>Two</i>	<i>Three</i>
1. Gudang	apirman	elabiu	dama
2. Yaraikāna	ipima	orima	oikuma
3. Otati	wema	aroma	yoman
4. Nggerikudi	pema	abute	sumasuma
5. Coen River	pemi	abot'u	s'umajum
6. Akoonkoon	apul	ipa, yirnpa	arulko
7. Bulpoonarra	nobin	mūmera	kōlur
8. Granite Range	nupun	mumūra	kartu
9. Bloomfield Valley	nupun	māmara	kolur
10. Koko-Yimidir	nobun	godera	kudo.

	1. <i>Belly.</i>	2. <i>Bird.</i>	3. <i>Blood.</i>	4. <i>Breast.</i>	5. <i>Dog.</i>	6. <i>Ear.</i>	7. <i>Eye.</i>
Mabuiag	maita	urui	kulka	dada, susu	umai	kaura	dan
Gudang	maita	wuroi	aituŋa	yono, tunu	inodiŋa	iwuŋa	dana, ratair
Yaraikāna	lodpe	inna	lokoī	awunpuda	otaa, otaiki	ewoi, ewe	anna
Otati	tipa	anal	gadal	nono	wobōto	ewoi	yeiti
Nggerikudi	m	daibe-dima	....	cuo	oka	woa	adae
Coen R.	....	....	trēlem	ajou	ōke	woie	adao
Akoonkoon	orum	....	oŋel	oŋon	uta	inur	ymun
Weary B.	tepar	....	....	bibi	kaia	mitka-būgir	mil
Granite Ra.	jūpa	....	kerkun	pipi	kaia	bina	mi
Bloomfield V.	....	cikal	mula	bibi	narnio- muramo	milga	mil
Koko-Yimidir	kabul	dircir	garnbi	guyu	goda	milka	mil
P. Charlotte B.	tulka	....	....	caca	gwaga	yipa	tutri
	8. <i>Father.</i>	9. <i>Fire.</i>	10. <i>Fish.</i>	11. <i>Foot.</i>	12. <i>Hand.</i>	13. <i>Hair.</i>	14. <i>Head.</i>
Mabuiag	tate, baba	mui	wapi	nar	get	ial	kuik
Gudang	epada	yoko	wōpi	oqar	ata	oji	pada
Yaraikāna	evad'a	uma	yatpa	okar-apa	mata	opa-napa	apu
Otati	tata	etovo	neia	okal, ohal	ara	ugn-apun	apugn
Nggerikudi	nai-der	moa	nia	goa	a	na	troka
Coen R.	naita	moi	nia	qe	s'uru	ea	drōke
Akoonkoon	at'im	uma	oyi, uyon	anil, amul	iri	ālun	abogo
Weary B.	nudin	wacil, kunin	kuya	tēna	mara	....	tokal
Granite Ra.	nucun	umi	kuyu	jina	mūra	muka	dūgu
Bloomfield V.	adgan	kunin	kuyu	jina	mara	moner	tokol
Koko-Yimidir	peba	yoku-wulugur	kuyu, kucu	tamal	manal	moari	kabogo
P. Charlotte B.	....	yuma	wunpu	tāko	bulom	mea	mea
	15. <i>Kangaroo.</i>	16. <i>Large.</i>	17. <i>Man.</i>	18. <i>Moon.</i>	19. <i>Mosquito.</i>	20. <i>Mother.</i>	21. <i>Mouth.</i>
Mabuiag	usar	koi	mabaeg	kisai, mulpal	iwi	apu, ama	gud
Gudang	ipamu, epama	itoŋa, butagura	ama, ubamo	aikana	uma, buyi	atiŋa	aka
Yaraikāna	akopo, itenba, apo	avoqi	āma	aikana	ewa	uŋunu	aka
Otati	evamo	meno	baiala	....	ewēri	nono	ana
Nggerikudi	amwoko, karuba, adajuba	wada	ma	roa	noru	nai-beguta	ena-ena
Coen R.	'voku	woite	ad'etru	āroa	noru	tatu	ana
Akoonkoon	ina	inam	pama	t'argan	obolum	amon	amitin
Weary B.	daba	teri	bama	kita	....	nāmo	unbrga (?)
Granite Ra.	miŋa	mucan	pūma	rica	puca	anu	jowa, jiwa
Bloomfield V.	wālur	ceri	dinar	gica	kumu	namo	adel
Koko-Yimidir	ganuru, wōdol, gadar, bebul	warka	bama	keda	mowo	namu	barkar
P. Charlotte B.	yirpi	....	....	api	bulbul	....	kama

	22. <i>Nose.</i>	23. <i>Rain.</i>	24. <i>River.</i>	25. <i>Small.</i>	26. <i>Smoke.</i>	27. <i>Snake.</i>	28. <i>Spear.</i>
Mabuiag	piti	ari	kasa, sarka	magi	tu	tabu	kalak
Gudang	eye	apura	epi-taba	iboagura	ekora, runura	waci, kanūra	alka
Yaraikāna	eye, ere	epin-araro	....	od'aki	uman-oro	eta	alka, aka
Otati	nudagel	....	....	kececa	....	....	....
Nggerikudi	kogana	nua	dra	bamegana, fabri	ni	aga-dada	cear
Coen R.	kokāne	nuād' oād' āna	re	foimakome	....	agoye	....
Akoonkoon	omo, amu	ogno	....	ocu	òkun	olur, ulur	ulka
Weary B.	....	kāpa	....	buban	nalgo	tinalmo	kulka
Granite Ra.	kuwu	patna	wāripa	pupi	kupu	yāram	kulka
Bloomfield V.	pujil	kāpa	yilgi	burpan	gobo	capa	kalka
Koko-Yimidir	bunu	maci	piri, moledin	pita	nalkal	dugul	kalka
P. Charlotte B.	mucin	....	....	....	tupa	yirum	kulka

	29. <i>Star.</i>	30. <i>Stone.</i>	31. <i>Sun.</i>	32. <i>Tongue.</i>	33. <i>Tooth.</i>	34. <i>Water.</i>	35. <i>Woman.</i>
Mabuiag	titui	kula	goiga	noi	dan	nuki	ipi
Gudang	unbi	ulpa	ina	utara	abo	ipi	udamo
Yaraikāna	unpi	aipai	wona	epun	apu	ipe, ĕpi	udamu
Otati	....	....	una	....	....	....	yitiēti
Nggerikudi	nogoda	manata, agora	sae	peduna	abau	noe	etranama
Coen R.	nokut	ogwōri	s'e	nai	obao	noi	dronāne
Akoonkoon	ilbanun	ulkon	et'a	elpin	ukul, ugul	ogno	aru'a
Weary B.	towar	kulgai	una	teḍl	noman	bāna	dalbo
Granite Ra.	kuru-piei	cuka	una	nāpil	....	patna	talbo
Bloomfield V.	mulu-wacur	kolgi	wuna	nabil	cira	bāna	calbu
Koko-Yimidir	dauar	nabal	nalān	nadar	mulir	purai	nado
P. Charlotte B.	tupi	kula	wuca	dabi	kūmun	....	....



## PART III.

### THE LANGUAGES OF BRITISH NEW GUINEA.

#### INTRODUCTION.

##### 1. Progress of Knowledge of the Languages.

The first specimen of a New Guinea language was published by Forrest in 1779<sup>1</sup>, and showed the language spoken about Port Dorey, on Geelvink Bay, in the North West of Dutch New Guinea<sup>2</sup>. The first lists from British New Guinea were published by Macgillivray in 1852<sup>3</sup>. He gave vocabularies from Brumer and Dufaure Islands, near South Cape, and from Brierley Island in the Louisiade Group. In 1876 specimens of the language spoken at Redscar Bay were given by the Rev. W. W. Gill<sup>4</sup>, and Rev. A. W. Murray<sup>5</sup>, and a beginning in Mission literature was made by the publication within the next two years of a first lesson book in the languages at Port Moresby<sup>6</sup>, and Hood Bay<sup>7</sup>. The first Scripture translation into Motu was published in 1882<sup>8</sup>. The first comparative list was published by O. E. Stone in 1880<sup>9</sup>. In this appeared the first specimens of Papuan languages, those of Koitapu and Koiari (at and behind Port Moresby), and Ilema (i.e. Elema) at the Papuan Gulf. Some short vocabularies from the Fly River and Yule Island were published in the same year by D'Albertis<sup>10</sup>. Between 1880 and 1886 many short vocabularies were collected by the Rev. J. Chalmers, and the Rev. S. MacFarlane. Some of these were quoted by Dr Codrington<sup>11</sup>, as

<sup>1</sup> T. Forrest, *A Voyage to New Guinea and the Moluccas*, London, 1779.

<sup>2</sup> The so-called New Guinea vocabulary published in some of the accounts of Le Maire and Schouten's voyage almost certainly represents a language of New Ireland. (A. Dalrymple, *An Historical Collection of the several voyages*, London, 1770-1, and Ch. de Brosses, *Histoire des Navigations aux Terres Australes*, Paris, 1756.)

<sup>3</sup> J. Macgillivray, *Voyage of H.M.S. Rattlesnake*, London, 1852.

<sup>4</sup> Rev. W. W. Gill, *Life in the Southern Isles*, London, 1876.

<sup>5</sup> Rev. A. W. Murray, *Forty Years' Mission Work in Polynesia and New Guinea*, London, 1876.

<sup>6</sup> *Buka kunana. Levaleva tuahia adipaia*. First School book in language of Port Moresby, New Guinea, Sydney, 1877.

<sup>7</sup> *Buka kunana haroharo vahaia adipama*. First School book printed in language of Hood Bay, New Guinea, Sydney, 1878.

<sup>8</sup> *Ieso Keriso ena Evanelia Mareko ese e torea. Motu gadodia e hahegeregereea*, London, 1882.

<sup>9</sup> O. E. Stone, *A few months in New Guinea*, London, 1880.

<sup>10</sup> L. M. D'Albertis, *New Guinea*, London, 1880.

<sup>11</sup> Rev. B. H. Codrington, *The Melanesian Languages*, Oxford, 1885, p. 32.

evidence that some, at least, of the New Guinea languages, were Melanesian. The entire vocabularies were not, however, published until 1889<sup>1</sup>.

A grammar and vocabulary of the Motu language by the Rev. W. G. Lawes was published in 1885, and supplied the first information as to the structure of the language<sup>2</sup>.

The first book known to me written in a Papuan language was a school book in the Motumotu (i.e. Toaripi) dialect of the Papuan Gulf, drawn up in 1886 by Tauraki, the mission teacher, a native of Manahiki<sup>3</sup>. Two years later appeared the first sheets of lessons in the language of the Fly Delta, written by the Rev. E. B. Savage<sup>4</sup>. Since that time, numerous books and Scripture translations have appeared. These will be hereinafter referred to.

In 1890 some brief vocabularies from the Papuan Gulf were published by T. F. Bevan<sup>5</sup>.

From 1889 onwards, the *Annual Reports on British New Guinea* contain numerous vocabularies of the languages in various parts of the Possession<sup>6</sup>. Some of these were reprinted by J. P. Thomson in 1892<sup>7</sup>. In 1892 and 1895 I suggested a classification of the dialects as Papuan and Melanesian<sup>8</sup>, and in 1895 published a comparative vocabulary of all the dialects known to me<sup>9</sup>.

In the study of the languages of Torres Straits an attempt was made with very imperfect material to elucidate the structure of the language spoken in the Fly Delta. At the time of the Cambridge Expedition this fragmentary sketch represented all that was known of the structure of any Papuan language. During the expedition I took advantage of a stay at Port Moresby to study the Koitapu dialect, and at Saguane to study the Kiwai. In the Mekeo and Roro districts some knowledge was also gained of the Melanesian dialects there spoken. The notes then taken have been very largely supplemented by MS. information supplied to me since, and by publications issued since the return of the Expedition. These have rendered possible the following account of the languages.

I take this opportunity of recording my thanks to all those who have so kindly aided my study of these languages. Members of the New Guinea Government, Sir Wm. Macgregor, Hon. D. Ballantine and Hon. A. Musgrave, supplied me with material or gave facilities for study. The Revs. Dr Lawes and J. H. Holmes of the

<sup>1</sup> *British New Guinea Vocabularies*, London, Society for Promoting Christian Knowledge. They are very inaccurately printed, and owing to the loss of a page in Part II. the equivalents are wrongly given. In the present work I quote from the original MS. of Part I. and from a corrected version of Part II.

<sup>2</sup> Rev. W. G. Lawes, *Grammar and Vocabulary of the Language spoken by the Motu Tribe* (1st edit. Sydney, 1885), (2nd edit. with Comparative Vocabulary of seven dialects, 1888), (3rd edit. 1896).

<sup>3</sup> *Siare Karoro Mutia Satiriarai. Elema uri*. School book in Dialect of Motumotu, New Guinea, Sydney, 1886.

<sup>4</sup> These consisted of a sheet (4 pp.) of hymns with the heading "Sirio Poho," a sheet of alphabets, and 2 pp. of spellings with lessons headed "Sirio Ouera." They were printed in Murray Islands. Extracts are given in the second part of the "Study of the Languages of the Torres Straits," *Proc. Roy. Irish Academy*, 3rd Ser. IV. pp. 293-299, 1897.

<sup>5</sup> T. F. Bevan, *Toil, Travel and Adventure in British New Guinea*, London, 1890.

<sup>6</sup> *Annual Reports on British New Guinea*, Brisbane, 1890, etc.

<sup>7</sup> J. P. Thomson, *British New Guinea*, London, 1892.

<sup>8</sup> S. H. Ray, "The Languages of British New Guinea," in *Transactions of Ninth International Congress of Orientalists* held in London in 1892. Published in 1893; and also in *Jour. Anthropol. Inst.* XXIV. 1894.

<sup>9</sup> S. H. Ray, *A Comparative Vocabulary of the Dialects of British New Guinea*, London, 1895.



London Mission, the Rt Rev. the Bishop of New Guinea, Revs. Copland King and S. Tomlinson of the Anglican Mission, Rev. W. E. Bromelow of the Wesleyan Mission and Revs. P. Guis and Vitali of the Sacred Heart Mission have all aided by MS. or printed material. I also received most valuable aid from the late Revs. J. Chalmers, V. Rijke and P. Bouillat. Throughout my studies the Committee of the British and Foreign Bible Society through Rev. J. Sharp have been most generous in granting me copies of all that has passed through their press, not only in the languages of New Guinea but also in those of Melanesia. I am indebted to the Rev. Dr Codrington for suggestions and corrections in the Melanesian portion of my work.

## 2. Orthography of the Languages of British New Guinea.

In British New Guinea the languages have been written and printed in the Roman Alphabet and without much variation. Four Missionary Societies have reduced the native languages into print, the London Mission on the South Eastern coast, the Sacred Heart Mission in the basin of the St Joseph River, the Anglican Mission on the North Eastern coast and the Wesleyan Mission in the Louisiade Archipelago. Besides these the Officers of the New Guinea Government, to whom so many vocabularies are due, have used generally the "System of Orthography for Native Names of Places (adopted by H.M.'s Lords of the Admiralty and the Royal Geographical Society)." For convenience of comparison these varying methods have not been used in the Report, but all New Guinea words and words brought in from other Oceanic languages, have been written in the following Alphabet.

VOWELS: a as in "at" or "father"; e as *e* in "debt" or *a* in "fate"; i as in "it" or *ee* in "feet"; o as in "on," or *ow* in "own"; ò as *aw* in "law"; u as in "up" or as *oo* in "soon."

DIPHTHONGS: ai as in "aisle"; au as *ow* in "cow"; oi as in "noise."

SIMPLE CONSONANTS: k, g; t, d; c, j; p, b, f, v; m, n; r, l; w, y; s, z; h. These are sounded as in English except that c is *ch* as in "church," and z is *ts* as in "itself."

NASAL CONSONANTS: *k* as *nk* in "ink," *g* as *ng* in "finger"; *t* as *nt* in "enter," *d* as *nd* in "under"; *c* as *ch* in "inch"; *j* as *nj* in "injure"; *p* as *mp* in "impel," *b* as *mb* in "amber"; *m* as *mw* in "homeward"; *n* as *ng* in "sing," *s* as *ns* in "insert," *ñ* as *ni* in "onion"; *mk*.

ASPIRATED OR TRILLED CONSONANTS: *k'* as *ch* in German "auch"; *g'* as a trilled guttural, "the Melanesian g"; *gl* as in "glue"; *t'* as *th* in "thin"; *d'* as *th* in "the"; *dr* as in "Andrew"; *s'* as *sh* in "shine"; *nr* as in "inroad"; *z'* as *z* in "azure."

COMPOUNDS OF *w*: *q* as *qu* in "quite"; *gw* as in "bigwood"; *pw* as in "upward"; *bw* as in "rub well"; *nw* as *ngw* in "sing well."

NOTE. When a word is printed in *italic* letters the nasal consonants are printed in roman.



## CLASSIFICATION.

The languages of British New Guinea may be definitely arranged in two divisions which have no common feature in grammatical structure and no likeness in vocabulary. For these divisions I suggested in 1892 and 1894<sup>1</sup>, the use of the distinctive terms **Papuan** and **Melanesian**. A better knowledge of the languages has in no way lessened the applicability of the terms as then defined. They have been adopted by P. W. Schmidt to denote similar divisions in the languages of German New Guinea<sup>2</sup>, and have not been found to clash with the observed distinctions of the New Guinea people, in physical characteristics, customs and culture, as Dr Haddon has proved<sup>3</sup>.

The languages of British New Guinea which are here termed **Papuan** show great variety both in grammatical structure and vocabulary. They fall into several very distinct groups which have no common grammar or vocabulary, whilst the differences in phraseology, formative particles, and words render the languages mutually unintelligible. Though in some respects similar to the Australian languages there is no definite indication of affinity with them either in grammar or vocabulary. Many of the **Papuan** languages have somewhat complicated grammars, and this renders them difficult to acquire. They are by no means accurately known<sup>4</sup>, though in most cases enough has now been ascertained to show their complete separation from the **Melanesian**<sup>5</sup>.

The characteristics of the **Papuan** languages may be summed up as follows:

1. In the individual languages the Roots of Words and the Particles are distinct, and the Pronouns have no Common Origin.

<sup>1</sup> S. H. Ray, "The Languages of British New Guinea," in *Transactions of Ninth International Congress of Orientalists* held in London, 1892, Vol. II. pp. 754-770, and *Jour. Anthropol. Institute*, xxiv. 1895, pp. 15-39.

<sup>2</sup> P. W. Schmidt, "Die sprachlichen Verhältnisse Oceanien," *Mittheilungen d. Anthropol. Gesellsch. in Wien*, Bd. xxix. 1899, pp. 245-258.

<sup>3</sup> A. C. Haddon, "The Decorative Art of British New Guinea," *Royal Irish Academy, Cunningham Memoirs*, x. 1894; "The Ethnography of British New Guinea," *Science Progress*, II. 1894, pp. 83, 227; "Studies in the Anthropogeography of British New Guinea," *Geograph. Journal*, 1900, pp. 265, 414.

<sup>4</sup> Grammar specimens (for British New Guinea) are contained in the "Study of the Languages of Torres Straits," *Proc. Roy. Irish Academy*, 3 ser. II. 1893, IV. 1897, Dublin, and in my papers in *Transactions of Ninth International Congress of Orientalists*, and *Jour. Anthropol. Institute*, already cited. Grammar notices of Papuan languages of German New Guinea are contained in P. W. Schmidt, "Die sprachlichen Verhältnisse von Deutsch-Neuguinea," in *Zeitschrift für afrik. u. ocean. Sprachen*, v. 4, VI. 1, 1902.

<sup>5</sup> With regard to the term Papuan, derived from the Malay name of the New Guinea Islanders, it is necessary here to point out that I have used the word in the most restricted sense to denote languages which are spoken only on the island of New Guinea or languages near that island which are of similar character. No other term was possible, although "Papuan" is open to the objection that many writers have used it as synonymous with Melanesian. Friedrich Müller, however, in his *Grundriss der Sprachwissenschaft*, Wien, 1876, had used the term "Papuan" to denote certain languages in New Guinea and the Melanesian Islands which he considered more primitive and archaic than others. As will be seen in the final part of this volume, the use of the word to describe what are certainly the original languages of New Guinea will not hinder the extension of the term, if needs be, so as to include whatever may remain in the Polynesian and Melanesian Islands of an earlier and more primitive language.

2. Possessive Pronouns are formed by suffixing a particle to the Personal Pronouns.
3. The Cases of Nouns are formed by Postpositions. There are no Prepositions.
4. The Subject of a Transitive Verb is usually in the Instrumental Case.
5. Distinct Numerals are in use usually only for "one" and "two," rarely for "three." Higher numbers are remembered by using parts of the body as tallies.
6. The Verb is complicated. Modifications of Tense, Person and Number are expressed by Suffixes<sup>1</sup>. The Suffixes are sometimes used in conjunction with Prefixes.

The **Melanesian** languages of British New Guinea are closely related to the languages spoken in the Melanesian Islands. They are in every essential feature members of the same linguistic family as that found prevailing in the Solomon Islands, Banks Islands, New Hebrides and Fiji. They have the same structure as the Island<sup>2</sup> languages, a similar numeral system, similar variations in phonology, and the vocabulary is full of common words. Though the areas occupied by the speakers of the languages are often geographically separated, words and grammar are usually identical. The speakers of these languages by tradition, appearance, and customs appear to be immigrants on the New Guinea Mainland<sup>3</sup>.

The characteristics of the **Melanesian** languages of New Guinea may be summed up as follows:

1. Pronouns are of Common Origin and many words are plainly seen to be the same as those of the Island languages. When one New Guinea language differs from another the differences are such as are also found in the Islands.
2. To indicate Possession, Personal Pronouns are suffixed to the name of the thing possessed, or, a special Noun with the suffixed Pronoun indicates the nature of the Possession.
3. The equivalents of Case in Nouns are made by Prepositions.
4. The action of the verb upon an object is indicated by a change in the termination, or by means of a suffix.
5. Numbers, at least as far as five, are counted. Though counting is performed on the fingers, other parts of the body are not used as tallies.
6. The Verb is simple. Modifications of Tense, Person and Number, are expressed by preceding Particles.

The **Melanesian** languages of New Guinea differ from the **Polynesian**<sup>4</sup>. The following is a summary of the chief points of difference<sup>5</sup>.

<sup>1</sup> Cf. P. W. Schmidt, "Die sprachlichen Verhältnisse Oceanien," in *Mittheilungen d. Anthropol. Gesellsch. in Wien*, xxix. 1899, p. 248.

<sup>2</sup> Throughout this volume I have used the expression "Island languages," to denote the languages of the Solomon Islands, Banks Islands, New Hebrides and Fiji collectively.

<sup>3</sup> For a summary of the evidence on these points cf. A. C. Haddon, "Decorative Art of British New Guinea," *Royal Irish Academy, Cunningham Memoirs*, x. 1894, pp. 249-258.

<sup>4</sup> The languages here termed Polynesian are those of the Eastern Pacific Islanders, of which Samoan, Tongan, Tahitian, Rarotongan, Maori are the principal representatives.

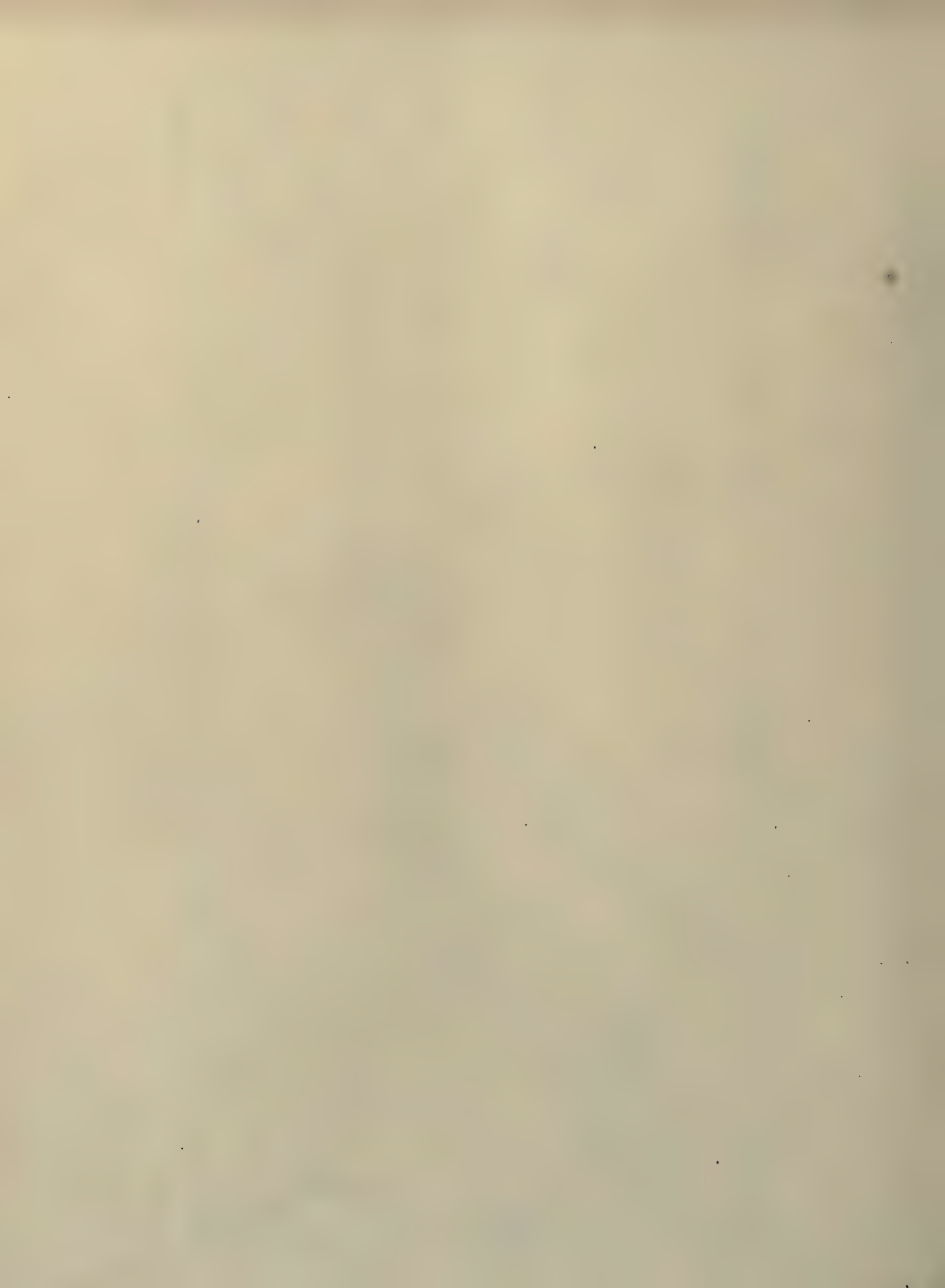
<sup>5</sup> I have elsewhere dealt with this question. Cf. "Are the Motu of New Guinea Eastern Polynesians?" in A. C. Haddon, "Decorative Art of British New Guinea," *Royal Irish Academy, Cunningham Memoirs*, x. 1894, p. 263, and "Common Origin of the Oceanic Languages," in *Jour. Polynesian Soc.* v. 1896, pp. 58-68, and in *Hellas*, 1896, pp. 372-402.













1. Words which are current Melanesian occur in New Guinea but do not occur in the Polynesian languages.

2. Of words common to Melanesian and Polynesian languages, the New Guinea languages have preserved fuller and less changed forms than the Polynesian.

3. The New Guinea noun follows the Melanesian use in suffixing pronouns to nouns. In Polynesia only a few words take these suffixes.

4. The proper use of the verbal or transitive suffixes is retained in New Guinea, but in Polynesia these have been transformed into the (so-called) passive endings.

The view here taken of the **Polynesian** and **Melanesian** languages is that they are related in grammar and vocabulary. The Polynesian is regarded as a late form of a Melanesian language.

## GEOGRAPHICAL DISTRIBUTION OF THE PAPUAN AND MELANESIAN LANGUAGES OF BRITISH NEW GUINEA.

Papuan languages appear to be spoken throughout the known portions of British Territory except in certain river valleys on the South East coast, in the islands and adjacent mainland at the East end of the Possession, and on a long stretch of coast on the North East shore of the Eastern Peninsula.

From the Netherlands-British boundary at the Bensbach River to Cape Possession, about halfway between the Biaru River and Hall Sound on the Eastern shore of the Papuan Gulf there is apparently no break in the succession of Papuan forms of speech. The valley of the St Joseph (Paimumu or Angabunga) River is, however, occupied by the speakers of Melanesian languages, and others have occupied the lower portion of the Vanapa River, and thence spread along the coast eastward. In many villages in this region both Papuan and Melanesian dialects are spoken. On the hills inland, over the mountain ranges, and down the river valleys to the other (North) side of the island all the languages are Papuan. Another important group of Melanesian languages is spoken in the basin of the Kemp-Welch (Wanigela) River, and on the adjacent coast. Beyond Keakaro Bay the coast languages are again Papuan as far as Orangerie Bay, but beyond this all the South coast and islands far to the East are held by Melanesian speakers, with the solitary (and perhaps doubtful) exceptions of Rossel Island and Tagula at the Eastern end of the Louisiade Archipelago. These doubtful languages carry on the Papuan languages to the Northern part of the Solomon Group, where they finally become merged in the Melanesian.

Returning along the North shore of the East Peninsula of New Guinea, the coast from Milne Bay to Cape Nelson, the adjacent Déntrecasteaux Group (probably), and the more distant Trobriands are occupied by Melanesian speakers. From Cape Nelson northwards no Melanesian languages again appear, until Cape Cretin is reached in German Territory.

In the following pages the Papuan languages will be dealt with in Sections arranged geographically, as the differences in the languages render collective treatment difficult. The Melanesian languages will be dealt with as a whole.

## PAPUAN LANGUAGES WEST OF THE FLY RIVER.

### Introduction.

The islanders of Torres Straits give the general name of Daudai to the mainland of New Guinea opposite the Straits. In this region, extending from the Mai Kāsa (Pearl River) to Parama (Bampton Island) there is a slight similarity between the languages and one or other of those spoken in the islands of the Straits<sup>1</sup>. But further West, past the Wasi Kāsa to the Morehead River and the Netherlands-British boundary this similarity disappears. Twelve languages are known. The names and localities of these, commencing from the West, are:

1. **Tugeri or Saliraka.** On the Netherlands-British boundary between long. 138° and 141° E.
2. **Bangu.** Morehead River.
3. **Dungerwab.** Wasi Kāsa.
4. **Bugi.** Mai Kāsa.
5. **Dabu.** West side of Paho River.
6. **Toga.** East side of Paho River.
7. **Jibu.** Head Waters of Binaturi River.
8. **Kunini.** Coast East of Binaturi River.
9. **Mawata or Kadawa.** Mouth of Binaturi River.
10. **Parama or Perem Island.** Bampton Island, East of Kunini.
11. **Tagota.** Village on South or right bank of Fly River in lat. 8° 25' S. and long. 142° 28' E.
12. **Odagositia.** Village on right or South bank of the Fly River opposite Daumori Island.

For all these languages (except the last) vocabularies have been obtained, but the details of structure have not been investigated. The notes which follow are mainly the result of careful comparisons of words and phrases as given by various collectors, and give merely imperfect and perhaps untrustworthy indications of grammar.

### 1. Tugeri.

In the *Annual Report for British New Guinea*, 1892-3, reference is made to a vocabulary "of the Saliraka language of the scattered Tugere People," prepared by a Mr Montague and supplied to Sir Wm. MacGregor by the Resident of Ternate. I am not aware that this was printed. The word for "iron," *wakére* (called also *turika*), was

<sup>1</sup> The names of some of these tribes end in *lai*, which is the Miriam *le*, man, people, as e.g. Bugi-lai, Dabu-lai, Toga-lai. In the names Mai Kāsa, Wasi Kāsa, *kāsa* is the Mabuiag word for "river."



given in the *Annual Report* for 1889-90. Through the courtesy of Dr J. D. E. Schmeltz of Leiden, I am, however, enabled to quote a vocabulary obtained from Dr J. C. Montague, with a few other words obtained by Capt. E. F. Bik of the Netherlands' navy<sup>1</sup>. From the former list I have compiled the following notes on grammar.

1. PHONOLOGY. Vowels: a, e, ě, é, è, i, o, ò, u, ù. Consonants: k, g, g; t, d, d; p, b, b, v; n, n, m; r, l, w, y; s, z; h; sj.

In the vocabulary the Dutch oe is written for u, and g, d, b, n, y are written ngg, nd, mb, ng, and j. Nearly every word in Dr Montague's list ends with the syllable *kě* which is said in a note to be often not heard. It seems to be an imitation of the unsounded k in Malay.

2. DEMONSTRATIVE WORDS. This, *iti-kě*; there, *ipi*; here, *ihirě*: *ipi-těke*, there it is; *tai-ipi*, just there.

3. NOUNS. There is an indication of gender in persons by means of a prefix: son, *wanagiběkě*; daughter, *wonagiběkě*; grandson, *tazeběkě*; granddaughter, *nazeběkě*; brother, *namikě*; sister, *nomukě*; father, *wai-kě*; mother, *wakě*, *okě*; husband, *ezuměkě*; wife, *wazuměkě*; married woman, *ozuměkě*.

There are no examples of noun declension, but the equivalent of the preposition follows the noun: *apòpě negokě*, morning for, for morning; *mam dakě yahuke negokě*, give water boat for, give water for the boat. A word in the genitive follows as in *itereke gusěkě*, finger (of) crab.

4. ADJECTIVES. The adjective precedes its noun.

Examples: *No*, young, *no onimkě*, young man; *dom*, bad, *dom onimkě*, bad man; *wininupě*, good, *wininupe paturěkě*, a good servant.

5. PRONOUNS. The Personal Pronouns are not fully given. I, my, mine, *nok*, *nokte*; you, your, *woě*; we, us, *sòpèrikě*.

The Interrogatives are: who? *te?* *tai?* *tekěsě?* *tekěsě abe woě?* who are you? what? *to?* *tokě?* *tokusě bobě?* what have you got? *to negokě?* for what?

6. VERBS. These are not illustrated. There appears to be little difference between verb and noun: *patarě*, dig; *patarěkě*, grave. The word *medě* prefixed forms a kind of passive participle: *mede kadaběkě*, murdered; *mede kahivědě*, dead, choked; *mede kasuběkě*, broken; *mede nađtekě*, gone away. The imperative (?) of the last verb is given as *aumahāva!* go away!

7. ADVERBS. Where? *yedě?* when? *todě?*

8. NUMERALS. These have distinct words only for "one," *zakuděkě*, and "two," *iněkě*. "Three" is *iněkě-zakuděke* (also given as *iněkě-lakuděke*), "four" is *iněkě-iněkě*. Capt. Bik gives *zakudaak* for "three."

## 2. Bangu.

The only specimen of the Bangu language, spoken on the Morehead River near the Netherlands-British boundary, is to be found in the *Annual Report for British New Guinea*, 1895-6. A vocabulary with many blanks is given in parallel columns with the *Dungerwab*. No pronouns or verbal phrases are given.

1. PHONOLOGY. Vowels: a, e, i, o, ò, u. Consonants: k, g, k; t, d, t, d; c, j, c, j; p, b, v, b; q, q; n, n, ñ, m; r, l, y, w; s.

<sup>1</sup> These have been since printed in *Internationales Archiv für Ethnographie*, Bd. xvi. Leiden, 1905, pp. 224-240.

In the vocabulary *k, t, d, c, j, b, n, q* are written *nk, nt, nd, nty, nj, mb, ng, nk*. The combinations, *gw, ngb* (apparently variants of *q* and *q*), *tw, tn, gr, rr, dy* and *th* are also found. The last may represent *t'* or *d'*, and *ng* may represent *n* or *g*.

[There is a good deal of uncertainty in the orthography. Cf. *tyerun, cherun*, smoke; *metokatif, metakothop*, sit; *nabi*, bamboo, *nambi*, gun; *tanker*, neck, and *dankwar*, throat; *gaukwar*, *thokwir*, calf of leg; *mathar, masara*, green ant; *yarsop, garsop*, cut; *genothov, yenothov*, drink; *sithombu* or *tithombu*, eyelid or eyelash (eye-feather); *taroba, tarup*, ear.]

2. NOUN AND ADJECTIVE. The qualifying word precedes: *nanara tauqar*, coco-nut water; *meni sabat*, firewood (*meni*, fire). The object precedes the verb: *takar qan* or *tan*, beat drum (*takar*, drum); *nabi garusov*, break bamboo.

3. VERBS. Many of the verbs in the vocabulary end with *gathup, gasup, gasov, kusop*: as e.g. *borin-gathup*, come; *vasin-gasup*, bring here; *fisgen-gasov*, blow; *tatu-kusop*, carving on wood.

4. NUMERALS. These are given as far as six: one, *nabi, ñabi*; two, *yethobi, kethebi*; three, *yetho*; four, *asár*; five, *tabothoi, tabothui*; six, *nibo, nib*. The word for five seems connected with *tabia*, hand. Other words possibly connected are: *gabicum*, thumb; *ketheke*, little finger; *nabi*, bamboo; *thuti*, elbow; *katha*, shoulder blade.

### 3. Dungenwab.

A Dungenwab vocabulary is given in the *Report* for 1895-6 with that of Bangu, but is much longer.

1. PHONOLOGY. Vowels: *a, aa, e, i, o, ö, ö, u, ü*. Consonants: *k, g, k; t, d, d; th, dh; c, j, j; p, b, b, f, v; q; n, n, m; r, l, w, y; s*.

In the vocabulary *k, d, c, j, b, n* are written *nk, nd, ch* (*tj* and *tch*), *nj, mb, ng*. There are many compound consonants, *gw, bw, mbw, ngw, mw, tr, dr, rr, tw, ns*, and also some extraordinary combinations such as *mgw, gj, rj, rgw, mbl, mbr*.

2. DEMONSTRATIVE WORDS. *Comod*, this; *yebai, lēi*, that; *awebe*, other, different sort; *koda, kona*, anyone.

3. NOUNS. There are no examples of declension given. Subject and object both precede the verb as e.g. *Gibu Bwigu nanaju*, Gibu lives at Boigu; *aar toned*, eat man; *aji nou kamawal*, bring coco-nut.

4. ADJECTIVES. The adjective or qualifying word precedes the noun: *dibal aad*, big dog; *arargar kanam*, poisonous snake; *meda kanam*, harmless snake; *kabo god*, breast bone; *aro pur*, crab claw.

The prefix *wo, wu* or *w* indicates size as e.g. *aad*, dog, *waad*, big dog, equivalent to *dibal aad*; *womono*, or *dibamono*, big house; *tog*, canoe, *watoga*, ship. This prefix may sometimes be translated "very," as e.g. *wokoroda*, weighty, very heavy; *wolumlacibi*, very little; *wu-dibwa-pibwi*, very big.

5. PRONOUNS. These are difficult to make out and the examples are not consistent. The Personal Pronouns are:

Singular. 1. *yond*, I; 2. *pomo, pom*, thou; 3. *pe, yemo, yemom*, he or she, *yadi*, him.

Plural. 1. *teba, argobe-milbamudi*, we, we many; 2. *po-milbamudi*, you many; 3. *yebe, pēē, yebum, yebeder*, they many.

Dual. 1. *yoder, yodel*, we two; 2. *peber*, you two.

Trial. 1. *tebe, tebeder*, we three; 2. *popom*, you three.

The Possessive Pronouns seem to be formed from different roots.

Singular. 1. *ta*, my; 2. *pie*, thy; *yada*, his.

Plural. 1. *tebe*, our; *tebe*, *armilbamudi*, your, of you many; 3. *yebe*, their.

Dual. 1. *jebe*, of you two.

Trial. 1. *argabe*, of us three; 2. *pebe*, your.

Examples are thus given: *Ta aad*, my dog; *ta mono*, my house; *ta tomab*, my wife; *ta tarab*, my eye; *pie aad*, your dog; *pie mono*, your house; *pie tod*, your hand; *pie naji*, your banana; *yada mono*, his house; *yada tod*, his hand; *yada naji*, his banana; *tebe mono*, our house; *tebe aad*, our dog; *tebe argabe aad*, dog of us many; *armilbamudi mono*, house of you many; *yebe mono um*, their house; *yebe aad yom*, their dog; *tebe mono yūmaurin*, house of you two; *argabe mono*, house of us three; *pebe mono*, house of you three. The *um* in these phrases appears to be a demonstrative particle.

The Interrogative Pronouns are thus given: *ebe?* *larium?* who? *eda?* whose? *dema?* what? *lei?* which?

Examples: *Ina laium?* what is this? *ina melaium?* what is that? *eda monoi om?* whose house this? *eda aadiyum?* whose dog this? *eda tomābenum?* whose woman this?

6. VERBS. Verbs appear to be conjugated by means of prefixes but the examples are very much confused. I quote those given of the verbs "go" and "give."

Singular Number. Present Tense.	Plural Number. Present Tense.
1. <i>yodo cijame widan</i> , I to-day go.	1. <i>yonder cijame yoñon</i> , we to-day go.
2. <i>pom cijame niyod</i> , thou to-day goest.	2. <i>pom cijame kām</i> , you to-day go.
3. <i>pe cijame yidan</i> , he to-day goes.	3. <i>pee cijame taidan</i> , they to-day go.
1. <i>yod sukuba yaraman</i> , I give tobacco.	1. <i>tebe sukuba milbamudi temaneda</i> , we give tobacco.
2. <i>pom sukuba yaram</i> , thou givest tobacco.	2. <i>pomilbamudi sukuba temanen</i> , you give tobacco.
3. <i>yemo sukuba waram</i> , he gives tobacco.	3. <i>yebe tavamen sukuba</i> , they give tobacco.
1. <i>ta sukuba yed waram</i> , I give him tobacco.	1. <i>teba sukuba milbamudi yemom yemara</i> , we give him tobacco.
2. <i>pom yadi sukuba twaram</i> , thou givest him tobacco.	2. <i>yeda sukuba milbamudi yemom teman</i> , you give him tobacco.
3. <i>yemom sukuba yaram</i> , he gives him tobacco.	3. <i>yemom sukuba tawaramede yebe</i> , they give him tobacco.

Other examples are: *kumaram*, come, *konam*, come (if near), *kumawal*, bring.

Many verbs appear in the vocabulary with *na*: *na nabuwet*, chew; *na uwor*, catch in hand; *naned*, burn; *na rida*, walk; *niban*, stay; *nurido*, carry. Others have a termination *d* (cf. "we give," above); *taned*, eat; *naned*, burn; *agod*, fight; *yejiled*, kiss; *tebumod*, flog, etc.

There is an appearance of a negative suffix in *muña-bui*, "don't know" from *muñad*, "know." Cf. also *monarobona*, "feeble," with *wo-muñaradubi*, "strong."

A question is asked by *wār*. *Naur̄n wār?* are they good? *yela wār?* are they bad?

7. ADVERBS. *Tagai?* where? *wārija gar tagai?* where is the chief? *wodogul tagai?* where is the road? but it is: *pom lai nanajo?* where do you live? *gobo*, here; *möbele*, there.

8. NUMERALS. These are given thus: *abior*, one; *tubi* (?*tubi*), two, cf. *tubi-pier*, twins, *pyer*, baby; *labi*, three; *tutu-biar*, four; *abotod*, five; *abutoda-abutoda-nabodad*, ten; *ebodad*, twenty.



These do not appear to be connected with names for parts of the body except the word for "five," *abotod*, which appears to be compounded from *abior*, "one," and *toda*, "hand." *Abatod* is not used in counting, but as a separate substantive. The Daap tribe (called Drapa by Chalmers, and Dapu by Hely), are said to count also by fours, but their names for the numerals are different from the Dungenwab.

#### 4. Bugi.

The Bugi-lai (i.e. Bugi folk) are the remnants of tribes who have been nearly exterminated by the Tugeri head-hunters. According to the late Mr B. A. Hely<sup>1</sup>, these, with the Pianameti tribe, formed in 1897 and 1898 a settlement at Bugi, at the mouth of the Mai Kāsa, opposite Boigu, and were joined by the Tuldu, Wasi, Bei, Dapu, Mat and Paba tribes, with some of the Tabataba people, comprising about 220 of all ages and sexes<sup>2</sup>. A short vocabulary of the language by the late Rev. J. Chalmers was published in the *Journal of the Anthropological Institute* in 1897<sup>3</sup>. On my visit to him in 1898 he gave me a much longer list, which was published in the same *Journal*<sup>4</sup>. It contains all that is known of the language. The vocabulary has many words similar to the Miriam.

1. PHONOLOGY. Vowels: a, e, i, o, u. Consonants: k, g; t, d, *d'*; p, b, *b'*, v; n, *n'*, ñ, m; q, gw; r, l, w, y; s, z.

The dentals are often trilled and then written tr and dr; dr is also found; ts and ds are also written, and a palatal sound is written jz and sj.

2. DEMONSTRATIVE WORDS. *Geeda*, here; *dadad*, that, there.

3. NOUNS. No examples illustrate these.

4. ADJECTIVES. The qualifying word precedes the noun: *gabatope wede*, snout, long nose; *lu pi*, tree leaf; *pa kapa*, bird's egg.

There is apparently a suffix -n (cf. Mabuiag and Saibai -ng) in *gunubo-potran*, corpulent, (from *potra*, body), *palaman*, white. A negative suffix *mada* or *mada*, appears in *dader-mada*, deaf (*dader* for *laadra*, ear), in *iaka-mada*, dumb (cf. *yago-niqina*, speech), and in *mudra-mad*, feeble.

5. PRONOUNS. The Personal Pronouns are thus given:

Singular. 1. *nana*, I; 2. *bea*, thou; 3. *bo*, he or she.

Plural. 1. (inclusive of person addressed) *yibi*, (exclusive) *ba*, we; 2. *bibi*, you; 3. *bo*, they.

The Possessive forms seem to be irregular.

Singular. 1. *bo*, my; 2. *benā*, thy; 3. *wobo*, his.

Plural. 1. (inclusive) *ba*, (exclusive) *wobenā*, ours; 2. *benāe*, yours; 3. *obadago*, theirs.

Interrogative Pronouns: *aitrale*? who? *eadadega paida*? what? *iakagamalo*? what is this?

6. VERBS. No verbal phrases are given, but an analysis of the words given in the vocabulary is not without interest. In some the name of a part of the body, or of an object is prefixed (cf. Mabuiag), as e.g. *lena-dadaga*, bite (*lena*, teeth); *danama-rametral*, lick (*danamai*, tongue); *nanapo-wanawana*, think (*nanapa*, throat), *ni-nana*, drink (*ni*, water). Cf.

<sup>1</sup> *Annual Report on British New Guinea*.

<sup>2</sup> These tribes were somewhat differently given by the Rev. J. Chalmers, who states them to have been the Tebata-lai, Wasi, Bera-lag, Gaima-lag, Uiba-lag or Tabataba, Bera, Buzi, Drapa, Mat (i.e. Madi in South of Strachan Is.), Wasi and Wiba.

<sup>3</sup> *Jour. Anthropol. Inst.* xxvii. 1897, p. 139.

<sup>4</sup> *Jour. Anthropol. Inst.* xxxiii. 1903, pp. 111-116.

also *yede-paineyana*, see, with *yede-betroia*, eyelid. Several verbs begin with *nan*, but this is probably the pronoun of the first person. *Nan-yinudega*, (I) do; *nan-anasen*, (I) make; *nan-aziplan*, (I) stay; *nan-dalan*, (I) weep.

7. ADVERBS. *Deda?* where? *benana deda?* where is the chief?

8. NUMERALS. These all appear to be names of parts of the body, and are thus given: *taranesa*, one (little finger of left hand); *metakina*, two (ring finger of left hand); *gini-metakina*, three (middle finger of left hand); *topea*, four (index); *mada* five (thumb); *gaben*, six (wrist); *trak-qibe*, seven (elbow); *poder* or *podei*, eight (shoulder); *nama*, nine (neck or left breast); *dala*, ten (ear or right breast).

The names for some of these parts of the body are different in the vocabulary, e.g. *gaben*, joint; *qata*, neck; *laadra*, ear. Some of the numerals are very like Dabu words. Cf. those from "two" to "ten," with the Dabu: *mutukini*, middle finger; *tupi*, index finger; *may*, thumb; *gabun*, wrist; *tankun*, elbow; *pader*, shoulder; *nam*, breast; *dor*, chest.

## 5. Dabu and 6. Toga.

The Dabu-lai now occupy the land North West of the Government Station on the West side of the Paho-turi (Paho River). They are said to have formerly lived on the coast not far from the hill Mabu-Dauan, but were driven back by the Tugeri. (*Ann. Rep.* 1890-1, p. 43). Closely associated with the Dabu-lai are the Toga-lai, who occupy the East bank of the Paho River. A vocabulary of the Dabu language was commenced by Sir Wm. MacGregor through a Saibai interpreter. This was completed by Mr J. B. Cameron and published in the *Annual Report* for 1890-1. There is no other record of the language. Some words were added from the Toga dialect when it differed from the Dabu, but these are not marked, and it is impossible to separate them.

1. PHONOLOGY. Vowels: a, ä, e, i, o, ö, u. Consonants: k, g; t, d, d; c, j; p, b, b; n, n, ñ, m; r, l, w, y; s.

T and d are trilled and written tr, dr. Other compounds are pl, and gn of doubtful pronunciation.

2. DEMONSTRATIVE WORDS. *Gen*, this; *ogdan*, *dibi*, *deben*, that; *ekenapeobre*, each; *tono*, another, different sort; *to-mam-day*, any other; *do-be-day*, some others; *pele*, here; *utali*, there.

3. NOUNS. In compounds the qualifying word comes first: e.g. *pudi-tudi*, fish-hook; *nin-kum*, foot-point, heel; *tan-kum*, elbow; *tan-kor*, hand; *nim-kora*, foot-sole. There are no examples of case. The object precedes the verb: *nai kire*, roast potato; *wototo kire*, roast taro; *ine noni*, drink water; *ine atan*, bring water.

4. ADJECTIVES. The adjective precedes the word qualified: *rati*, big; *rati-ra*, big wood, tree; *rati-ne*, flood, big-water; *ikarmuniya rabu*, generous man (*rabu*, man).

5. PRONOUNS. These appear in the vocabulary in very complicated forms and in transcribing I have separated by hyphens what appear to be the components of compounds. The Personal Pronouns are thus given:

Singular. 1. *gua*, *una*, *nana*, I; 2. *bu-nu*, *bu-no*, thou; 3. *bwai-nen*, he or she.

Plural. 1. *nami*, *yagi-mauli-day*, we; 2. *bibi*, *bibi-daywe*, you; 3. *ubi-day*, *dedonen-dan*, they.

Dual. 1. *bu-nu-na-ainer*, we you and I.

Whether these are declined does not appear, but among the phrases we have: *umu-rai*



*tomine noi*, to-me bring coco-nut, where *-rai* appears to be a dative suffix to *umu*, which appears also in the possessive *umu-dan*, of me. The Possessive forms of the pronouns are given thus:

Singular. 1. *namo, umu-dan*, my; 2. *ba-ne, ubu-dan*, thy; 3. *obu, ubu-dan*, his.

Plural. 1. *iba, iba-gulag, bi-ne-dagwe*, ours; 2. *bina* (with *-da* suffixed to noun), your.

The examples given are: *namo tan*, my hand; *namo bun*, my head; *namo mag*, my thumb; *bane tan*, thy hand; *bane bun*, thy head; *bane mag*, thy thumb; *obu tan*, his hand; *obu bun*, his head; *obu mag*, his thumb; *iba ma*, or, *iba gulag ma*, our house; *iba gara*, or, *iba gula gara*, our boat; *bina gar-da*, your boat; *baia-nana-iba ma-da*, house of you two. (*Gar*, boat; *ma*, house.)

Interrogative Pronouns: *Aai-innan?* who? *agdan?* what? *aiaaia?* which?

Examples: *Bin agda?* what name? *dibi agadan?* what is this or that? *bani bin ba?* or *bani bin danai?* what do you call this? (*Bin*, name, *bane*, thy. Cf. Possessives above.)

6. VERBS. No verbal phrases are given. In the vocabulary many verbs begin with the prefix *na-* (or *n-*); e.g. *natoman*, burn; *natikamin*, break stick; *namerejok*, fasten; *naboda*, kill; *noni*, drink; *naibiñun*, walk, etc.

The following examples seem to indicate conjugation by prefix: *naibe, ibi*, go; *ja-naibo*, go outside; *mis-naipine*, loiter; *naibiñun, ibibiaginin*, walk. "Give" is *ana-iminiba*, "gift," *yuga-be-naminal*.

7. ADVERBS. *Mocen?* where? *pele*, here; *utali*, there.

8. NUMERALS. *Tupi-dibi*, one; *kumi-rivi*, two; *kumi-reriga*, three; *kumi-rivi-kumi-rivi*, four; *tumu*, five. In these *dibi, ribi*, or *rivi*, is probably the demonstrative *dibi*, that.

*Tupi* is the index finger; *kumi* is probably the V shape made by holding up two fingers (cf. *kum* in *tan-kum*, elbow, *ni-kum*, heel). With *reriga* and *tumu* cf. *ruru*, finger-nail, *tumu*, web of duck's foot. These words suggest counting on the body as in other languages of this district.

## 7. Jibu.

The Jibu language is spoken near the head waters of the Binaturi River, in the hinterland of Kunini and Mawata. The only specimen of the language is a vocabulary by the Hon. C. G. Murray, printed in the *Annual Report* for 1900-1.

1. PHONOLOGY. Vowels: *a, á, e, é, i, í, o, ó, ö, u, ü*. Consonants: *k, g; t, d, t, d; j; p, b, v, b; q, gw; n, n, m; r, l, w, y; s, z*.

In the vocabulary *t, d, b, q, n*, are written *nt, nd, mb, kw, ng*, and the following combinations also occur: *kn* (initial), *gn* (initial), *ngr, mbr, pr, nw, md, nkt, gm, mt, gl, rs, rg, rk, lg, vn, rv, kb*. The accented letters were not explained by the compiler.

2. DEMONSTRATIVE WORDS. *Yenama*, this; *unaiegate, konete*, that; *peben*, here; *yirgovara*, there. *Nanamoge?* what is this (or that)?

3. NOUNS. The qualifying word in a compound precedes the noun qualified.

Examples: *Yer-niz*, eyebrow, from *yere*, eye. (Cf. *yev-niz*, beard; *moku-wiz*, hair (of head).) *Yokobane*, falsehood; *yoka webadinini*, deceit; *yokobadin*, liar.

4. ADJECTIVE. The adjective precedes the noun: *woge nie*, fresh water.

Adjectives are reduplicated, and appear to be so formed from nouns: *pönpön*, tall, long; *wöjewöje*, red (*wöje*, blood); *bülbül*, white (*büle*, wood); *mülemüle*, yellow.

5. PRONOUNS. These are imperfectly given:

Singular. 1. *kono*, I; 2. *mano*, thou; 3. *miki*, he or she.

Plural. 1, 2. *jogjog rega*, we, you (lit. many men); 3. *iki*, they.

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In a phrase elsewhere given "*mike*" appears to mean "we": *mike dudo*, let us go. This may be the same as *miki*, here given as "he or she."

The Possessives are:

Singular. 1. *moremaje*, my; 2. *koremaje*, thy; 3. *katimaje*, his.

Plural. 1. *minieta*, ours; 2. *wono*, yours; 3. *totui*, theirs.

Only two examples are given, neither of which agree with the above. *Koriemo yömeja*, my hand (*yema*, hand); *kor selave*, my banana (*sela*, banana).

The Interrogative Pronouns are: *yentete*? who? (the same word is also given for "hear"); *gidapiam*? what? *neda-gidap*? which? *nada moge*? what is this (or that)? *nanai ovnete*? what are you doing?

6. VERBS. The following phrases only are given: *yog nikin*, I go (to-day); *mepe nikin*, (I will) go to-morrow; *mai yog nikin*, I will not go (to-day); *mai mepe nikin*, (I will) not go to-morrow; *mai kekon söme nikiman*, I did not go yesterday. (*Yuhe*, to-day; *mepe*, to-morrow; *pe*, no; *söme*, yesterday.)

7. ADVERBS. *Ojena*, upwards; *igele*, downwards; *yd*, *emeja*, yes; *pe*, no. *Nia rognate*? where is the road? (*nia*, road); *mamuse ritama*? where is the chief? (Cf. Mir. *mamus*.)

8. NUMERALS. These are all counted on the body and are given as far as nineteen. *Yepa*, one, and *kuraiepa*, for any of the numbers two, three, four, or five, are counted on the fingers. Then *ribeda*, six (wrist); *qömul*, seven (inner elbow); *sodibi*, eight (armpit); *gnomü*, nine (nipple); *mua*, ten (breastbone); *qömül*, eleven (nipple); *sodibi*, twelve (armpit); *qomül*, thirteen (inner elbow); *ribeda*, fourteen (wrist); *mogetham*, fifteen (thumb); *yim-pumam*, sixteen (index finger); *piskak*, seventeen (middle finger); *yema*, eighteen (ring-finger); *kiskak*, nineteen (little finger). The repetition of some of these names is not explained by Mr Jiear. (In the vocabulary *yemkoko* is elbow, and *po-iskak*, finger.)

### 8. Kunini.

The Kunini language is now spoken on the coast between the Binaturi and Oriomo Rivers but the tribe is said to have formerly dwelt inland (*Annual Report*, 1889-90, p. 67). I have not been able to ascertain whether this language is the same as the Masingara of which only three words have been recorded. These are *sible*, crocodile, *gite*, a relation by marriage, and *mitse*, tabu. The first of these is the same as in Kunini. In the *Annual Report* for 1890-1, the Masingara are said to be different from the Kadawa, i.e. the Mawata people, and to have been driven inland by their neighbours on the coast. No specimens of the Kunini language have been published, but a short vocabulary of Kunini words was drawn up by Manga, the L.M.S. teacher at Kunini and sent to me by the late Rev. J. Chalmers. This contains a few sentences with Mabuiag translations.

1. PHONOLOGY. Vowels: a, e, i, o, u. Consonants: k, g; t, d; p, b, b; n, n, m; r, l, w; s, z.

Manga wrote ng for n. Combinations with r and l are frequent, gr, kr, kl, rng, dr, bl, br, pl, ngl. In the words *adnati*, sit, and *balotnige*, wake, there are the combinations dn, tn.

2. DEMONSTRATIVE WORDS. *Ei*, *ai*, this; *pui*, that.

3. NOUNS. The plural is formed by suffixing -ge or -tatu: *blome*, pig, *blomege*, pigs; *ireu*, eye, *ireutatu*, eyes; *uli*, tree, *ulitatu*, trees.

A possessive case seems to be formed by suffixing -ame (cf. Pronouns) and a locative by suffixing -abu: *Tomitomi-ame iriatumuti*, Saviour's (?) prayer; *dume-abu*, in the sky.

Sex is distinguished by *ima*, male, *ule*, female: *bagra*, child, *ima bagra*, boy; *ule bagra*, girl.

4. **ADJECTIVES.** The adjective precedes the noun: *nia mene*, bad talk; *ima bagra*, male child. Some adjectives have a simple form as *babo*, big. Colour names and a few other adjectives are reduplicated as e.g. *udiudi*, red (*udi*, blood); *asaasa* black; *eboebo*, thick; *zugizugi*, cold.

The suffix *-ge* (cf. Plural of Nouns) is used as the equivalent of the Mabuig *-nga*: *niage*, bad thing (Mabuig, *watinga*); *mizig*, good thing (Mabuig, *kapunga*); *hunnge*, hot thing (Mabuig, *kuamalnga*); *oniage*, soft thing (Mabuig, *piranga*). The suffix *-tatu*, which also forms a plural, appears to be similarly used: *magezuli-tatu*, a stony place.

5. **PRONOUNS.**

Singular. 1. *ane*, I; 2. *mane*, thou; 3. *tabe*, he, *ta*, she.

Plural. 1. (inclusive) *mine*, (exclusive) *ine*, we; 2. *wene*, you; 3. *teme*, they.

Dual. 1. (inclusive) *mine neneni*, (exclusive) *ine neneni*, we two; 2. *wene neneni*, you two; 3. *pui neneni*, they two.

In these words *-ne* seems to be the equivalent of the *-dö* or *-d* of the Mabuig. The Possessive is uncertain and appears to be irregular. It is formed by suffixing *-me*.

Singular. 1. *ame-ia*, my (masculine = Mabuig, *ngau*), *e-ame-ia*, my (feminine = Mabuig, *nguzu*); 2. *mame*, thy; 3. *teme*, his, *teme-we*, hers.

Plural. 1. (exclusive) *ime*, ours; 3. *tebebine*, theirs.

Dual. 2. *wem-pe neneni*, of you two; 3. *tem babamutasa*, of them two.

A dative suffix *-abua* (cf. Nouns) appears in *meneabua*, from you, and a dative *-bao* in *a-bao*, to me.

The Interrogative Pronouns are: *lati?* who? *lasine?* what? *ma ni lasine?* you name what? (Mabuig, *ninu nel nga?*); *ei ni lasine?* this name what?

6. **VERBS.** The verbs in Kunini appear to be complicated and the phrases given are too few for proper investigation. In *eari*, give, *biri*, go, and *eati*, take, the suffixes *-ri* and *-ti* appear to indicate motion to and away respectively. Manga gives the following verbal phrases. The original Mabuig is added in brackets.

*Ane biri meneabua*, I go from you (*ngai ninungu uzari*); *ane napanine*, I see you (*ngat nin iman*); *mane tadepi abao*, you come to me (*ni ngaikika ngapa uzari*); *ebin ire natuepi*, you see me (*nid ngan iman*); *tabe biri*, he goes (*nui uzari*); *ta toalep aie*, she comes (*na ngapa uzari*); *tabe mane iteizi*, he hears you (*nuid nin karengemin*); *ta lolo iaruazepa*, she eats food (*nad ai purutan*); *eruwani*, eat; *ine neneni geletni*, we two buy (*ngalbai barpudan*); *ma nena neruenite?* you eat what? (*nid miai purtaik*).

7. **ADVERBS.** *Luma ate?* where from?

8. **NUMERALS.** These are thus given: *iepa*, one; *neneni*, two; *nesāe*, three; *neneni-neneni*, four; *imegube*, five; *matemate*, six (wrist); *nawenawe*, seven (elbow); *abuāē*, eight (shoulder); *name*, nine (breast); *dare*, ten (chest).

It is evident that only the words for "one," "two," "three" are real numerals. "Four" is a reduplication of "two," and *ime* in *imegube*, "five" is the word for "hand." The other words are the parts of the body used as tallies in counting.

9. **SPECIMEN.** Manga gives the following version of the Paternoster. It is the only specimen of composition in the language. I have added an interlinear translation as far as I can. Words which are not in the vocabulary are marked (?).

Tomitomia-me Iriatumuti.	Ime Babe	dume abu,	meme ni	udege.	Mizirage <sup>(1)</sup> meme
Saviour (?) of Prayer (?)	Our Father	heaven in	thy name	holy	Let thy
baselaia <sup>(2)</sup> tatiari mitige.	Mizirage <sup>(1)</sup> meme	sini ewepaniti	ewe gabgabe	dume abu liepu.	Pui
kingdom	Let (?)	thy wish	earth	sky in	



lolo ibiibine ninarazinis. Ine nia niweninisi, ine pepugemi tepe ine abazininago, ine tepi  
*food Us bad forgive (?) we so (?) they them we them*  
 nia niweninisi, ine nanlenazenine liananleite nine. Ine nia mene abua niatepi. Pipumage  
*bad forgive (?) us Us bad talk in do not lead (?) Because (?)*  
 meme baselaia, a mame kokre, a mame mizi, mizi<sup>(1)</sup> adnat ietieta. Amene.  
*thine kingdom and thine power and thine glory let (?) sit always*

*Notes.* <sup>(1)</sup> This word is apparently connected with *mizig*, good, probably as in other languages = good thing that. <sup>(2)</sup> This is the Greek word as used in the mission books.

### 9. Mawata (Kadawa) and 10. Parama.

The language of Mawata at the mouth of the Binaturi River was the first language known in the Western part of New Guinea. A vocabulary was given by D'Albertis in 1880<sup>1</sup>. The first mission publications were in this language, specimens of which are given in the "Study of the Languages of Torres Straits." MS. vocabularies by Mr E. Beardmore, Rev. E. B. Savage and Dr Haddon, were used in compiling the notice of the Daudai (i.e. Mawata and Kiwai) language contained in the "Study of the Languages of Torres Straits<sup>2</sup>." As the headquarters of the mission were transferred, first to Saguane on Kiwai Island, and later to Daru, the Kiwai language has lately become more prominent and is that now used in the mission publications. The language of Parama or Perem (Bampton Island) is not very different from that of Mawata.

During my stay at Saguane in 1898, I obtained notes on this dialect from Abare and Dodoa, both natives of Mawata. As the language only differs dialectically from that of Kiwai, the Mawata grammar notes will be given in conjunction with those of Kiwai. In the vocabulary Parama words which differ from Mawata are marked *P*. In the Mawata neighbourhood the languages of the villages Goua and Sui are said to be probably different from Mawata<sup>3</sup>.

### 11. Tagota.

The village of Tagota is situated on the South or right bank of the Fly River about forty-five miles from the North point of Kiwai Island in lat. 8° 25' S. and long. 142° 28' E. A short vocabulary by the late Rev. J. Chalmers was published in 1897 in the *Journal of the Anthropological Institute*<sup>4</sup>. It contains only 83 words and 10 numerals. The latter are given as follows:

*Uradaga*, one; *mitiga*, two; *nan*, three; *mitiga-mitiga*, four; *uradaga*, five; *moti-taba-nan*, six; *moti-mabur-nan*, seven; *turupi-nan*, eight; *itaba-nan*, nine; *moti-tatan*, ten.

In these the words for "two" and "three" appear to form parts of other numerals. The reduplication of "two" for "four" suggests that the real numerals do not go beyond three. In *uradaga* for "five," part of a compound seems to have been missed as *uradaga* is also "one."

<sup>1</sup> L. M. D'Albertis, *New Guinea: What I did and what I saw there*, London, 1880, Vol. II. pp. 380-389.

<sup>2</sup> S. H. Ray and A. C. Haddon, "A Study of the Languages of Torres Straits," Part II., *Proceedings of the Royal Irish Academy*, 3rd Ser. Vol. IV. pp. 279-355.

<sup>3</sup> *Annual Report on British New Guinea* for 1889-90, p. 68.

<sup>4</sup> *Jour. Anthropol. Inst.* xxvii. 1897, p. 140.



The vocabulary is not long enough to show whether the words given for the higher numbers are also names of parts of the body.

MacGregor in the *Annual Report* for 1889-90, p. 47, gave the Tagota word for "pig" as *boro*, or *boroma*. This differs from Chalmers, who has *minao*.

## 12. Odagositia.

The language of the village of Odagositia on the right bank of the Fly opposite Daumori Island is said to be essentially different from that of Kiwai (*Annual Report*, 1889-90, p. 11). The word *tařemă* is said to be probably equivalent to the Polynesian *tabu* (Kiwai, *tarena*), but no other specimen is given (*ib.* p. 45).

## A GRAMMAR OF THE KIWAI LANGUAGE, WITH NOTES ON THE MAWATA DIALECT.

### Introduction.

The Kiwai language is primarily the language spoken on Kiwai Island in the Western portion of the Delta of the Fly, but with dialectic differences it is understood more or less throughout the islands of the Delta, and on the mainland to the West (Daudai), almost as far as the Mai Kāsa. The language of the Kadawa people at Mawata, at the mouth of the Binaturi River, or that at Parama or Bampton Island does not appear to be essentially different in construction from the Kiwai, but there is a considerable difference in vocabulary. In the present sketch I have included all that is known of the grammar of the Mawata language.

The first specimens of the language were the numerals, given by Rev. W. Wyatt Gill in 1876<sup>1</sup>. The first vocabulary from Mawata is to be found in D'Alberty<sup>2</sup>. A vocabulary was obtained at the village of Iāsa by Sir Wm. MacGregor in 1889 and published in the *Annual Report* for 1889-90<sup>3</sup>. Dr Haddon formed a list of words during his visit to Mawata in 1888 and also obtained others from Mr E. Beardmore and the Rev. E. B. Savage. The latter had Mabuiag and Murray Island equivalents but no English. The first attempt to elucidate the structure of the language was made in the "Study of the Languages of Torres Straits<sup>4</sup>," but the sketch was extremely imperfect and must be regarded as superseded by the present notice. Another vocabulary of the Kiwai language by Mr A. H. Jiear was published in the *Annual Report* for 1900-1<sup>5</sup>. During the visit of the Cambridge Expedition I stayed for a fortnight with the Rev. J. Chalmers at the mission station at Saguane on the South extremity of Kiwai Island. In his school were several intelligent lads who were learning English and from them I endeavoured to gain a knowledge of the structure of the language. Two of them, Ibida and Waseu, were natives of Kiwai, two others, Abare and Dodoa, were natives of Mawata. Phrases were also obtained from Dedeamo, our guide to Iāsa, and from other natives at various times and places.

<sup>1</sup> Rev. W. Wyatt Gill, *Life in the Southern Isles*, London, 1876, p. 242.

<sup>2</sup> L. M. D'Alberty, *New Guinea: What I did and what I saw there*, London, 1880, pp. 389-90. "Vocabulary in use among the people of Moatta at the mouth of the River Kataw."

<sup>3</sup> *Annual Report on British New Guinea from 1st July, 1899, to 30th June, 1900, with appendices*, Brisbane, 1890, pp. 124-130.

<sup>4</sup> S. H. Ray and A. C. Haddon, "A Study of the Languages of Torres Straits," *Proceedings of the Royal Irish Academy*, 3rd Ser. Vol. II. p. 471 for list of these MSS.

<sup>5</sup> *Annual Report on British New Guinea from 1st July, 1900, to 30th June, 1901, with appendices*, Brisbane, 1902, pp. 158-166.

*Note on Translations.* The vocabularies do not give all the words in the translations, which are very crude and give only approximately the sense of the English. Some of the words were spelled differently in the earlier books. The translations were not used in compiling this grammar, but a few occasional references are inserted within square brackets [ ].

### **Note on Languages of the Fly River and Delta.**

From the scanty material available I gather the following with regard to the languages of this region.

#### **1. KUBIRA AND DOROPODAI.**

In the *Annual Report* for 1889 (pp. 39, 42) the language spoken in the villages of Kubira and Doropodai, towards the North end of Kiwai Island, is said to be different from that of Iāsa (i.e. the Kiwai language of MacGregor's vocabulary), but to be the same as that of Egereba on the mainland North East of the Delta, from which place the Kubira and Doropodai people perhaps came. I have not been able to verify this statement by a comparison of words. When travelling with Rev. J. Chalmers from Saguane to Mabuiag one of our boatmen, Aia, was a native of Kubira and I took from him a long vocabulary which is substantially the same as the Kiwai. There is a change of pronunciation by which *r* becomes *d* and *p* becomes *f*, as in *nido* for *niro*, inside; *idi* for *iri*, shade; *saido* for *sairo*, leg; and *maufo* for *maupo*, butterfly. Only one word is radically distinct, i.e. *ogu*, father. This differs from the word *wawa* father, used in Girara on the East of Egereba, and is also different from Kiwai.

#### **2. WABUDA.**

The language of this, the easternmost island of the Fly Delta, is said to be different from Kiwai (*Annual Report*, 1892-3, p. 22).

#### **3. WIORUBI.**

The name and probably the language of these islanders is Kiwai. *Wio*, sand; *arubi*, people. One phrase is recorded: *auo miro mere*, "very peaceful men" (*Annual Report*, 1889-90, p. 39). This is Kiwai.

#### **4. DAUMORI.**

The language spoken in Daumori Island and by the tribes on the left bank of the Fly opposite, is said (*Annual Report*, 1889-90, p. 44) to have several words the same as in Kiwai. Examples are: *waduru*, the bamboo tobacco pipe; *aturupo*, bowl of bamboo pipe; *goma*, drum (Kiwai, *gama*). The only other words known are names of ethnographical objects collected by Rev. J. Chalmers, and given in the "Study of the Languages of Torres Straits<sup>1</sup>."

#### **5. UPPER FLY.**

Of the dialects of the Upper Fly nothing definite is known. MacGregor states (*Annual Report*, 1889-90, p. 64) that the dialects of the lower tribes differ much from the upper and that nothing is known of their structure except that in all of them every word ends in a vowel. Fifty miles up the river the people said *iso* (cf. Kiwai *eso*, thank) when they received anything (*Ann. Report*, 1889-90, p. 51). Eighty miles up the word *magisio* seemed to mean "peace" and *pu*, "gun" (*ib.* p. 53).

<sup>1</sup> *Proc. Roy. Irish Academy*, 3rd Ser. Vol. iv. pp. 300-355.



### 1. Phonology.

VOWELS: a as in "father"; ǣ as in "at"; e as "a" in "date"; ě as in "let"; i as "ee" in "feet"; ɪ as in "it"; o as in "own"; ǝ as in "on"; ɔ̃ as "aw" in "saw"; u as "oo" in "soon"; ŭ as in *up*.

The quantities of the vowels are not as a rule marked.

DIPHTHONGS: ai as in "aisle"; au as "ow" in "cow"; ei as "ay" in "may"; oi as in "noise."

CONSONANTS: k, g; t, d; p, b; w; s (h), z; r, l; m, n. These are sounded as in English.

The Mawata dialect has no s. Its place in words cognate with the Kiwai is taken by h, as e.g. *hera* for *sera*, breath; *hepate* for *sepate*, ear; *muho* for *muso*, hair; *ipuhu* for *ipusu*, lip, etc. I have not found z in any Kiwai word, and in Mawata it occurs only in *zoke*, a stick for husking, and doubtfully in *zugu*, tabu, prohibition, which may be a loan word from Miriam.

### 2. Word Building.

The Kiwai language is of the agglutinate type, the stems and particles being clearly distinguishable. The analysis of compounds has not been fully made, and hence it is not always easy to determine the simple roots. The stems to which particles are added consist often of two, three or more syllables.

Particles are prefixed or suffixed. In this respect the Kiwai resembles Miriam and differs from Mabuia. The particles often consist of several syllables, and may be compounded. They have no meaning except in composition with the words they modify.

### 3. Classes of Words.

The Kiwai language may be conveniently studied by considering the following nine classes of words: 1. Demonstratives. 2. Adjectives. 3. Nouns. 4. Pronouns. 5. Verbs. 6. Adverbs. 7. Connectives. 8. Interjections. 9. Numerals.

#### 4. Demonstrative Words and Particles.

1. SIMPLE DEMONSTRATIVES. The simple demonstratives are *ni* and *gi*, which indicate near and distant position with regard to the speaker and form parts of compounds which are used as adjectives, pronouns, and adverbs, and are probably connected with the personal prefixes of the verbs.

Mawata has *noi* or *no* for *ni*, and *goi* or *go* for *gi*, and *abra* is used for "this'." Both Kiwai and Mawata add *dogi* to *gi* or *goi*, to indicate an increase of distance, *gidogi* or *goidogi*, yonder.

2. ADJECTIVAL DEMONSTRATIVES. The simple demonstrative precedes the noun, number being indicated by the noun suffix.

Examples: *Ni bukaro*, this book; *ni buka toribo*, these two books; *ni buka pоторо*, these three books; *ni buka sirioro*, these many books; *gi bukaro*, that book; *gi buka toribo*, those

<sup>1</sup> Cf. *abele*, "Miriam Grammar," p. 55, ante.

two books; *gi buka poto*, those three books; *gi buka sirio*, those many books; *gidogi bukar*, yonder book; *gidogi bukar torib*, yonder two books; *gidogi bukar poto*, yonder three books; *gidogi bukar sirio*, yonder many books. **Mawata** has: *no bukar*, *go bukar*, *goidogi bukar*, etc.

3. PRONOMINAL DEMONSTRATIVES. These are formed by adding *-na* as in the substantive form of the adjective with the suffixes of number.

Examples: *Ninaro*, this; *ginaro*, that; *gidoginaro*, that yonder. **Mawata**: *noinaro*, *goinaro* and *goidoginaro*.

4. ADVERBIAL DEMONSTRATIVES. Adverbs of place are formed by prefixing *n-* or *g-* (the essential parts of *ni* and *gi*) to the word *onou*, thus forming the nouns: *nonou*, this place, here; *gonou*, that place, there; *gidogonou*, yonder place.

These may take the case suffixes *-rudo*, from, and *-ato*, to, as *nonowato*, to here, hither; *gonowato*, to there, thither; *nonorudo*, from here, hence; *gidogonowato*, to there, yonder, etc.

Other adverbs are formed in a similar way, as e.g. *nai*, here; *gaime*, there; *nanito*, this way; *gebo*, that way, thus; *gido*, there; *noboi*, here at; *goboi*, there at; *giatou*, far away, etc.

5. VERBAL DEMONSTRATIVES. These do not seem to be so numerous in Kiwai as in Mabuiag and Miriam. But verbs which have a purely demonstrative meaning are found.

Examples: *Mo noboi nomi*, I am here; *ro noboi romi*, thou art here; *nimo nomidurumo*, we all are here; *nigo noboi womiri*, you will be here. The verb *omioi*, is "sit" or "stay."

It is important to notice that the action of the speaker, i.e. action which he can regard as "here," in the same place as himself, is shown by the prefix *n-*, whilst past, i.e. distant action, is shown by the prefix *g-*. These are the essential parts of the demonstratives *ni* and *gi*.

## 5. Adjectives.

1. FORM AND DERIVATION. A few adjectives are simple roots, such as: *auo* large; *wade*, good; *uba*, bad; *sobo*, small; *buru*, empty.

Adjectives are formed from nouns by reduplication.

Examples: *Tamatama*, thin of body, skinny, from *tama*, skin; *ipuiipu*, dirty, from *ipu*, dirt. (Cf. Miriam.)

Colours are usually expressed by reduplicating the names of objects possessing the colour.

Examples: *Dogòdogò*, red, etc. (flame coloured); *wibuwibu*, black, indigo, violet (charcoal coloured); *tematema*, violet (smoke coloured); *keakea*, white (*kea*, white cockatoo).

For complete list and discussion of colour names, *vide* Vol. II. pp. 64-66.

Negative adjectives are formed by adding *-tato* to other words.

Examples: *Durupi-tato*, thin, i.e. bodyless; *kawi-tato*, straight, not crooked; *ubi-tato*, not wished for. (Cf. Miriam.)

2. POSITION. The adjective used attributively precedes the noun, as, e.g. *auo dubu*, a big man; *wade dubu*, a good man.

When used predicatively the syllable *-na* is added to the adjective, which thus becomes a noun in apposition with the name of the thing qualified.

Examples: *Nao wadena*, one (is) good; *netowa ata ubana*, two others (are) bad; *netowa wadena toribo*, two (are) good things. **Mawata**: *irisinamabu gesona*, the food is good; *dogò-dogòna*, (it is) red.

3. COMPARISON. Comparison can be made only by two positive statements.

The suffix *-ia* added to an adjective intensifies its meaning, as *auo dubu*, a big man; *auoia dubu*, a bigger man.

Reduplication also intensifies the meaning of an adjective: *auoauo*, very big.

4. INDEFINITE ADJECTIVES. Cf. Indefinite Pronouns.

## 6. Nouns.

1. FORM AND DERIVATION. Most nouns are simple roots, as e.g. *moto*, house; *dubu*, man; *oi*, coco-nut.

Nouns are formed from adjectives by means of the suffix *-na*.

Examples: *Wade*, good, *wadena*, a good thing; *uba*, bad, *ubana*, a bad thing.

Personal nouns are formed by the addition of the words *dubu*, man, or *arubi*, people, to a verb or adjective.

Examples: *Abidiru dubu*, rower; *koropa arubi*, sick folk.

The words *dubu* or *arubi* added to the name of a place indicate a person or persons dwelling in that place.

Examples: *Saguanarubi*, Saguane people; *Kadawarubi*, natives of Mawata.

In the names of the Islanders of Torres Straits as given by the Kiwai or Mawata people, the syllable *-dai-* is infixed before *arubi*, as e.g. *Saibodairubi*, *Boigodairubi*, natives of Saibai and Boigu. In these it appears probable that the Kiwai and Mawata have borrowed the adjective form (i.e. *Saibalai*, *Boigulai*) rather than the noun, and that the word *arubi* merely translates the personal noun ending (*-g*) of the Saibai (i.e. *Mabuiag*) word. Cf. "Mabuiag Grammar," Nouns, p. 16.

2. GENDER. Gender is not indicated by any grammatical form. Sex is distinguished by adding *mere*, male, or *besere* or *büsere*, female. In **Mawata** *buhere* is used for *busere*.

Chalmers wrote: *suwo dubu*, man-servant; *suwo upi*, woman-servant.

3. NUMBER. Nouns are often used without any mark of number, but when the noun is the subject of a verb it is usual to distinguish number by means of a suffix.

The singular is shown by the suffix *-ro*, the dual by the word *toribo*, the trial by the word *potoro*. The plural is shown by the word *sirio* preceding or by *sirioro* following. The singular suffix *-ro* is very commonly omitted. *Potoro* is used also for "four," and its real meaning is therefore probably "a few."

Examples: *Gi duburo*, that man; *gidubu toribo*, those two men; *oi toribo*, two coco-nuts; *oi potoro*, three coco-nuts; *dubu potoro*, three men; *sirio oi* or *oi sirioro*, many coco-nuts.

These suffixes may be used with or without the numerals.

The *-ro* suffixed in *potoro* and *sirioro* is probably the same as the singular *-ro*, and suggests that *potoro* is a set of three, a triad, *sirioro*, a lot, a number.

Number is also shown by the word *patu* following the noun.



Example: *Moto patu*, plenty of houses; [*didiri patu*, men].

**Mawata** has *awui* for *patu*; *arubi awui*, plenty of people; *buhere awui*, plenty of girls.

The equivalent of the Miriam *giz*, denoting things associated in a collection, is shown by the word *mabu* following the noun.

Examples: *Irisina mabu*, a collection of things to eat, i.e. food, from *iriso*, eat many, with noun affix *-na*, and *mabu*.

Number is very often only indicated by the context.

Examples: *Nou irisina ai rorobai*, he catches one fish; *nou irisina ai rirobai*, he catches more than one fish (*orobai*, catch one, *irobai*, catch many).

*Irregular Plurals.* Some words are entirely different in the singular and plural as e.g. *dubu* (**Mawata**, *auana*), man, *didiri*, men; *orobo*, woman, *upi*, women.

4. **CASE.** Nouns are declined by means of suffixed particles.

1. *Nominative and Instrumental.* These precede the verb, but have no special termination. Example: *Gi duburo nao ota regeba*, that man fells a tree.

2. *Possessive.* This case appears to be formed by the suffix *-no*.

Examples: *Gi duburono abera*, this man's father; *gi mererono abera*, that boy's father; *gi osiono saiiropata*, that child's foot.

One noun is often used in front of another to qualify without any alteration. Possession may be indicated in the same way.

Examples: *Oi idi*, coco-nut oil; *damari tama*, eye-lid; *sairo mao*, instep, i.e. leg-neck; *dubu kabi*, man's axe; *orobo giri*, woman's knife; *moro abera moto*, my father's house; *moro maramu sito*, my mother's basket.

3. *Dative.* Motion towards a thing or place is shown by the suffix *-ito* or *-to*.

Examples: *Mo motoito nodoro*, I enter the house; *ota-pasa tupatato reregetei*, leaf falls on (my) hand; *duduo Ipisiaito nimoguri*, to-morrow we will go to Ipisia; *mere Iasaito wogumru*, the boys have gone to Iasa.

Sometimes *-to* means "with": *moro mabuto ogu*, come with me, lit. come to my side.

4. *Ablative.* Motion from a thing or place is shown by the suffix *-rudo*.

Examples: *Otarudo arawameai*, come back from the tree; *mo Samarirudo noguro*, I come from Samari; *motorudo agari*, go away from the house.

Another ablative with the meaning "out of" is shown by the suffix *-gaute*.

Examples: *Obogaute oriboa*, stand up out of the water; *ro motogaute adau nitarogu*, you come out of the house.

5. *Locative.* Rest in a place is shown by the suffix *-wa*.

Examples: *Saguanewa naraodurumo*, we are at Saguane; *nou goboï romi motowa*, he (is) there at the house; *gi wonwogo otawa romi*, that bird stops on the tree; *Daruwa*, at Daru.

6. *Objective.* The objective case always precedes the verb and often has no particle. Or it may be indicated by the particle *ai*, which is usually suffixed to the noun, though in some examples it is separable, and then comes immediately before the verb.

Examples, without particle: *Mo pe nabidiro*, I paddle canoe; *mo wasare nabodo*, I sing a song; *ro sine raputi*, you skin a banana. With particle: *Mo dubuai noweai*, I see a man; *mo netowa dubu toribo ai niwiana*, I see two men; *mo netowa naobi dubu poto ai niwiaibi*, I see three men; *mo douai niriso*, I eat sago; *mo noraapi ai neberisiai*, I throw a stone.

*Ai* may be used alone as an indefinite object: *ro ai reberisiai*, you throw something.

Other cases are indicated by means of compound postpositions. Cf. Connective Words, *infra*.

## 7. Pronouns.

1. **PERSONAL PRONOUNS.** The Kiwai and Mawata personal pronouns are as follows:

First Person. *Mai*, *mo*, I; *nimoto*, we two; *nimoibi*, we three; *nimo*, we, or *nimo imeime*, we all.

Second Person. *Rai*, *ro*, thou; *nigoto*, you two; *nigoibi*, you three; *nigo*, you, or *nigo imeime*, you all.

Third Person. *Nowai* or *nou*, he, she it; *neito*, they two; *neibi*, they three; *nei*, they, or *nei imeime*, they all.

The variation in the first person dual, trial, and plural to indicate the inclusion or exclusion of the person addressed, is not found in these languages.

The dual particle *to* is found in the numeral "two" (*netowa*), and in the dual affix to nouns (*toribo*). The trial particle *ibi*, is found with the numeral "three" (*netowa-naobi*) and with verbs.

*Declension of Personal Pronouns.* The Kiwai and Mawata personal pronouns are declined through cases by means of suffixed words or particles.

1. *Active Instrumental.* In this case the simple forms of the pronouns are used.

Singular. *Mo*, I; *ro*, thou; *nou*, he, she, or it.

Dual. *Nimoto*, we two; *nigoto*, you two; *neito*, they two.

Trial. *Nimoibi*, we three; *nigoibi*, you three; *neibi*, they three.

Plural. *Nimo* or *nimo imeime*, we; *nigo* or *nigo imeime*, you; *nei* or *nei imeime*, they.

2. *Possessive.* This case is formed by adding the suffix *-ro* to the simple form in the singular number only. The dual, trial, and plural have no suffix.

Singular. *Moro*, my; *oro*, thy; *noro*, his, her or its.

In the third person *nouna* is sometimes found.

**Mawata** has *roro* for *oro*, thy, which is probably the original form.

In the third person *no* is often found for *noro*.

Examples: *Moro epuru*, my head; *nimoto giri*, knife of us two.

Substantive expressions equivalent to the English mine, thine, his, etc. are expressed by adding the suffix *-na* to the pronoun, as in forming nouns from adjectives.

Examples: *Irisinamabu nimoibina*, the food is ours; *irisinamabu go nouna*, that food (is) his.

3. *Dative.* The dative is formed by adding the word *gomo* (lit. side) with the suffix *-ito*, to the possessive forms. In **Mawata** *mabu* is used instead of *gomo*.

Singular. *Morogomoito*, to me; *orogomoito*, to thee (**Mawata**, *roromabuto*); *nogomoito*, to him or her.

Examples: *Ro morogomoito rarogo*, you tell me; *mo motoito nodoro*, I enter house.

Another dative case is expressed by suffixing *-gido* to the possessive, or sometimes to the simple form.

Singular. *Morogido* or *mogido*, to or for me; *rogido*, to or for thee, etc.

Examples: *Ro nimotogido rarogo*, you tell us; *mo nigotogido narogo*, I tell you; *nimo noboi rogido nerudomotidurudo*, we here pray to thee; *ro mogido nita roosa*, give to me; *nou nimogido warapoi*, he will help us.

4. *Ablative.* This case is formed by adding *-gaute*, or *-gomo-rudo* to the possessive form. The first appears to have the meaning "from the possession of," the latter "from the side of."

Singular. *Morogaute*, *rorogaute*, from me, thee, etc. *Orogomorudo*, from thee, etc.

Examples: *Ko morogaute gowopiroa*, you have stolen from me; *mo orogomorudo nomidai*, I take it from you; *mo rorogaute niroritorai*, I escape from you.

5. *The Locative* is shown by *-gomo-a* suffixed to the possessive. In this *-a* represents the suffix *-wa* of nouns.

Singular. *Morogomoa*, by or beside me; *orogomoa*, by or beside you, etc.

Examples: *Ni buka sirioro morogomoa rorodiro*, these books lie beside me; *gi buka sirioro orogomoa rorodiro*, those books lie beside you.

6. *Nominative*. The Subject of an intransitive verb is indicated by a change in the pronouns of the singular number.

*Mai*, I; *rai*, thou: *nowai* or *noai*, he or she.

In the dual, trial, and plural number the pronouns have the same form as in the active nominative, but if *imeime* (all) is used the particle *ai* immediately precedes the verb.

This particle appears to be the same as the *ai* added to nouns to indicate the objective case, it may be here combined with the pronominal root to show that the subject and object of the action are identical.

Examples: *Mai nogu*, I go; *mai narogo*, I talk; *rai rowa'a*, thou swimmest; *nowai reregetei*, he falls; *nimo imeime ai neregetei*, we all fall; *nigo wa'ari*, you will swim.

Some intransitive verbs appear with the pronouns *mo*, *ro*, *nou*: e.g. *mo motoito nodoro*, I enter house.

7. *Objective*. The objective case of the personal pronouns is formed by adding *ai* to the possessive forms. (Cf. Objective Case of Nouns.)

Singular. *moro-ai*, me; *roro-ai*, thee; *noroi*, him or her.

Examples: *Mo noroi naberumo*, I flog him; *mo roroi neauri*, I see thee.

*Other expressions used with Personal Pronouns*. "Self" or "own" is expressed by means of the word *simara* or *simarai*, self (**Mawata**, *himarai*) following the pronoun.

Examples: *Mo simara oi noruso*, I eat my own coco-nut; *mo simaraime noropia*, I am striking myself; *ro simaraime roropia*, you strike yourself; *nimoto simaraime noropiadurudo*, we are striking ourselves.

2. **INTERROGATIVE PRONOUNS**. The personal interrogative is *betu?* who? usually with the suffix *-ro*.

Examples: *Oro paina beturo?* your name is who? *betu bukaro?* whose book? *betu giri ro?* whose knife?

The interrogative used for common nouns is *beda?* or *ebeta?* what? or which? This is an adjective, and precedes the substantive. It may be declined as a pronoun.

Examples: *Beda buka novosari?* which book shall I give? *beda buka toribo novosamari?* which two books shall I give? *beda buka potoro novosaibiri*, which three books shall I give? *beda didiri rogu?* what men come? *mo ebetagido noguri?* to what shall I go?

Substantive forms of *beda* are *bedanona?* which one? and *beda nunumabu?* which thing?

3. **DEMONSTRATIVE PRONOUNS**. These have been given in the section on Demonstrative Words.

4. **INDEFINITE PRONOUNS**. *Ata*, *natura* or *naturaime*, other, some other; *sirio*, many, all; *naotono*, *naarai*, the same.



## 8. Verbs.

1. FORM AND DERIVATION. The time at my disposal during my visit to Saguane was too short for a thorough study of the verb forms in Kiwai. Mr Chalmers' translations were of very little help, as he had not investigated the prefixes and had only in a few cases obtained the suffixes. I took down from my informants a very large number of verbal phrases, and what follows is based entirely upon a comparison of the verb forms obtained in them.

In its general character the Kiwai verb seems to resemble the Miriam. Modifications in meaning are made by prefixes and suffixes.

Verbal roots always commence and end with a vowel, which is however eclipsed in some forms by a prefixed or suffixed particle. Very few verbs in use appear to consist of a simple root.

Most verb stems appear to consist of several syllables, of which the first two are formed by a consonant between two vowels, such as *ara*, *ata* or *ada*, *ebe*, *eme*, *ere*, *ete*, *iri*, *ogi*, *omo*, *ori*, *oro*, *oso*, *oto*. These have the appearance of prefixes, but there is not sufficient data to attempt their explanation. They may be compared with the syllables similarly prefixed in Miriam<sup>1</sup>.

Examples in which these syllables appear to be prefixes are: *ara-giria*, cut with knife (*giri*, knife); *ara-igiri*, be born (*igiro*, live); *oto-turo*, put out hand (*tu*, hand); *oto-baa*, rise, come up out of water (*obo*, water).

Cf. also: *isosirai*, fasten; *emososiriti*, tie the hands (*isisira*, cord).

Some verbs have a prefix *k-*, the meaning of which was not ascertained.

In Kiwai changes in the meaning of the verb are made by prefixes, suffixes and infixes.

2. PERSON. In Kiwai the verb appears to distinguish only between the person or persons speaking, and those outside his or their company<sup>2</sup>. Thus what may be called the Inclusive Person agrees with the pronouns "I" or "we," and the Exclusive with the pronouns "thou," "you," "he," "she," "it" or "they." The pronoun must be expressed in the latter cases in order to indicate the proper person.

<sup>1</sup> Cf. "Miriam Grammar," p. 65.

<sup>2</sup> This is somewhat different to the Miriam, in which the distinction is made between the speaker's company (whether speaking or spoken to) and outsiders. It is however the same as that found in other New Guinea languages. For example in Valman (Berlin Hafen, German New Guinea) the verb with "I" or "we" has a distinct prefix, but with "thou" and "he," or with "you" and "they" no distinction is made. Thus:

*kum moro*, I go.  
*{ti noro*, thou goest.  
*{runon noro*, he goes.

*kibin koro*, we go.  
*{tim yoro*, you go.  
*{ri-yoro*, they go.

Cf. PP. N. Spölgén and W. Schmidt, "Beiträge zur Kenntnis der Valman-Sprache," in *Wiener Zeitschrift für die Kunde des Morgenlandes*, xv. p. 357. The second person plural should properly be *t'im toro*, according to a correction in "Die Sprachen des Berlinhafen-Bezirks in Deutsch-Neuguinea," by PP. J. Klaffi, F. Vormann, and W. Schmidt in *Mitteil. d. Seminars f. Orientalische Sprachen*, Berlin, VIII. 1905, p. 91.

## Inclusive.

*Mai n-ogu*, I go.  
*Nimoto n-ogu-durudo*, we two go.  
*Nimoibi n-ogu-bidurumo*, we three go.  
*Nimo n-ogu-durumo*, we go.

*Mo n-oruso*, I eat one.  
*Mo n-irisi-ama*, I eat two.

## Exclusive.

<i>Rai r-ogu</i> , thou goest.	<i>Nowai r-ogu</i> , he goes.
<i>Nigoto r-ogu-durudo</i> , you two go.	<i>Neito r-ogu-durudo</i> , they two go.
<i>Nigoibi r-ogu-bidurumo</i> , you three go.	<i>Neibi r-ogu-biridurumo</i> , they three go.
<i>Nigo r-ogu-durumo</i> , you go.	<i>Nei r-ogu-durumo</i> , they go.

<i>Ro r-oruso</i> , thou eatest one.	<i>Nou r-oruso</i> , he eats one.
<i>Ro r-irisi-ama</i> , thou eatest two.	<i>Nou r-irisi-ama</i> , he eats two.

The prefix of the Inclusive Person is always *n-*. In the Exclusive Person the prefix varies according to the tense.

3. NUMBER. The form of the verb in Kiwai varies according to the number of the subject or agent, and also when the verb is transitive, according to the number of objects acted upon. The variations are made by prefixes, suffixes or infixes, according to the tense of the verb.

1. *Number of the Subject or Agent.*

*Singular.* When there is only one agent the stem of the verb is unchanged.

Examples: *N-ogu*, I go; *r-ogu*, thou goest or he goes; *n-ogu-ri*, I will go; *w-ogu-ri*, thou wilt or he will go; *g-ogu*, thou wentest or he went; *n-agiwai*, I give; *r-agiwai*, thou givest or he gives; *nao dubu r-eauri*, one man sees (*ogu*, go; *agiwai*, give; *eauri*, see).

*Plural.* A plural subject is shown by the suffix *-mo*, added to the present and past tense signs *-duru-* and *-ru-*, as *-durumo* and *-rumo*.

Examples: *N-ogu-duru-mo*, we go; *r-ogu-duru-mo*, you or they go; *g-oruso-ru-mo*, you or they ate one.

In the future tense a plural subject appears to be shown by infixing *-ir-* before the verb stem.

Example: *W-ir-ivogu-ri*, many will bring many.

*Dual.* A dual subject is shown by the suffix *-do*, added to the present and past tense signs *-duru-* and *-ru-*.

Examples: *N-ogu-duru-do*, we two go; *g-ogu-ru-do*, you or they two went; *g-oruso-ru-do*, they two ate one.

In the future tense a dual subject is shown by prefixing *id-* to the verb stem.

Examples: *Neitow-id-oruso-ri*, they two will eat one; *n-id-agiwai-ri*, we two will give one.

*Trial.* A trial subject is shown by the suffix *-mo* added to the tense signs, and the syllable *bi-* or *ibi-* placed before them. Thus present *ibi-duru-mo*, past *ibi-ru-mo*.

Examples: *N-ogu-bi-duru-mo*, we three go; *g-oruso-ibi-ru-mo*, you or they three ate one; *nimoibi nao oi n-oruso-ibi-duru-mo*, we three are eating one coco-nut.

In the future tense *-ibim-* or *-ibimi-* is infixed immediately before the verb stem in order to show a trial subject.

Example: *W-ibim-agiwai-ri*, you or they three will give one.

2. *Number of Object.* A transitive verb indicates the number of objects by means of prefixes and suffixes.

*Singular.* When there is only one object the initial syllable of the verb may consist of any vowel preceded by the person or tense sign, and there is no special suffix.

Examples: *N-adabuai*, I meet one; *r-earui*, thou seest or he sees one; *n-orobai*, I catch one; *n-opia*, I strike one.

*Plural.* When there is more than one object the vowel of the initial syllable of the verb is always *i*, sometimes substituted for the original vowel and sometimes prefixed to it. The sign of person or tense precedes.

Examples: *N-irobai*, I catch more than one; *r-iateria*, he runs past more than one; *g-iauri*, thou sawest or he saw more than one.

A more definite plural is expressed by various suffixes used in conjunction with the prefixed vowel *i-*. The commonest of these is *-ti* or *-uti*, but *-diro* and *-odoi* appear to be also used. They are substituted for or added to the final syllable of the singular.

Examples: *N-agiwai*, I give one, *n-iagivuti*, I give many; *n-arogo*, I tell one, *n-iaroguti*, I tell many; *n-asidimai*, I cover one, *n-iasidimuti*, I cover many; *n-egedia*, I squeeze one, *n-igediuti*, I squeeze many; *n-odoro*, I enter one place, *n-idoruti*, I enter many places; *n-adabuai*, I meet one, *n-idubuti*, I meet many; *n-agurabai*, I pluck one, *n-iagurabuti*, I pluck many; *n-enapipiri*, I squeeze one, *n-imapipiruti*, I squeeze many; *n-eremeterai*, I look at one, *n-iremeteruti*, I look at many; *n-isebia*, I break one, *n-isebuti*, I break many; *n-owogu*, I bring one, *n-iwoguti*, I bring many.

*N-atamuai*, I teach one, *n-iatamudiro*, I teach many; *n-awaruo*, I sew one, *n-awaruodiro*, I sew many; *iwi iamudia*, haul one rope, *r-iamudidiro*, he hauls many.

*N-aratoro*, I ask one, *n-aratorodoi*, I ask many.

Some examples are irregular: *N-otuturo*, I put out one (finger or hand), *n-ituturuti*, I put out several (fingers); *n-oruso*, I eat one, *n-iriso*, I eat many.

*Dual.* A dual object is indicated by the suffix *-ama* or *-ma* in conjunction with the prefixed vowel *i-*.

Examples: *N-orobai*, I catch one, *n-irobai-ama*, I catch two; *r-earui*, you see or he sees one, *r-iauri-ama*, you see or he sees two; *r-iateria-ma*, he runs past two; *n-opia*, I strike one, *n-ipi-ama*, I hit two.

*Trial.* A trial object is indicated by the suffix *-ibi* or *-bi* in conjunction with the prefixed vowel *i-*.

Examples: *N-irobai-bi*, I catch three; *r-iauri-bi*, you see or he sees three; *r-iateria-ibi*, you run or he runs past three; *n-ipia-ibi*, I hit three.



4. **MODE.** Owing to the short time spent at Saguane, I was unable to properly investigate the modes of the Kiwai verb.

*Imperative.* Some examples show an imperative expressed by the pronoun preceding the simple verbal stem, in all numbers. The negative has *puai* prefixed.

Examples: *Roro eauri!* look thou! *nigoto eauri!* look ye two! *nigoibi eauri!* look ye three! *puai arogo ata didiri!* don't tell the other man!

[The Rev. J. Chalmers used *betu* for the Prohibitive: *didiri betu go opia*, don't kill men; *oro duboi-dubu warame overa betu gagiwai*, do not bear false witness (give false words) against thy neighbour.]

*Quotations.* A quotation is introduced by the word *gibo*.

Example: *Nou rarogo gibo, mai noguri*, he said, "I will go."

[Chalmers has: *Nou neigido arogo gibo, gonou parabole nigo pai umoro*, he to them said thus, "This parable you do not know."]

*Negative.* The negative is shown by the adverb *puai* or *pai* preceding the verb. *Pai* sometimes begins the sentence.

Examples: *Pai mo roroi oi nagiwai*, I do not give you a coco-nut. [*Nei pai irovidiro*, they do not hear them]; *sai pai otoi*, sun does not shine; (**Mawata**, *nou bibiri pai erea*, he strength has not).

There is a negative verb *karatai* which is indeclinable.

Examples: *Mo dubu karatai*, I don't know the man; *mo sirio dubu karatai*, I don't know all the men.

*Desiderative.* A wish is expressed by the phrase *ubi ai erea*, wish, with negative *ubitato*.

Examples: *Ro ubi ai rerea obo kodiogido*, you want to drink water; *mo ubitato nerea obo kodiogido*, I do not want to drink water.

*Potential.* This is shown by the word *umoro*, knowing how. The negative is *umorotato*.

Examples: *Ro umoro overa iaroguti*, you can talk words; *mo umorotato overa iaroguti*, I cannot talk words.

5. **TENSE.** The Kiwai verb expresses the time of an action in various ways. Prefixes, infixes, and suffixes are used as tense signs.

The prefix of the inclusive (or first person) remains the same in all tenses, but the prefix of the exclusive (second or third person) varies for the present and past.

*Present.* This is shown by the prefix *n-* in the inclusive or first person, and by *r-* in the exclusive (second or third).

Examples: *N-oruso*, I eat one; *n-iriso*, I eat many; *r-oruso*, thou eatest or he eats one; *r-iriso*, thou eatest or he eats many; *n-iagiwuti*, I give many; *r-agiwai*, thou givest or he gives one; *r-iagiwaiama*, thou givest or he gives two; *n-odio*, I drink; *n-ogu*, I go; *r-ogu*, thou goest or he goes; *mere ramedei*, the boy has gone inland.

The present tense is also shown by infixing *-duru-* before the signs *-do* and *-mo*, of the dual and plural agents.

Examples: *N-oruso-duru-do*, we two eat one; *n-irisama-duru-do*, we two eat two; *n-irisoibi-duru-do*, we two eat three; *n-iriso-duru-do*, we two eat many; *r-oruso-duru-do*, you or they two eat one; *r-iriso-duru-do*, you or they two eat many; *r-oruso-duru-do*, you or they two eat one; *n-orusoibi-duru-mo*, we three eat one.

*Past.* In the inclusive person the prefix *n-* is retained in the past tense, but in the exclusive person *r-* is changed to *g-*.

Examples: *N-oruso*, I ate one; *n-iriso*, I ate many; *n-irisama*, I ate two; *n-iagiwuti*, I gave many; *g-agiwai*, thou gavest or he gave one; *g-iagiwuti*, thou gavest or he gave two; *n-ogu*, I went; *g-ogu*, thou wentest or he went; *g-oruso*, thou atest or he ate one; *g-irisama*, thou atest or he ate two; *g-iriso*, thou atest or he ate many.

The past tense is also shown by infixing *-ru-* before the signs *-do* and *-mo* of the dual and plural agents.

Examples: *G-ogu-ru-do*, you or they two went; *g-iagiwaima-ru-do*, you or they two gave two; *g-iagiwai-ru-do*, you or they two gave many; *g-oruso-ru-do*, you or they two ate one; *g-iriso-ru-mo*, you or they three ate many; *g-orusoibi-ru-mo*, you or they three ate three; *g-iriso-ru-do*, you or they two ate many.

*Future.* The future tense is shown by the suffix *-ri*. In the inclusive person the prefix *n-* is retained, but in the exclusive person the prefix becomes *w-*.

Examples: *N-oruso-ri*, I will eat one; *w-oruso-ri*, thou wilt or he will eat one; *w-irisama-ri*, thou wilt or he will eat two; *w-irisoibi-ri*, thou wilt or he will eat three; *w-iriso-ri*, thou wilt or he will eat many; *w-agiwai-ri*, thou wilt or he will give one; *w-iagiwuti-ri*, thou wilt or he will give many; *n-ogu-ri*, I will go; *w-ogu-ri*, thou wilt go.

The signs of the dual and trial agents, *-do* and *-mo*, do not appear in the future tense, but their place is taken by the infixes *-id-* and *-ibim-*, which are added to the prefixes *n-* or *w-*, the suffix *-ri* being retained.

Examples: *Nid-agiwai-ri*, we two will give one; *wid-iagiwaima-ri*, you or they two will give two; *wid-iagiwuti-ri*, you or they two will give many; *wibim-iagiwai-ri*, you or they three will give one; *wid-iriso-ri*, you or they two will eat many; *nid-irisama-ri*, we two will eat two; *nid-iriso-ri*, we two will eat many; *nibim-irisama-ri*, we three will eat two; *nibim-oruso-ri*, we three will eat one; *nibim-iriso-ri*, we three will eat many.

*Completed Action.* Completed action is shown by the adverb *tau*.

Example: *Mo uo tau notowa*, I lay down to sleep.

## 6. SUMMARY OF VERBAL AFFIXES.

### Simple Affixes.

Prefixes.	Infixes.	Suffixes.
<i>n</i> , inclusive person.	<i>id</i> , dual subject.	<i>mo</i> , more than two subjects.
<i>r</i> , exclusive person, present tense.	<i>bi</i> , <i>ibi</i> , trial number (subject or object).	<i>do</i> , dual subject.
<i>g</i> , exclusive person, past tense.	<i>m</i> , <i>mi</i> , more than two subjects.	<i>ti</i> , <i>uti</i> , plural object.
<i>w</i> , exclusive person, future tense.	<i>ama</i> , <i>ma</i> , dual object.	<i>diro</i> (?), plural object.
	<i>i</i> , plural object.	<i>odoi</i> (?), plural object.
	<i>duru</i> , present tense.	<i>ri</i> , future tense.
	<i>ru</i> , past tense.	

## Compound Affixes.

## Prefixes to verb stem.

<i>ni</i> , action of speaker on many.
<i>ri</i> , action of person addressed or referred to on many in present time.
<i>gi</i> , action of person addressed or referred to on many in past time.
<i>wi</i> , action of person addressed or referred to on many in future time.
<i>nid</i> , action of two speakers.
<i>nibim</i> , <i>nibimi</i> , action of three speakers.
<i>wid</i> , action of two persons addressed or referred to in future time.
<i>wibim</i> , <i>wibimi</i> , action of three persons addressed or referred to in future time.

## Suffixes to verb stem.

<i>rudo</i> , action of two on many in past time.
<i>rumo</i> , action of many on many in past time.
<i>durudo</i> , action of two on many in present time.
<i>durumo</i> , action of many on many in present time.
<i>amadurudo</i> , action of two on two in present time.
<i>amadurumo</i> , action of many on two in present time.
<i>amarudo</i> , <i>marudo</i> , action of two on two in past time.
<i>amarumo</i> (?), action of many on two in past time.
<i>ibidurudo</i> , action of many on three in present time.
<i>ibidurumo</i> , action of many on three in past time.
<i>amabidurumo</i> , action of three on two in present time.
<i>amabirumo</i> (?), action of three on two in past time.
<i>amari</i> , action on two in future time.
<i>ibiri</i> , action on three in future time.
<i>utiri</i> , action on many in future time.

## 7. NOTE ON DERIVATION OF VERBAL AFFIXES.

The prefix *n-* used of the inclusive person appears to be connected with the demonstrative *ni*, this: *ni-buka*, this book, the book here; *n-ogu*, I go, my going, the going here. Similarly the prefix *g-* of the past tense exclusive may be compared with the demonstrative *gi*, that, there; *gi-buka*, that book, the book there; *g-ogu*, your or his action, action there, removed from the speaker in time and place. Similarly the prefix *r-* may be connected with the *ro* suffixed to nouns.

The dual infix *-id-* and dual suffix *-do* may be compared with the *-to* of the dual pronouns, whilst the infix *-bi-* or *-ibi-* for the trial corresponds to the affix of the trial pronouns. The plural infix *-m-* or *-mi-* and suffix *-mo*, however, correspond only to the suffix in the inclusive plural pronoun *ni-mo*.

## 9. Adverbs.

1. FORM AND DERIVATION. A few adverbs seem to be formed from other words by the suffix *-ime*.

Examples: *Tagara*, old, *tagaraimé*, of old, formerly; *dogo* (?), *dogoime*, by-and-by; *gi*, that, *gaime*, distant.

2. DEMONSTRATIVE ADVERBS. The simple demonstrative particles have been illustrated in a previous section. They appear to be very generally used in the composition of adverbs of time and place.

## 3. INTERROGATIVE ADVERBS.

*Interrogatives of Time.* These are formed by prefixing *beda*? what? to the names of spaces of time.



Examples: *Bedatagua rogu?* when (lit. at what time) does he go? *bedatagu nou orowameai?* when does he return?

*Interrogatives of Place.* The general interrogative of place is *boro?* where? or *beda* is prefixed to the noun *ipe* as *bedaipe*. The latter word may be declined: *bedaipito?* to where? whither? *bedaiperudo?* from where? whence? *bedaipewa*, at where? *Boita* and *boiga* are also used for "where?"

Examples: *Sebade boro?* where is Sebade? *soboia moto boro?* where is the very little house? *nimo bedaipewa' naraodurumo?* where are we? *nimo bedaiperudo nogurumo?* where do we go from? *nou bedaipito rogu?* where does he go to? *boita woguri?* where are you going? where will you go? *nimo boita noguri?* where shall we go? *pe boiga rogu?* where is the boat going?

*Interrogatives of Manner and Cause.* Why? or how? is translated by *ebetagido?* in which *beta* probably stands for *beda*, and *gido* is the suffix "for."

Examples: *Ebetagido woguri Ipsiato?* why (have they) gone to Ipsiia? *ebetagido ro iriso?* why do you eat them?

*Interrogatives of Quantity and Number.* How many? is *bedamutu?* in which *mutu* is unexplained. *Bedamutu otaro?* how many trees?

#### 4. ADVERBS OF TIME. Many words used as adverbs of time are nouns.

Examples: *Nisairo* (**Mawata**, *abra iwio*), to-day; *duduo*, *dudua sai* (**Mawata**, *waroito*), to-morrow; *dogo*, *dogoime*, by-and-by, soon; *duduata*, yesterday; *nanito*, always; *mina*, again; *tagaraime*, formerly; *owaporudo*, afterwards; *tau*, completed, finished.

5. ADVERBS OF PLACE. Simple adverbs of place are formed from the demonstrative particles by means of the postpositions. Cf. Adverbial Demonstratives, p. 305. Others are names of positions, either alone or preceded by a demonstrative.

Examples: *Tatari*, near; *gaime*, *giatou*, far off; *gope-ito*, in front, first; *wapo-rudo*, from the back, behind; *osurudo*, under, etc.

*Omi*, an abbreviation of the verb *omioi*, stop, stay, is used verbally with the adverbs *noboi*, here; *goboi*, there: *Ibida noboi romi*, Ibida is here; *ro noboi romi*, you are here; *mo noboi nomi*, I am here; *nimo noboi nomidurumo*, we are here; *nigo noboi womiri*, you will be here; *nou goboi romi motowa*, he is there at the house.

The points of the compass are indefinitely named: *odori*, South; *sie*, South West to South (cf. Miriam, *ziai*); *uroa*, South East (cf. Mabuia, *waura*); *nigori*, North East to East (cf. Miriam, *naiger*); *suruma*, West to North.

6. ADVERBS OF MANNER. These mostly appear as true adverbs and are only used to modify the meaning of the verb.

Examples: *Gibo*, thus (cf. Quotations, p. 313); *gedagibo*, like this (*geda*, like); *atagedagibo*, like another; *naonido*, like this one; *atagido*, like that one; *samoito*, quickly; *oiwori*, in vain, for nothing; *ro oiwori ropia*, you hit for nothing; *waita*, carefully; *naturaima*, only.

"Very" is expressed by the suffix *-ia*: *soboia*, very small, *auoia*, very large.

7. ADVERBS OF AFFIRMATION AND NEGATION. The negative used with verbs is *pai*. The answer to a question is an exclamation *Ie!* yes! *Puai!* no!

## 10. Connective Words.

1. PREPOSITIONS. There are in Kiwai no prepositions. The relationship between nouns is expressed by the postpositions or by compounds.

*Simple Postpositions.* These have been fully dealt with in the section on Nouns and Pronouns. As representing the English prepositions they may be recapitulated here.

Of: *-no* (with Common Nouns); *-ro* (with Pronouns); or by simple juxtaposition.

To, towards, for: *-ito*, *-to* (Common Nouns); *-gomoito* (Pronouns and Proper Nouns); *-gido*.

From, through, because of: *-gaute* (with Nouns and Pronouns); *-rudo* (with Common Nouns); *-gomorudo* (with Proper Nouns and Pronouns).

At, in: *-wa* or *-a* (with Common Nouns); *-gomoa* (with Proper Nouns and Pronouns).

*Compounds.* These are all locative nouns, names of places and positions. Those found in use are: *gomo*, side; *mabu*, company; *siai* (**Mawata**, *sopu*), earth, ground; *osu* (**Mawata**, *ohu*), upper part; *iri*, shade; *gope*, front; *wapo*, rear; *niro*, inside.

These are used with the suffixes *-wa* or *-a*, *-ito* or *-to*, *-rudo* or *-gaute* according to whether rest, motion to or motion from is intended. The accompanying noun precedes without any case ending.

Examples are: By, beside, *gomo* (**Mawata**, *mabu*): *gi duburo ota-gomoito roguero*, the man goes to the side of the tree; *gi duburo ota gomorudo airoguero*, the man comes from beside the tree; *isisira gomoito iedea*, put the string by the side; *otapasa eregetei otagomorudo*, the leaf falls from (the side of) the tree; *gi duburo ota mabuato ai romi*, the man stays with (along with) the tree.

On, upon, *osu*, *siai*: *isisira osurudo*, from under the string; *ota pasa eregetei suago siaito*, leaf falls on the grass, down to the grass; *nimo suago siaito nomioi*, we sit down on the grass.

Under, *sopu*, *iri*: *isisira sopurudo*, under the string; *nimo ota irito nogomioiri*, we will sit under the tree; *mo epuru iriwa rerea*, my head is under the hat (in the shade of the hat).

2. CONJUNCTIONS. I have no examples of conjunctions. [Chalmers used in the translations the word *ramu* following the second of two nouns for "and" or "also": *Sebedao, suwo didiri ramu*, Zebedee and the servants.] In the early specimens of *Mawata e* was used for "and."

## 11. Exclamations.

I have only one example of an exclamation: *Yauwo!* good-bye! farewell! [Chalmers wrote: *Puai!* No! *Io!* Yes!]

## 12. Numerals.

There are only two numerals: *nao*, one; *netowa*, two. "Three" is expressed by *netowa-naobi*. Any number beyond these is *sirio*, many.

In *naobi*, *bi* is the particle used with pronouns and verbs to indicate the trial number.

The suffix *-ro*, and the words *toribo*, *potoro* which indicate respectively the singular, dual and trial of nouns may be regarded as equivalents to the numerals but are frequently used with them.



## 13. Literature.

There is no native text printed in the Kiwai or Mawata language. The only specimens from a native source were a few songs sung into the phonograph by Gamena the chief at Saguane. The mission literature is also very limited, and the translations very meagre and faulty. The first publication was a sheet containing the alphabet, a few phrases, Mark i. 40-45 and eleven hymns. This was written by the Rev. E. B. Savage and printed by him at Murray Island in 1888 or 1889. Extracts are given in the "Study of the Languages of Torres Straits". The same matter was printed in book form at Sydney in 1892<sup>2</sup>. A school book had been printed in 1886 at Sydney which by mistake was said on the title-page to be in the Fly River language<sup>3</sup>. In the Mission School conducted by the late Rev. J. Chalmers at Saguane during my visit, two books were in use. One consisted of spelling lessons, tables, and extracts from the gospels<sup>4</sup>; the other contained a catechism, decalogue, paternoster and thirty-three hymns<sup>5</sup>. From the first I extract the Parable of the Sower, from the second the Paternoster<sup>6</sup>.

## THE PARABLE OF THE SOWER. Kiwai. Mark iv. 2-9.

2. Nou sirio parabole overa kirimoputi nei gido, kirimoputi gibo arogo. 3. Amu  
*He many parable word taught them to taught thus told*  
 girovidiro, Mina, kaema imemititi dubu arario kaema imemititi gido. 4. Kaema tau  
*hear man finish*  
 imemititi arua gabo erese eregetoi, wowogo arario oruso. 5. Arua kuraere vio  
*some path side falls bird flying eat Some stone ground*  
 eregetai, pai auwo vio, nonouva inoro samoito, mina, pai auwo vio iasidimai.  
*falls not great ground on there quick not great ground cover*  
 6. Sâ'i ioro, miti tato mina, tau osumiri. 7. Arua orooro ota eregetei, orooro  
*Sun rises root not finish Some thorny plant fall thorny*  
 ota inoro, augiposoruti, mai mina, iopu pai oriruti. 8. Arua wade vio eregetei,  
*plant seed not Some good ground fell*  
 inoro, iopu airase eruti ata thirty, ata sixty, ata one hundred nau iopu  
*fruit one sort another another one seed*  
 rudo. 9. Nou nei gido arogo gibo, Nou garesia irovidiro nou irovidiro.  
*from He them to says thus He ear-hole hearing he hears.*

<sup>1</sup> Vide *Proceedings of Royal Irish Academy*, 3rd Ser. Vol. iv. pp. 293-299.

<sup>2</sup> *Buka, Kiwai Language*, Sydney, Printed for the London Missionary Society by William Brooks, 164, Clarence Street, 1892 (small 8°, pp. 8).

<sup>3</sup> The title runs thus: *School Book (Fly River Language) prepared by Wacene of Lifu. Gege Igiruma Tahaea ani hihiwa. Tana e ta Hiawa*. Then follow the alphabet in two types, marks of punctuation, cyphers, names of days and months, and the press mark: Sydney, Edward Lee (late Lee and Ross), 51, Market Street, 1886 (small 8°, pp. 16). The language is that of East Cape at the other end of New Guinea, and is totally different from Kiwai.

<sup>4</sup> The title consists only of the words: *Mere kirimoputi Buka* (i.e. Child learning book). The remainder of the title-page is filled by the alphabet printed in four different types. At the end (p. 20) is printed in large type: *Kiwai overa* (i.e. Kiwai language), and the press mark in the Keapara language: *Keapara'i e lolia o* (i.e. Keapara-at he printed it).

<sup>5</sup> *Aratoro. Wasare ramu. Kiwai overa* (i.e. Questions. Hymns also. *Kiwai Language*), Sydney, Turner and Henderson, 1898.

<sup>6</sup> Cf. Note on Translations, p. 303.



## THE PATERNOSTER. Kiwai.

Nimo Abera aroipo varomi. Oro paina tarena. Oro basileia orodoro mai.  
*Our Father heaven dwelling Thy name holy Thy kingdom*

Oro aiomai duriomoro gabugabu keregedio aroipo gedaro. Irisinimabu dogoime  
*Thy earth work heaven-in Food thing to-day*

auwogu. Nimo uba araueruti, nimo geda gibo nei nino emarogo, nimo nei uba  
*bring Our evil we like them we them evil*

arauderuti. Nimo ematigiai pai owabogoiri. Nimo uba gido amukigiro. Oro basileia,  
*Us not Us evil from save Thy kingdom*

oro serawo, oro wade, omioi nanitonanito.  
*thy strength (?) thy goodness stay always.*

## THE LANGUAGES OF THE PAPUAN GULF.

### Introduction.

The coast of the Gulf of Papua from the Northern shore of the Fly Delta opposite Wabuda Island, to the village of Jokea at Cape Possession is occupied by various Papuan tribes whose languages, with the exception of those in the Eastern part, are almost unknown. Occasional references in the *Annual Reports on British New Guinea*, and the MS. notes of the Rev. J. H. Holmes render it, however, possible to give the following list of languages and localities.

<i>Language</i>	<i>Locality</i>
1. <b>Girara.</b>	Villages between the left bank of the Fly River and the head waters of the Bamu River.
2. <b>Dibiri and Gauobu.</b>	Left bank of the Fly River East of Girara.
3. <b>Maipani.</b>	Left bank of the Fly River near the sea.
4. <b>Sepota and Sisiamia.</b>	Villages on the Bamu River.
5. <b>Dabura.</b>	Dabura-arubi on Gama River.
6. <b>Turama (?)</b>	Turama River.
7. <b>Baia.</b>	Village on Omati River.
8. <b>Tumu.</b>	Village on Aird River.
9. <b>Kaa (Minaiao).</b>	West of Marea Point.
10. <b>Epai and Ipikoi.</b>	Auro River and Kapaina Inlet.
11. <b>Paia.</b>	Between Paia Inlet and Era Bay.
12. <b>Namau (or Maipua)<sup>1</sup>.</b>	Villages in the Purari Delta.
13. <b>Elema (Kerema, Orokolo).</b>	Bailala River.
14. <b>Keuru.</b>	Between Bailala and Matupe Rivers.
15. <b>Uaripi.</b>	East side of Matupe River.
16. <b>Milareipi.</b>	Shore of Freshwater Bay.
17. <b>Toaripi.</b>	East of Lakekumu River.
18. <b>Moaripi.</b>	Biaru River.
19. <b>Lepu.</b>	East of Biaru River.

### 1. Girara.

A vocabulary of nearly 300 words in the Girara language was drawn up in 1902-3 by Mr A. H. Jiear, the Resident Magistrate for the Western Division of British New Guinea. A copy of this in MS. was sent to me by the Hon. D. Ballantine, the Acting Govt. Secretary.

<sup>1</sup> As Namau is a geographical term, Dr C. G. Seligmann suggests the name Koriki for the tribes of the Purari Delta (*Lancet*, Feb. 17, 1906, p. 423).

In Mr Jiear's list no phrases are given, and an analysis of apparent compounds is somewhat barren of results. There are many long words, especially the equivalents given for some of the verbs, as e.g. *sapesairalapodabegawomini*, wipe; *egoromininepopadomini*, smoke the bamboo pipe; *seregigiropepe*, call out loud; *aiwasaritawabegawomini*, wet.

1. PHONOLOGY. Vowels: a, e, i, o, u. In the vocabulary or is written apparently for ò. Consonants: k, g; t, d; p, b; n, m; r, l, w, y; s.

There are no nasalised or compound consonants, and every syllable ends in a vowel. There is a marked difference between this phonology and that West of the Fly.

2. DEMONSTRATIVE WORDS. None is given in the vocabulary.

3. ADJECTIVES. Names of colours appear to be formed from nouns by the suffix *-napa*.

Examples: *Wasa-napa*, red (*was*, red clay for painting the body); *sakewa-napa*, white (*sakewa*, a white cockatoo).

In others the meaning of the noun is not given, as: *ida-napa*, blue; *kikiri-napa*, green; *ukurua-napa*, black; *mara-napa*, yellow.

Other adjectives have the same termination: *daridari-napa*, dumb; *kabibi-napa*, big.

Another adjective termination appears to be *-bega*: *sare-bega*, good; *mena-bega*, heavy. *Kabigi-bega*, big, is found as well as *kabigi-napa*.

The termination *-napa* is also found with some nouns, as e.g. *ebata-napa*, edges; *sidi-napa*, top; *tepa-napa*, sides; *ei-napa*, bottom.

The adjective appears both preceding and following the noun.

Examples: *Wi-sarebega*, water good, fresh water; *taudabe-sawisawa*, eyes bad (*sausawi*, bad, in vocabulary); *kokoabi-tura*, creek, small stream; *ture-kabiki*, river, stream big; *bou-baga*, coco-nut leaf; *ei-baga*, tree leaf.

4. PRONOUNS. The only pronouns given are: *nepe*, me; *nepe-ropara*, mine; *yama*, he; *yama-busi*, her.

In these *ropara* is probably a word meaning things, as *nana-ropa* is given for "food," and *au-nana*, "eat." In *yama-busi*, *busi* is the word for "woman" (cf. Kiwai, *busere*, girl). *Nepe-rupi*, given for "friends" is apparently "my people," *rupi* being the Kiwai *arubi*, "people."

5. VERBS. Many verbs end in *-oro*, as: *daporo*, beat drum; *adimadoro*, cry; *moiatoro*, dance; *igiamaroro*, laugh; *iroro*, perspire; *gigiroro*, run; *irewor*, smoke, eject smoke from the mouth. Sometimes the ending is *-werero*, *-perero* or *-berero*, as: *metaperero*, come; *nuauwerero*, go; *sisiratewerero*, crawl; *wadeberero*, sundown.

6. NUMERALS. *Menagi*, one; *saki*, two; *sirikirimi*, three; *moigura*, four; *wairabeke*, five. "Few" is *kekepura*; "many," *argomebega-diwini*. These are unexplained, but *moi* in the word for "four" is also found in the words for "fingers," *moi-nikiki*, and "finger-nails," *moi-kariwi*. In the vocabulary *moi* is given for "arm."

## 2. Dibiri and Gauobu. 3. Maipani.

In both these localities we have only names of people and places, and these are Kiwai. The river at Dibiri is called Dibiri-oromo (Kiwai, *oromo*, river), the village Dibiridarim (Kiwai, *darimo*, men's house), and the Dauobu tribe Dauobu-arubi (Kiwai, *arubi*, people), in the *Annual Report* for 1891-2, p. 50.



**4. Sepota and Sisiamia.**

These are two adjacent villages on the Bamu River. The language is said to be allied to that of Kiwai, but only three words are recorded (*Annual Report*, 1890-1, p. 52). Iron is *turika*; tobacco, *suku*; tomahawk, *pa*. Of these only the first is Kiwai.

**5. Dabura. 6. Turama.**

Of the Dabura only the name of the tribe, Dabura-arubi, which is Kiwai, is known. The natives are said to be similar to the Kiwai men in form, colour and features, and to understand many Kiwai words (*Annual Report*, 1891-2, p. 38).

Nothing is recorded of the languages spoken on the Turama River, except that here and on the Gama the lower tribes call themselves Tagara-arubi or Tara-arubi (Kiwai, *tagara*, old; *arubi*, people), and the inland people, Oberi (Kiwai, *oberi*, bushmen).

**7. Baia.**

The only words recorded from the village of Baia are *gota*, coco-nut, and *ibu*, *ibue*, iron (*Annual Report*, 1891-2, p. 46).

**8. Tumu.**

For this language spoken on the Aird River, we have a short, imperfectly spelled, and faulty vocabulary by Mr T. F. Bevan, contained in his work *Toil, Travel and Adventure in British New Guinea*<sup>1</sup>. In this some of the words recorded as Tumu are Motu. The word for tobacco is *suku*, the same as in Sepota.

**9. Kaa and Minaiaio.**

These people are said to understand neither Kiwai nor Maipua (i.e. Namau). The only words recorded are *kaire*, iron, and *airu*, *miro*, peace (*Annual Report*, 1892-3, pp. xx, 34). But *miro* is the Kiwai word.

**10. Epai and Ipikol. 11. Paia.**

Nothing is known of the languages of these places except that the Maipua (or Namau) dialect is imperfectly understood (*Annual Report*, 1892-3, p. 33, 1893-4, p. 23).

**12. Namau or Maipua.**

The whole district about the mouths of the Purari River is called Namau. Maipua and Evorra (or Evarra) are the largest villages. A grammar note on this language with specimens is given in the next section. The people are called Koriki by Dr C. G. Seligmann (in *Lancet*, Feb. 17, 1906, p. 423).

**13. Elema.**

From the Elema district about the mouth of the Bailala River, eastward to the Biarua River, the languages are all more or less related to each other. The Toaripi is here used for teaching purposes by the missions. O. E. Stone in 1880 first published a

<sup>1</sup> T. F. Bevan, *Toil, Travel and Adventure in British New Guinea*, London, 1890.

vocabulary of the Elema<sup>1</sup>, but the exact locality was not given. F. E. Lawes compiled a vocabulary of the language spoken from Kerema to Orokolo for the *Annual Report*, 1892-3<sup>2</sup>.

The proper Elema is spoken in the villages of Bailala (Vailala) and Orokolo.

The notes which follow are from the Rev. J. H. Holmes. They show that the language is very nearly the same as the Toaripi.

1. DEMONSTRATIVES. *Maha*, this; *raeha*, that; *vaveva*, here; *larera*, there; *mahao*, now; *mea-raeha*, then.

2. PRONOUNS. *Personal*. Singular: 1. *arao*, I; 2. *ao*, thou; 3. *areo*, he, she, it. Plural: 1. (inclusive) *elavihi*, we, (exclusive) *elao*, we; 2. *eo*, you; 3. *ereo*, they.

3. INTERROGATIVE WORDS. *Leita*, who? *lei'e*? what? *lehoa*? where? *aleahau*? when? *leiao-avaira*? how many?

4. NUMERALS. *Haroapu*, one; *oraoka*, two; *irohio*, three; *oraoka-oraoka*, four. "Five" is compounded of "four" and "one." Higher numbers are remembered by reference to parts of the body.

Once, twice, etc. are expressed by prefixing *mea* (condition) to the numeral; *mea haroapu*, once, etc.

Mr F. E. Lawes has the following: "The counting is very curious. They start with the little finger of the left hand, then follow the arm up round the forehead, then down the right arm, thence on to the thumb of the right hand (which is 23), finishing off at the little finger of the right hand. They do not appear to count over 27. As far as I could learn, they do not use the toes." Mr Lawes gives the numerals as follows. I have added the meanings: one, *haruapu*; two, *urahoka*; three, *iroihu*; four, *hari* (index finger); five, *hui* (thumb); six, *aukava* (wrist); seven, *farae* (fore-arm); eight, *ari* (elbow); nine, *kae* (armlet); ten, *horu* (shoulder); eleven, *karave* (neck); twelve, *avako* (ear); thirteen, *ubuhae* (eye-ball); fourteen, *overa* (nose); fifteen, *ubwauka* (eye); sixteen, *avako-kai*; seventeen, *karave-haukai*; eighteen, *horu-kai*; nineteen, *kae-aukai*; twenty, *ari-aikai*; twenty-one, *farai-ukai*; twenty-two, *ukava-ukai*; twenty-three, *hui-aukai*; twenty-four, *hari-aukai*; twenty-five, *iroihu-aukai*; twenty-six, *urahoka-ukai*; twenty-seven, *ukai-haruapu*. In the numbers from fifteen onward, *kai*, *ukai*, *haukai* probably means "other" or "second." Cf. Numeral *uka*, in Toaripi Grammar *infra*.

This series is given by Rev. J. Chalmers as follows: "one, *harohapo*, small finger of left hand; two, *orahoka*, next finger; three, *irohiho*, middle finger; four, *hari*, forefinger; five, *hue*, thumb; six, *ukova*, wrist; seven, *para*, fore arm; eight, *ari*, elbow; nine, *kae*, upper arm; ten, *hero*, shoulder; eleven, *korave*, neck; twelve, *avaku*, ear; thirteen, *ubuhai*, eye; fourteen, *uvira*, nose. It then continued down the right side to the small finger of the right hand<sup>3</sup>."

#### 14. Keuru.

For this dialect, spoken in the Keuru group of villages and in Haura, I have no information.

#### 15. Uaripi.

The Uaripi dialect is spoken in the villages of Siviri, Koraeta, Kerema, and Mea'e. The MS. notes of the Rev. J. H. Holmes show grammatical elements as follows.

<sup>1</sup> O. E. Stone, *A Few Months in New Guinea*, London, 1880.

<sup>2</sup> *Annual Report on British New Guinea*, 1892-3, pp. 100-103.

<sup>3</sup> Rev. J. Chalmers, *Pioneering in New Guinea*, London, 1887, p. 75.

1. DEMONSTRATIVES. *Mehe*, this; *uari*, that; *mehe*, here; *lalave*, there; *isa*, now.
  2. PRONOUNS. *Personal*. Singular: 1. *arao*, I; 2. *ao* or *ava*, thou; 3. *areo*, he, she, it. Plural: 1. (inclusive) *eiaru* (?), we, (exclusive) *elao*, we; 2. *eva* (?), you; 3. *erea*, they.
  3. INTERROGATIVE WORDS. *Leia*? who? *larelei*? what? *lelave*? where? *leasao*? when? *leiao*? how many?
  4. NUMERALS. *Farikapu*, one; *elakere*, two; *iroisori*, three; *elaka-elaka*, four. Other numbers as in Elema.
- Once, twice, is expressed by prefixing *mea*.

#### 16. Milareipi.

The Milareipi dialect is spoken in the villages of Karama, Wamai, and Silo, on the shores of Freshwater Bay. The grammatical elements in the notes of the Rev. J. H. Holmes are as follows.

1. DEMONSTRATIVES. *Mel'iori*, this; *leäle*, that; *malavea*, here; *laravea*, there; *alei'ia*, now.
  2. PRONOUNS. *Personal*. Singular: 1. *arao*, I; 2. *ao*, thou; 3. *areo*, he, she, it. Plural: 1. (inclusive) *eloi'a*, (exclusive) *elao*, we; 2. *eo*, you; 3. *ere(r)o* (?), they.
  3. INTERROGATIVE WORDS. *Lei'ia*? who? *larelea*? what? *lelavea*? where? *aleasau*? when? *leaisoka*? how many?
  4. NUMERALS. *Furiapu*, one; *orarilia*, two; *oroisoria*, three; *orari-orari*, four. Others as in Elema and Uaripi.
- Once, twice, etc. by prefixing *mea*.

#### 17. Toaripi.

The Toaripi is the standard for the Eastern part of the gulf, and school books and Scriptures are printed in the language. It is specially the dialect of the villages of Toaripi and Eavara, and now also of the villages of Jokea, Miaru, and Lese. A detailed grammar will be found in this volume.

#### 18. Moaripi.

The Moaripi was the dialect formerly spoken in the villages of Jokea, Miaru, and Lese. It has been supplanted by the Toaripi. So far as I know, no specimens of Moaripi have been collected.

#### 19. Lepu.

The Lepu dialect is spoken in the villages of Oikapu and Sipoe, East of the Biar (or Miaru) River. It is the most Eastern of the Papuan languages of this part of New Guinea, the next villages, ten miles further along the coast, at Kivori, being Melanesian. The Lepu shows no trace of Melanesian vocabulary. The MS. notes of the Rev. J. H. Holmes show the grammatical elements as follows.

1. DEMONSTRATIVE WORDS. *Vaiere*, this; *laiare*, that; *mavoa*, here; *lavoa*, there; *fouro*, now.
  2. PRONOUNS. *Personal*. Singular: 1. *araoa*, I; 2. *aoa*, thou; 3. *areoa*, he, she, it. Plural: 1. (inclusive) *eleila*, (exclusive) *elaoa*, we; 2. *eo*, you; 3. *ereoa*, they.
  3. INTERROGATIVE WORDS. *Aea*? who? *lareia*? what? *ioa*? where? *iosauka*? when? *ioroioro*? how many?
  4. NUMERALS. *Liariapu*, one; *orakiria*, two; *oroisoria*, three; *oraki-oraki*, four. Others formed as in Elema, Uaripi, Toaripi, etc.
- Once, twice, etc. by prefixing *mea*.



## GRAMMAR NOTES ON THE NAMAU LANGUAGE SPOKEN IN THE PURARI DELTA.

### Introduction.

The native name of the region about the Delta of the Purari River in the central portion of the Papuan Gulf is Namau. There are several large villages but the language appears to be the same throughout the Delta.

The first specimen of the language was a vocabulary obtained in 1887 by Mr T. F. Bevan at the village of Evorra (Evarra) at the junction of the Wame with the Purari and about fifteen miles from the coast<sup>1</sup>. The *Annual Report on British New Guinea* for 1893-4 contains a vocabulary obtained at the village of Maipua, near the mouth of the river<sup>2</sup>, and hence the language is referred to in subsequent *Reports* as that of Maipua. Namau, however, is the name adopted in the mission publications. The short sketch of the language which follows is based entirely upon an analysis of a small primer and vocabulary by the Rev. J. H. Holmes<sup>3</sup>.

The language appears distinct.

### 1. Phonology.

VOWELS: a, e, i, o, ò, u. CONSONANTS: k; p, v; m, n; r, l; h.

The Rev. J. H. Holmes prints âu (sounded as in autocrat) for ò, and é for a strongly accented e. The ' indicates either the elision of the vowel a, or a hiatus between a final i and initial i of a following suffix. The absence of dentals and sibilants is noteworthy. The h is rare.

In the Maipua vocabulary of the *Report* d is used for r or l, and b for v. Thus *dabi* for *rave*, man's house; *dore* for *rore*, stone; *dare* for *lare*, sun; *beira* for *veila*, coco-nut; *ebe* for *eve*, hand; *dipiu* for *lipio*, it is bad. In the same list also b is sometimes written for m, as: *boa* for *mo'oa*, bag, *bao* for *maho*, wing.

### 2. Demonstrative Words.

These are simple words: *ieire*, this, these, here; *iure*, that, those, there; *iou*, that, it is that. These follow the noun or are used alone.

### 3. Adjectives.

1. FORM AND DERIVATION. Most adjectives of quality appear to be simple roots as e.g. *ima*, good; *lipi*, bad; *kane*, hard; *oru*, wet; *kore*, afraid; *upu*, dirty; *iara*, strong; *mai*, old.

<sup>1</sup> T. F. Bevan, *Toil, Travel and Adventure in British New Guinea*, London, 1890.

<sup>2</sup> *Annual Report on British New Guinea from 1st July, 1893, to 30th June, 1894*, Brisbane.

<sup>3</sup> *Lapu Mikio na omoro kuruai buka. Namau eiei buka ieire* (i.e. God true of word speak book. Namau district book this). Printed for the Namau District New Guinea Committee of the London Missionary Society, 1902.

Some adjectives appear to be formed from a verb stem by the suffix *-a*, as e.g. *imua*, dead, from *imu-ai*, die; *vauavaua*, secret, from *vau-kiai*, lie in wait. Cf. also: *kapea*, empty, and *kape*, skin, rind. In many other adjectives the ending *-a* appears but the stem is not found. Examples are: *evaea*, white; *enenea*, hoarse; *amua*, liberal; *aroa*, deep; *eni* or *enia*, old; *moroa*, black.

Reduplication of an adjective implies diminution: *aura*, salt; *auraaura*, brackish. Many adjectives are given in reduplicated form as e.g. *ekeke*, deformed; *lekuleku*, fierce; *āikaāika*, proud; *avuavu*, foolish; *kaiarakaiara*, bright.

## 2. POSITION. The adjective follows the noun.

Examples: *Auri lekuleku*, pig fierce; *noi é*, name other; *evera ima*, custom good.

When however the qualifying word and noun form a compound, as with *mere*, child, or *vaki*, person, the adjective precedes.

Examples: *Ukua mere*, male child; *imua vaki*, dead person; *ōmunu paka*, serving woman; *ōmunu ukua*, serving man; *ane vaki*, murderer; *eni omoro*, old saying, legend (*omoro*, word); *pina rua*, nostril, nose hole (*pina*, nose); *eve mokono*, hand palm (*eve*, hand); *aura ere*, sea water (*ere*, water).

## 3. COMPARISON. The method of comparison does not appear.

A word used for emphasis is *mikio*, "very," "true," as e.g. *ima mikio*, very good.

4. INDEFINITE ADJECTIVES. The most important of these are *é*, *vaki*, a, an; *é*, alone; *é mo*, other, another; *varomo* or *maromo*, some; *uriria*, all; *marua*, each; *kaupu*, few; *aila*, many, several.

# 4. Nouns.

1. FORM AND DERIVATION. Nouns appear to be formed from verbal roots by the suffix *-na*.

Examples: *Rokona*, life, from *roko-ai*, live; *imuna*, death, from *imu-ai*, die.

In some cases a suffix *-a* is found: *pake-a*, rattan, from *pake-ai*, to lash house.

A personal noun is formed from the verbal root by the addition of the word *vaki*.

Examples: *Aki vaki*, traveller (*aki*, to travel); *omoro vaki*, talker (*omoro*, speak); *kope vaki*, cannibal.

In some words *-na* is used with *vaki*: *paikina vaki*, helping man, from *paiki-ai*, help.

2. NUMBER. There is no special sign of number except with the word *a'e*, woman, which has a collective plural, *a'ero*, a crowd of women. This may be compared with the plural pronouns *norō* and *oro*. "A crowd of men" is *epea*, which has no connection with *a'a*, man. *Nava epea* is "a shoal of fish," and *epea* alone also means "a row," or "herd."

There are a few dual nouns which have the ending *-re* or *-ra*. These are *aurerē*, a couple; *le'ere*, a pair; *anaiera* or *anaera*, twins. With these cf. the numeral *mo-rere*, two.

3. GENDER. The sex of living things is shown by the words *ukua*, male, and *a'e* or *paka*, female.

Examples: *Ukua upe*, male infant; *paka upe*, female infant.

Most names of living things have distinct words for the male and female.

Examples: *Mere*, son; *paka*, daughter; *apono*, nephew; *auri*, boar; *vôiai*, sow; etc. Some are compound expressions as *aroa-vaki*, woman's brother; *aina-vaki*, man's elder brother; *o vaki*, younger brother. *Aroa*, without *vaki* is given for "sister."

4. CASE. The relations of nouns to other words are expressed in Namau by means of postpositions; these have sometimes the appearance of suffixes.

*Nominative.* The noun in the nominative has no special ending, but precedes the verb.

Examples: *Aimu ailarinave*, the thorns increased; *uru vei'inave*, the fruit fruited; *naku lilinave*, birds came down.

*Objective.* The object also precedes the verb but follows the nominative.

Examples: *Naku omo kakora miai*, birds their nests have; *ovaki iure u-na mekai kurunave*, the brother his father told; *pai'iri-vaki u pei ôkunave peo*, village people him food gave not.

*Possessive.* Possession is shown by the postposition *na*.

Examples: *Lare na pamea*, day's light; *apono na noi*, nephew's name; *a'a na omoro*, man's speech; *a'e na me*, woman's mother; *lapu na evera*, God's custom; *auri na pei*, pig's food.

The postposition may be separated from the noun by an adjective: *a'a é na marea*, man other's house.

*Vocative.* A vocative is shown by *e* following the noun.

Examples: *Mekai e!* O father! *amua vaki e!* master!

*General relation* (Locative, Dative, or Ablative). These are shown by the postposition *ai*, abbreviated in the case of words ending in *a* to *i*.

Examples: *Na mekai ai enana*, I father-to go; *rore ai*, on a stone; *Apeope, Purari aiara'i, pai'iri ovarā avare ai*, Apeope Purari river on, (is) village large bush in; *Namau eiei Alele aiara'i enaena Vaimuru pai'iri ai*, Namau district (is) Alele river from until Vaimuru village to.

The postposition may have an adjective between it and the noun: *miri mikio ai*, earth real on.

## 5. Pronouns.

1. PERSONAL PRONOUNS. These are given thus:

First Person. *Nai*, I; *enere*, we two; *enei*, we.

Second Person. *Ni'i*, thou; *norere*, you two; *noru*, you.

Third Person. *U*, he, she or it; *orere*, they two; *oro*, they.

The variation in the first person dual or plural, to indicate the inclusion or exclusion of the person addressed is not found in Namau.

In the dual *-re* or *-rere* represents the numeral *mo-rere*, two. The plural *-ro* is also found in the word *a'ero*, a group of women.

*Case.* The Namau pronoun varies in form for the nominative, objective and possessive cases.

*Nominative.* The full form of the pronoun as given above is used as the nominative to verbs.

Examples: *U kurunave*, he spoke; *nai aneai*, I come; *noru iure keaporo miai*, you that have ears; *enei u anai*, we him (will) kill; *ni'i ai na aruku ôkune*, you me my goods give; *oro iure Lapu na omoro miriai*, they that God's word fear.



*Objective.* The objective case is not fully illustrated in the primer. The forms found are as follows:

First Person. *Ai*, me; *ene*, us.

Second Person. *Ni*, thee; *norere*, you two; *vò*, you.

Third Person. *U*, him, her, it; *o*, them.

Examples: *U ai avienave*, he sent me; *oro u inaea-li'inave*, they him bought; *u o òkinave*, he told them; *u ni naea-make*, he thee calls-for; *u orere kurunave*, he said to them two, *koana vò òkinave?* who told you?

*Possessive.* The possessive is shown sometimes by a change in the ending.

First Person. *Na*, my; *ene*, our.

Second Person. *Ni*, *nina*, thy; *nomo*, your.

Third Person. *U na*, his, her, its; *orere na*, of them two; *omo*, their.

Examples: *Na mekai*, my father; *ni me*, thy mother; *u na aruku*, his goods; *ene evera lipi*, our fashion bad; *nomo omoro*, your talk; *oro omo pai'iri ai anenave*, they their village-to went.

*Other expressions used with Personal Pronouns.*

"Self" is expressed by *mo*, "only," following the pronoun, as e.g. *na mo*, I only, I myself.

2. INTERROGATIVE PRONOUNS. The personal interrogative is *koana?* who? as in *ni'i koana?* you (are) who? *u na noi koana?* his name (is) who? *a'a koana ieire?* man who (is) this?

*Koama?* is given in the vocabulary as the past tense of *koana?* but I have found no examples of its use.

*Koana* is used in the possessive case: *avaea ieire koana?* image this whose?

No separate word is found for the interrogative "what?" but the question is expressed by suffixing *-na* to the verb or adjective.

Examples: *Lipi-na?* is it bad? *a'ma-na?* is it far? *ipa-na?* (do you) know? *peana?* is it not?

The word *oiana?* given in the vocabulary for "how?" is often used for "what?"

Examples: *Ni'i oiana naikora nai ni karikina?* you what wish I (for) you do? *nomo omoro kapea'i oiana?* your talk way-on what? *nai oiana liai?* I what (shall) do?

3. INDEFINITE PRONOUNS. These are the same as the adjectives already given.

## 6. Verbs.

1. FORM AND DERIVATION. Many verbs in Namau seem to be formed from simple roots by affixing the verbal suffixes as e.g. *li-ai*, do.

In some cases the verbal ending is added to a noun, adjective, or other word, often with a modification of the final vowel.

Examples: *Mana*, bridge, *man-ai*, come across; *ke*, neck, *ke-ai*, go across; *rua*, *lua*, mesh, loop, hole, *ru-ai*, stab; *iva*, warm, *iv-eai*, warm food; *peava*, broad, wide, *peav-iai*, unfold (i.e. open out); *ai*, at (postposition), *ai-ai*, place, put.

A causative is formed by suffixing *-ri-ai* or *-li-ai* (cf. *li-ai*, do).

Examples: *Keke*, a laugh, *keke-liai*, scoff, deride; *arauau*, a lie, *arau-liai*, tell falsehood; *ipa*, knowing, *ipa-riui*, teach; *òò*, sleep, *òò-liai*, to sleep; *ima*, good, *ima-liai*, rejoice; *umu*, heart, pith, *umu-liai*, pity; *lipi*, bad, *lipi-liai*, damage; *peo*, not, *pe-riai*, vanish.

When used with another verb, the past tense of *liai* (*li'inave*) often forms a kind of perfect. *Lare iai li'inave*, sun climb did.

A more passive sense is given by suffixing *-kiai* instead of *-riai* or *-liai*.

Examples: *Ipa*, know, *ipau-kiai*, learn; *arauau*, false, *arau-kiai*, cheat; *pauau*, ignorant, *pau-kiai*, lose, hide one's self; *vaavava*, secret, *vau-kiai*, lie in wait; *ere*, water, *ere-kiai*, bathe; *amua*, gift, *amu-kiai*, take hold.

There appears to be another ending, *-kavai*, of a similar character.

Examples: *Ore-kavai*, spill, sprinkle (cf. *orere-kiai*, flow, drip); *vauo-kavai*, conceal a thing (cf. *vau-kiai*, lie in wait, and *vaavava*, secret); *momo-kavai*, immerse; *mini-kavai*, fold; *lura-kavai*, grope, feel for.

Reduplication of a verb modifies and weakens its meaning.

Examples: *Vaki-ai*, beat, knock, *vakivaki-ai*, pat.

2. NUMBER. 3. PERSON. Number and person are not expressed in the Namau verb, either as regards the subject or the object.

4. TIME. Only two tenses appear, the Present and the Past. These are found only in the indicative mode.

*Present.* This is indicated by the suffix *-ai*.

Examples: *Ane-ai*, come; *ēi-ai*, cut off; *imu-ai*, die; *mi-ai*, have, possess; *ve'e-ai*, abate.

*Past.* The past tense is shown by the suffix *-nave* or *-inave*.

Examples: *Ane-nave*, came; *ēi-inave*, cut off; *imu-nave*, died; *mi-inave*, had, possessed; *ve'e-nave*, abated.

These tense endings apparently correspond to those of Toaripi: *-ai*, present, and *-pe*, past. There seems to be no method of expressing the future except by the present and an adverb.

5. MODE. There are six modes of verbal expression in Namau: 1. Infinitive, 2. Imperative, 3. Indicative, 4. Interrogative, 5. Affirmative, 6. Negative.

*Infinitive.* The suffix *-na* indicates the infinitive. It is sometimes equivalent to a participle.

Examples: *Nai enavai u idkana*, I come him to heal; *nai aneai iri iure òina*, I return tree that to find; *u a'aero iure paikinave ere uruna*, he women those watched water drawing.

*Imperative.* The imperative is shown by the suffix *-ne*, with or without a pronoun.

Examples: *Ane-ne*, come; *mina-ne*, bring; *mi'ine*, have, take; *ena-ne*, go; *noro mirine!* hearken! hear ye! *n'i omo upaku ai enane!* go before them! (lit. you their face at go!); *n'i ai umu li'ine*, you me pity do, pity me.

A prohibition is shown by *pa* preceding the indicative form of the verb.

Examples: *N'i pa ane-ai!* don't come! *n'i aruku avapu pa liai!* do not steal! (lit. you thing steal don't do!); *imunu pa karikiai!* images don't make!

*Indicative.* This mode appears with the tense endings *-ai* and *-nave* and has been illustrated in the section on Tense.

*Interrogative.* Interrogatives are formed by suffixing *-na* to the verbal stem.

Examples: *Enei òkuana?* (shall) we give? *n'i na marea ipana?* you my house know? do you know my house? *n'i omo pai'iri oana?* (wilt) thou destroy their village?

A negative interrogative is shown by *peana?* following the word.

Examples: *Oro ai ipa peana?* they me know, do they not? *enei òkuana peana?* (shall) we give not? *n'i pai'iri iure oai peana?* wilt thou not destroy that village?

*Affirmative.* Any word may be changed into an affirmation by suffixing -o or -u.

Examples: *Lipi*, bad, *lipio*, it is bad; *ovara*, large, *ovarau*, it is large; *iou*, that is it.

*Negative.* The negative is shown by the word *peo*, "not," following the verb in either present or past tense.

Examples: *Norere imuai peo*, you two do not die; *orere u na omoro mirinave peo*, they two his word heard not; *n'i ene uakiai peo*, you us save not; *pai'iri vaki u pei òkunave peo*, village people him food gave not.

*Subjunctive.* A verb in a dependent clause does not usually differ in form from one in a principal clause.

Sometimes the verb in the dependent clause is in the infinitive mode, as e.g. *nai enavai u iòkana*, I come him to heal.

There are a few words which introduce dependent clauses, such as *uku*, cause, because; *mikirio*, likewise; *maura*, presently. These are given in the list of adverbs.

## 7. Adverbs.

1. FORM AND DERIVATION. A few adverbs are simple roots, but many are plainly seen to be nouns or compound expressions.

2. INTERROGATIVE ADVERBS. Most of these are nouns with the interrogative suffix -*na*.

*Time:* *Ekarau-paniana?* when? *Ekarau-paniana u pai'iri ieire oana?* when (will) he village that destroy?

*Place:* *Ekeiana?* where? whither? *Amua vaki ekeiana kininave?* chief where was born? *n'i ekeiana?* thou art where? *vaki iure ekeiana?* where is that man?

*Quantity and Number:* *Ekarau aruana?* how many?

*Manner:* *Oiana?* how? *Ieire oiana?* how is this? what is this? *na omoro oiana?* what shall I say? my word what?

*Cause:* *Uku oiana?* why? wherefore? *Uku oiana noro ai arauaukina?* why do you cheat me? *uku oiana n'i ene uip'ipiana?* why (dost) thou us judge?

3. ADVERBS OF TIME. *Eai*, now; *eni*, formerly; *emaema*, immediately; *maura*, by-and-by, presently; *moaka*, again; *eni ai*, then (at former time); *neko ai*, then (at after time); *eni pani ai*, at a former time, anciently, of old; *panipani ai*, always; *lare uriria*, daily.

4. ADVERBS OF PLACE. *Ei mako ai*, here (lit. this place in); *iure*, there; *iou*, yonder; *mekai*, *éé*, beside; *ā'mai*, *u'mau*, afar, beyond.

A great many adverbs of place are formed by a noun with the postposition *ai*, such as *upai ai*, above; *arau ai*, below, etc. For list see Prepositions.

5. ADVERBS OF DIRECTION. *Uku*, downwards; *neko enana*, backwards; *upaku ai*, forward; *avare ai*, inland, towards bush; *akapu ai*, inland, towards mountains; *miri ai*, towards beach; *pai'iri ai*, towards the village.

The points of the compass are given thus: North, *auaro*; South, *nara*; East, *pani nomoro ai*; West, *maruru*; South East, *laula*.



6. ADVERBS OF MANNER. *Emanane*, quickly; *kekepa*, slowly; *vauavaua*, privately; *epea*, in single file; *oaioai*, enough; *oai*, *uriria*, quite, entirely; *mikio*, truly; *erauno-mikirio*, this like, so, as; *é*, alone; *é mo*, only.

7. ADVERBS OF AFFIRMATION AND NEGATION. *Lia*, yes; *peo*, no.

8. ADVERBS OF CAUSE. *Uku*, on account of, because.

### 8. Connective Words.

1. PREPOSITIONS. There are no prepositions. Their place is taken by the two postpositions *na*, meaning "of," and *ai* indicating general relation.

Certain names of positions and places are used with the postposition *ai* as equivalents of some English prepositions.

*Upai ai*, above, on, over (*upai*, top).

*upaku ai*, before, in front of (*upaku*, face).

*arekamu ai*, near, by, beside (*arekamu*, vicinity).

*mokono ai*, amid, between.

*oronava ai*, amid, between.

*laru ai*, in, inside, within.

*pina'i*, before.

*arau ai*, below, beneath, under.

*iki ai*, outside, without.

*neko ai*, behind.

These follow the noun or pronoun with which they are used. *Ni'i mapea ovarā karikine*, *lalava aila laru ai mo*, *lalava maromo arau ai*, *lalava mo mokono ai*, thou raft great build, room many inside in also, room some below in, room also middle in.

2. CONJUNCTIONS. These are few in number: *mo*, also, and (used with nouns); *akaene*, and (used with verbs); *uku ieire*, therefore (cause that); *enaena*, until.

### 9. Exclamations.

Few of these appear in the Primer. *Ai!* oh! *oaio!* hold! enough! *eire!* here! listen! The affirmative verb with suffix *-u* is of the nature of an exclamation.

### 10. Numerals.

There are only two numerals: *monou*, one; *morere*, two. These are combined as *morere-monou*, three; *morere-morere*, four. In these *mo* may be the word *mo* "only," and *nou* and *rere* the true numerals. Cf. *no-rere*, both; *le'ere*, pair, and the dual pronouns *enere*, *norere* and *orere*.

No ordinals are found. "First" is *pina'i*.

In counting, parts of the body are used as tallies. The sequence is thus given by the late Rev. J. Chalmers<sup>1</sup>.

One, *monou* (little finger of left hand).

Two, *rēere* (next finger).

Three, *kaupu* (middle finger).

Four, *moreere* (forefinger).

Five, *aira* (thumb).

Six, *aukora* (wrist).

Seven, *mirika mako* (between wrist and elbow).

Eight, *uā* (elbow).

Nine, *ara* (shoulder).

Ten, *ano* (neck).

Eleven, *ame* (left breast).

Twelve, *ūūkari* (chest).

Thirteen, *ame-mekai* (right breast).

Fourteen, *ano* (right side of neck).

<sup>1</sup> *Journal of the Anthropological Institute*, xxvii. 1897, p. 141.

The words here given are somewhat different from those in the vocabulary of the Rev. J. H. Holmes, which has: *monou*, one; *morere*, two; *kaupu*, few; *aila*, many; *karina*, thumb; *mirika* (*vai*), fold; *mako*, place; *eve ke*, wrist; *eve kau*, elbow; *ara*, shoulder-blade; *ano*, collar-bone; *ame*, breast; *u'ukane*, chest; *mekaimekai*, half.

### 11. Literature.

As a specimen of the Namau mission literature I give the following from the Rev. J. H. Holmes' primer. I have no specimen from a native source.

#### THE PARABLE OF THE SOWER. Luke viii. 5-8.

5. *Pai'iri vaki monou enanave veve moena, veve maromo kapea'i ara'anave;*  
*Village person one went seed to sow seed some on path fell*  
*naku lilinave veve navanave akaene.* 6. *Maromo rore ai ara'anave; ailarinave*  
*bird came down seed ate also Some stone on fell increased*  
*akaene, maura lare iai li'inave, iri iure uku miri peo meroanave.* 7. *Maromo*  
*also presently sun climb did plant that cause earth not drooped Some*  
*aimu ai ara'anave; aimu ailarinave iri mau iure anai li'inave.* 8. *Maromo*  
*thorn among fell thorn increased plant small that kill did Some*  
*miri mikio ai ara'anave, ailarinave akaene, uru vei'inave. U kurunave, Eire! Noro*  
*ground true on fell increased also fruit bore fruit He said Here! You*  
*iure keaporo miai uku mirina, noro mirine.*  
*that ear have cause to hear you hear (imperative)*

#### THE PATERNOSTER.

*Ene Mekai, pani mukua'i, ni noi omorope, ni basileia aneai, ni umu pani*  
*Our Father place high in thy name sacred thy kingdom come thy wish place*  
*ma'au ai li'ine pani mukua'i mikirio. Lare ieire ene pei òkune; ene*  
*below (?) in be done (imperative) place above in like Day this our food give our*  
*evera lipi oane, enei mikirio ene airio vaki oana. Airiai pani ai ni'i*  
*fashion bad finish we likewise our tempting person to finish Tempting place in thou*  
*eni pa aveai; ene evera lipi loriane; uku ni basileia, ni iva mo,*  
*for long do not leave our conduct bad snatch away cause thy kingdom thy power also*  
*ni imavòpu mo.*  
*thy shining also*

# A GRAMMAR OF THE TOARIPI LANGUAGE SPOKEN AT THE EASTERN END OF THE GULF OF PAPUA.

## Introduction.

The Toaripi language is spoken in the villages of Toaripi and Eavara, in the Papuan Gulf, about the mouth of the Lakekamu River. In the villages of Jokea, Miaru and Lese, near the Biaru River, it has supplanted the Moaripi dialect. The village of Toaripi is called Motumotu by the Motu people of Port Moresby, and hence some vocabularies of the language have appeared under the latter name.

The first specimen of the language (called by him Ilema, i.e. Elema) was published by Stone in 1880<sup>1</sup>. A short vocabulary by the Rev. J. Chalmers was published in 1889<sup>2</sup>. Other vocabularies have been published by the Rev. Dr Lawes in his *Motu Grammar*<sup>3</sup>, and by Mr F. E. Lawes in the *New Guinea Report* for 1890-1<sup>4</sup>. No grammar of the language has yet been published. That which follows is derived from the MS. notes of the Rev. J. H. Holmes, from my own analysis of his translations, and from a commentary on my notes by the Rev. E. Pryce Jones, the successor of Mr Holmes at Toaripi.

Although the people of this district have considerable intercourse with the Melanesians further East, their language shows no traces of Melanesian words or structure. During the pottery and sago trading expeditions a jargon speech is used, but of this I have failed to obtain any specimens.

The language is distinct from that of Namau though similar in construction, but is evidently closely allied to the Elema, Uaripi, Milareipi and Lepu. Cf. pp. 323-4.

## 1. Phonology.

VOWELS: a, e, i, o, ò, u.

CONSONANTS: k; t; p, f, v; m; r, l; s, h.

There are many combinations of vowels, of which the Rev. J. H. Holmes writes as follows: "ae when followed by ai, has the sound of ai in 'aisle'; ae when followed by a has the sound of ea as in 'ear'; ai followed by a has the sound of y in 'yes'; ao followed by v has the sound ov as in 'hovering'; au has generally the sound ow as in 'how,' but there

<sup>1</sup> O. E. Stone, *A Few Months in New Guinea*, London, 1880, pp. 248-252.

<sup>2</sup> *British New Guinea Vocabularies*, London, Society for Promoting Christian Knowledge, 1889.

<sup>3</sup> Rev. W. G. Lawes, D.D., F.R.G.S., *Grammar and Vocabulary of Language spoken by Motu Tribe (New Guinea)*, Second Edition, Sydney, 1888, and Third Edition, Sydney, 1891. Contains (2nd edit. pp. 117-129) a vocabulary of Motumotu, and (3rd edit. pp. 145-157) a vocabulary of Toaripi. The former list is reprinted in *Annual Report on British New Guinea from 1st July, 1889, to 30th June, 1890*, pp. 158-167.

<sup>4</sup> *Annual Report on British New Guinea from 1st July, 1890, to 30th June, 1891*.



is an exception when it has the sound of au in 'autocrat.' The latter sound is written âu," by Mr Holmes, but in this grammar I have everywhere written ò. It appears only as an initial, or following t, k, l, or p.

N is only used in introduced words, such as *nao*, foreign, but has been in some vocabularies written for l or r. It occurs, but rarely, as a change from l. The interchange of l and r is frequent, as is also that of m and v. In some vocabularies b has been written for m and v. An interchange of s and t is thought by the Rev. E. Pryce Jones to be possibly due to South Sea influence.

SYLLABLES. All syllables end in a vowel.

## 2. Demonstrative Words and Particles.

In Toaripi the demonstratives appear as simple words, the sound *m* being characteristic of near, and *r* of distant position.

*Adjectival and Pronominal*: *Meha*, this, these; *reha*, that, those.

*Adverbial*: *Mavoa*, here; *lavoa*, there, yonder; *mea vaha*, then.

## 3. Adjectives.

1. FORM AND DERIVATION. Many adjectives in Toaripi are simple roots.

Examples: *Are*, new; *aru*, blue; *hòre*, blunt; *kòka*, round; *kere*, hard; *mafu*, soft.

The word *mea* is used to denote a state or condition.

Examples: *Mea uru*, the state of being black; *mea koavi*, the state of being like turmeric, i.e. yellow.

The word *fai* is used as an intensive following the adjective.

Examples: *Sea fai*, wholly white; *avusuru fai*, obstinately deaf.

Reduplication is found in many cases: *aleale*, rough; *foafoa*, giddy; *meremere*, childish. In some cases it forms an intensive.

2. POSITION. The adjective usually, but not always, follows the noun.

Examples: *Karu lareva*, a man good; *maho malolo*, yam bad; *ekaka seika*, fish little; but *eka karu*, sick man.

3. COMPARISON. Comparison is made by two positive statements.

Examples: *Lareva meha*, *malolo reha*, good this, bad that.

Diminution of a quality is shown by *taheka*, little, preceding the adjective.

Examples: *Takeka meauru*, rather black; *takeka rovaea*, rather big.

A kind of superlative is shown by *haria*, only, or *eavia*, exceedingly.

Examples: *Areo haria lareva*, he only (is) good; *lareva eavia*, good exceedingly.

A superlative affix is *-apo*.

Example: *Rauapo*, i.e. *Rau(ka)apo*, many (cf. Numerals). Rev. E. Pryce Jones.

#### 4. Nouns.

1. FORM AND DERIVATION. The noun is usually a simple root, as *karu*, man; *uvi*, house; *o*, word; *tola*, tree.

Nouns indicating a personal agent are formed from verbs by adding the words *karu* or *vita*. *Vita* denotes a more capable agent than *karu*. Cf. Gender.

Examples: *Apai karu*, corpse, dead man; *toarai karu*, helper; *satiriarai karu*, teacher; *akeva vita*, an obedient man; *papu vita*, head of a family.

The cause or purpose of an action is shown by *ipi* preceding the verb.

Examples: *Ipi mapai*, the cause of hearing; *ipi tairu*, cause of peace; *ipi veuveu vie*, for the purpose of praying.

Other examples of *ipi* are seen in: *ipi vita*, master, founder, creator; *o ipi areo*, speech about him (*areve o*, his speech), *ipi kofu*, the real cause.

The object of an action is similarly shown by *etau* preceding or following the verb.

Examples: *Etau lululula*, something shaken; *lari etau*, food, what is eaten; *etau tivi*, deed, work.

A condition is shown by *mea* preceding.

Examples: *Mea lululula*, the condition of shaking; *mea hehea*, heat; *mea kakare*, madness.

A few nouns are formed from verbs or adjectives by the suffix *-a*.

Examples: *Foia*, a bundle, *foi*, cut down trees; *avua*, denial, *avuaudi*, deny.

Some compound nouns are formed by abbreviation.

Examples: *Ov-uta*, orbit of eyes, *ovo-roro*, tears, *o-tui*, eyebrow (*ofae*, eye, *uta*, hole, *rorou*, rain, *tui*, hair).

Mr Holmes gives *te-* (an abbreviation of *terai*, go) as a prefix to nouns when preceding an infinitive verb.

2. NUMBER. There is no change in the noun to indicate number: *karu*, man or men; *uvi*, house or houses.

A few words denoting persons have a suffix *-si* to express a collective plural.

Examples: *Siare*, lad, *siarisi*, a crowd of lads; *harokou*, a young man, *harokoulesi*, a crowd of young men. With *ua*, woman, and *atute*, child, the word used is *mori*: *ua mori*, women, *atute mori*, children; but *mori* here appears to mean girls, unmarried women, *ua mori*, wives and daughters; *atute mori*, sons and daughters.

3. GENDER. Persons of different sexes are indicated by distinct words.

Examples: *Oa*, father; *lou*, mother; *atute*, son; *mori*, daughter, niece; *vita*, husband; *ua*, wife.

Some animal names are also distinct. *Iravara*, full grown male wallaby; *maula*, full grown female wallaby; *lavora*, young male wallaby.

In a few names of relationships the distinction of gender is made by prefixing *mila-* for male, and *ua-* for female, as e.g. *mila-roa*, a woman's brother; *ua-roa*, a man's sister; *mila-lasu titi*, woman's younger brother; *ua-lasu titi*, man's younger sister.

Some names of relationships are of common gender and reciprocal.

Examples: *Meavu*, grand-parent or grand-child; *arivu*, maternal uncle, sister's child.

To indicate the sex of human beings, *vita*, male (man), or *ua*, female (woman), is prefixed, or *irave*, boy, *mori*, girl, may be added. In the case of animals, *kaisavu*, male, or *āovu*, female, follow.

Examples: *vita toai*, widower, *ua toai*, widow; *sarufa irave*, male servant, *sarufa mori*, maid servant; *ita kaisava*, boar, *ita āovu*, sow; *kokora ua*, hen.

4. CASE. The relations of nouns to other words are expressed as in Namau by means of postpositions, which have sometimes the appearance of suffixes.

*Nominative.* The noun in the nominative has no special ending but precedes the verb.

Examples: *Elare moritai ivutu-arai*, our friend lies down to sleep; *siare soeai*, the boy runs; *karu ua paeai*, man woman kills; *Ioane ave savai*, John dog kills.

*Objective.* The objective has no special ending but comes between the nominative and the verb.

Examples: *Karu ua paeai*, man a woman kills; *lou areve atutemori savuai*, mother her children feeds.

*Possessive.* This case is shown by the particle *ve*.

Examples: *Karu ve o*, man's word; *siare ve lou*, boy's mother; *furuki ve tola*, forest's trees, trees of forest; *karikara ve karu*, village's men; *pukari ve harofave*, chief's head.

A noun without a postposition may precede another noun and qualify it, as e.g. *poso arari*, bed top.

*Dative.* The dative expressing motion to or towards does not differ from the objective or locative, the idea of motion being expressed by the verb.

Examples: *Ereita Toaripi voa eata terai*, we to (at) Toaripi again go; *pukari furuki voa ukavai*, chief to-bush goes; *arave paua areve nao-itu elakave lou miarape*, my brother his hatchet to our mother gave; *ao makaikara voa teraia*, go thou to the sea.

A dative indicating purpose is shown by *viea*.

Example: *Atute mori viea*, for the children.

Another dative is shown by *rapi*, for.

Example: *Meae rapi arave paua*, banana for my brother.

*Ablative.* The ablative expressing motion from does not differ from the objective or locative, motion being expressed by the verb.

Examples: *Ereita elare oa kiripai, ae itita va*, we come from our father, lit. we our father leave and come here; *ao ave uvi kiripai, ae itata va*, you come from your house; *areo Miaru voa itipe*, he came from (at) Miaru.

*Instrumental.* The means by which anything is done is shown by the particle *se*.

Examples: *Laukelauke se foreaforeape*, by the waves tossed up and down; *areve mai se*, with his arm; *puta se itapeavape*, wrapped with cloth; *uvi reha muforoe se soaviape*, house that with odour was filled; *karu ve rare se*, through a man's name; *areo lavoa varaea se kiripape*, he thence by means of a ship departed; *tola reha areve fare se oreia*, tree that, its fruit by is-known; *ave se paeape*, killed by a dog.

*Locative.* Position in a place is shown by the word *voa*.



Examples: *Ōru voa*, in a field; *kauri voa*, in the sky; *soa voa*, in the district; *posa arari voa*, bed top on, on top of the bed; *fave arari voa laiape*, stone on top remained.

*Vocative.* The vocative is shown by *e!* following the noun.

Examples: *Atute e!* child! *moritai e!* friend! *karu e!* man!

Some nouns have a special form for the vocative. *Kōka!* mother! *oe!* (perhaps for *oa e*), father!

5. SEPARATION OF PARTICLES. The particles indicating the cases of nouns may be separated from them by other words, and must therefore be regarded as postpositions rather than suffixes.

Examples: *Tola reha ve fare*, tree that of fruit, fruit of that tree; *arao ave, ua ita ve aru voa irifai aite viavai*, I thy, woman also of midst in enmity will put, I will put enmity between thee and the woman.

6. OTHER CASES OF NOUNS. "With," "in the company of," is expressed by the adverb *fareho*, the root of the verb *fareho-ria*, accompany.

Examples: *Ave ita fareho terape*, dog has gone with the pig; *ua areve atute fareho soeape*, woman ran away with her child.

## 5. Pronouns.

1. PERSONAL PRONOUNS. The personal pronouns in Toaripi are as follows:

First Person. *Arao*, I; *elaka*, we two; *ereita*, we (including person addressed), *elao*, we (excluding person addressed).

Second Person. *Ao*, thou; *euka*, you two; *eo*, you.

Third Person. *Areo*, he, she, it; *ereuka*, they two; *ereo*, they.

There is no separate form for the exclusive in the first person dual. It is shown definitely (if required) by adding the name of the person who is meant to be included instead of the person addressed, as e.g. *elaka*, you and I, *elaka oa*, father and I.

The stems of these pronouns are no doubt, *ara*, *a*, *are* in the singular, *erei*, *e*, *ere* in the plural.

*Ka* and *uka*, as signs of the dual, are related to the numeral "two." The latter is written by the Rev. E. Pryce Jones as "*ora-uka-ria*, often shortened to *ora-uka* or *ra-uka*."

The final *o* in the singular is thought by the Rev. E. Pryce Jones to be merely due to phonation after pronouncing the vowel *a*. (See Case.)

*Case.* The only cases of the pronoun formed by suffixes are the nominative, objective and possessive. The suffixes are the same as the particles used with these cases of the noun.

*Nominative.* When used as the subject of a sentence the personal pronouns have the forms given in the last section. In these it would appear that *o* in the singular and in the first exclusive and second and third persons plural is a sign of the nominative case. The Rev. E. Pryce Jones writes, "The natives find fault with our use of *arao* with the final *o*, though undoubtedly they use it occasionally. I, however, believe that the *o* sound is the consequence of continued phonation while the organs of speech are returning to rest." It may be stated, however, that every vocabulary of the language has the *o* in these words, and the analogy of the objective and possessive cases and of other languages suggests that the *o* is a case ending.

Examples: *Areo araro miarai*, he gives me; *areo aro miarai*, he gives thee; *elao erero*

*miarai*, we give them; *arao uvi vaa terai*, I go to the house; *ao oru vaa ukavai*, you go inland to the garden.

*Objective.* The objective case is shown by suffixing *-ro* to the stem of the pronoun.

First Person. *Araro*, me; *elakaro*, us two; *ereitaro*, us (inclusive), *elaro*, us (exclusive).

Second Person. *Aro*, thee; *eukaro*, you two; *ero*, you.

Third Person. *Arero*, him, her, it; *ereukaro*, them two; *erero*, them.

Examples: *Arao aro ofaevae*, I see you; *ao arero miarai*, thou givest him; *ereita ero miarai*, we give you; *eo ereitaro miarai*, you give us.

*Possessive.* The possessive case is shown by the suffix *-ve*, except in the first person inclusive plural, which has *-re* for *-ve*.

First Person. *Arave*, my; *elakave*, of us two; *elare*, our (inclusive), *elave*, our (exclusive).

Second Person. *Ave*, thy; *eukave*, of you two; *eve*, your.

Third Person. *Areve*, his, her, its; *ereukave*, of them two; *ereve*, their.

Examples: *Ave uvi*, your house; *ereve ōru*, their garden; *elare oa*, our father; *areve lou*, his mother.

*Other suffixes to Personal Pronouns.* The suffix *-ta* is added to the stem of the pronouns. It then means "also," and appears to be the same as *-ta* in the first person inclusive plural *erei-ta*. It is doubtless an abbreviation of the adverb or conjunction *ita*.

*Other Cases of Personal Pronouns.* These are formed by adding the proper suffix or word to the possessive forms.

Examples are:

*Instrumental.* *Arave ove arero se maeati roi*, my spirit by him is pleased.

*Dative.* *Areve viea*, for him; *reha ao avai ipi arave viea*, that you have for me; *ereotutemori seika areve vaa avitipe*, they children little to him brought; *erero levi savuteaia, arave vaa koti vie*, them don't forbid, to me coming for.

*Locative.* *Areo areve mai ereve arari vaa viavape*, he his hands on their top put.

"Self" or "own" is expressed by the word *haria*, as e.g. *areo haria*, himself; *areve o haria*, my own words.

2. INTERROGATIVE PRONOUNS. Interrogative words in Toaripi are formed by prefixing *le-* to various nouns and other words. The interrogative particle *ei* is used with them.

The interrogatives for persons are: *leisa?* who? *leive?* whose?

Examples: *Leisa aro toai ei?* who struck thee? *arave paumarchari leisa ei?* my brothers are who? *ao leisa ei?* who art thou? *areo leisa ei?* who is he?

These are used in other cases as personal pronouns, e.g. *leive vaa elao terai ei?* to (at) whom we go? *karoro meha leive ei?* writing this whose?

There are various interrogatives for things, as e.g. *larerekaru?* what? *lekaru?* which? *lehara?* which? *leivia?* what (is) it?

Examples: *Eve meru eavia larerekaru ei?* your present (is) what? *elao larerekaru laurai ei?* we (shall) eat what? *O larerekaru arao omoi ei?* word what I (shall) say? *reha etau-tivi viea lekaru eo araro fave toai ei?* on account of deeds which you me (with) stones strike?

Which? used of persons is translated by *leisa?* who? *Eve karu leisa?* which of you? lit. of you man who?

3. INDEFINITE PRONOUNS. *Hea*, some; *karu maloi*, somebody; *etau maloi*, something; *maloi*, a person or thing of which the name is unknown; *karu kakaiti*, nobody; *harokao*, nothing; *kasirauri*, none; *foromai*, *forioria*, all, everyone; *rauapo*, many; *hiake*, few; *elarelare*, each; *meipesi*, the fellow one, companion; *usouso*, the same.



## 6. Verbs.

1. FORM AND DERIVATION. The formation of verbs in Toaripi has not yet been thoroughly studied, and what follows, based upon a comparison of words in the vocabulary, is subject to revision.

The verb in its simplest form always ends in *i*, preceded commonly by the vowel *a*, less often by *o* and *e*, rarely by a consonant.

Examples: *Toai*, beat; *fiawai*, cry; *fasai*, fasten; *itai*, stand; *maisoi*, drown; *foi*, fell; *kisari*, excite; *fi*, howl; *eavi*, appear; *aviti*, bring; *ela-korea*, twist twine.

Some verbs are formed from nouns or adjectives by adding *-ai* or *-iai*.

Examples: *Koko*, narrow, *koko-iai*, shrink; *ela*, cord, *elai*, to tie; *amu*, particles of dust, *amu-ai*, grind; *makimaki*, rolling of a ship, *maki-ai*, to lie on one side (of boat).

*Verbal Prefixes.* There is the appearance, as in Mabuiag and Miriam, of a number of verbs with an indefinite signification, the meanings of which are determined by means of nouns or other words used as prefixes. Cf. pp. 28-32 and 65.

Examples of such a use are:

*Toai*, beat, knock: *Opu-toai*, collect juice (*opu*, juice); *oro-toai*, paint (*oro*, paint); *orou-toai*, make rope (*orou*, rope); *utu-toai*, bore hole (*uta*, hole); *maso-toai*, pray (*maso*, prayer); *pokea-toai*, fan (*pokea*, fan); *pea-toai*, spit (*pea*, spittle); *sare-toai*, shine (of sun), (*sare*, sun); *ma-toai*, bale (*ma*, water); and many others.

*Sauai*, plait, cook, burn: *Fere-sauai*, chew betel (*fere*, areca); *eroa-sauai*, hunger (*eroa*, hungry); *kelave-sauai*, be worm-eaten (*kelave*, worm); *kite-sauai*, plait (*kite*, rush for plaiting); *ā-sauai*, burn (*ā*, fire); *oro-sauai*, chew (*oro*, lime); etc.

According to the Rev. E. Pryce Jones this verb becomes *sari* before *roi* and *kao*. He suggests that *sauai* is the instrumental particle *se*, with the verb *avai*, "have" or "possess." *Tai*, wait: *Aite-tai*, follow (*aite*, future); *mea-tai*, wait opportunity (*mea*, condition).

For other examples cf. Verbal Suffixes, p. 340.

Verbal prefixes used similarly to the nouns in the foregoing examples seem to be the following.

*Mu*, down: *Mu-sisapai*, trample on (*sisapai*, run over); *mu-tapai*, *mu-toapai*, throw down (*toapai*, throw).

*Pu*, away: *Pu-tapai*, throw away (*toapai*, throw); *pu-toi*, fall down, as a tree or man from standing position.

*Hai* (lit. liver), mental operation: *Hai-fi*, sigh (*fi*, cry); *hai-kureai*, suggest evil (*kureai*, advise ill); *hai-patai*, remember (*patai*, climb); *hai-safai*, forget (*safai*, finish off plait).

*Ro*, *roro*, in a circular direction: *Ro-kiai*, wrench, twist; *roro-ai*, screw; *roro-kiai*, twirl fingers and thumbs; *roro-ai*, *roro-apai*, wipe.

*Suka*, separation (?): *Sukai-fai*, pierce (*fai*, sting); *suka-forai*, plant, place, impress (*foreai*, jump); *suka-haroi*, break off a piece (*harua*, short); *suk-ukakai*, prostrate one's self (*ukakai*, lean upon).

The causative prefix is given as *lei*: *lei-lareva*, bless, make good; *lei-makuri*, save, make alive. These are adjectival rather than verbal, and I have no examples in verbal form.



*Verbal Suffixes.* Some verbs which have a definite meaning may be suffixed to nouns, verbs or other words.

*Sukai*, make use of: *Heasu-sukai*, spear fish (*heasu*, fish-spear); *safu-sukai*, to tabu (*safu*, tabu); *auria-sukai*, sail (*auria*, a sail); *soi-sukai*, sharpen knife (*soi*, knife); *ma-sukai*, bathe (*ma*, water); *siva-sukai*, turn up ground (*siva*, digging stick); *uta-sukai*, bore a hole (*uta*, hole).

*Roi*, be, become (generally forms verbs from adjectives): *Kitou roi*, become angry; *eka roi*, be sick; *ruri roi*, behold (*ruri*, look); *sea roi*, be clean (*sea*, clean); *kere roi*, become difficult (*kere*, hard). *Arave mori eka roi*, my daughter is sick; *ereo otiharo voa haifi roi*, they become faint on the way; *mea'e muhali roi*, the sky is red.

According to the Rev. E. Pryce Jones *roi* when used with other verbs seems to emphasise the meaning. The answer to the question, *ao terai ei?* are you going? would be *arao terai roi*.

*Avai*, have, possess: *Ofae-avai*, see (*ofae*, eye); *koko-avai*, be narrow (*koko*, narrow).

In other compounds the meaning of the suffix is not clear.

*Pai*, (?): *E-pai*, evacuate (*e*, excrement); *ē-pai*, boil sago (*ē*, mess of sago, coco-nut and banana); *kiri-pai*, leave (*kiri*, bottom); *haro-pai*, cover over (*haro*, shell); *okou-pai*, suck (*kou*, breast); *fafara-pai*, spread report (*fare*, fame); *sara-pai*, cut off (*sarava*, chips of wood); etc.

*Ukai*, (?): *Ma-ukai*, wash (*ma*, water).

*Koai*, (?): *Fefe-koai*, massage (*fefe*, small firestick used for friction).

*Ria*, (?): *Teisa-ria*, paddle (*teisa*, paddle); *fareho-ria*, accompany (*fareho*, together).

*Seria*, (?): *Fere-seria*, pick areca (*fere*, areca).

*Collective Infix.* The syllable *-ti-* inserted before the verbal ending gives the verb a collective meaning.

Examples: *Itoi*, stand, *ito-ti-ai*, stand up together; *kòkòpu-ti-ai*, collect together, *kakoupu-ti-ai*, eat together.

*Reduplication of Verbs.* Reduplication expresses repetition of the action, and hence weakens the meaning.

Examples: *Teraiterai*, constantly going (*terai*); *totoai*, pat (*toai*, beat); *totoapai*, feel, grope (*toapai*, throw); *toapatoapa*, swinging the arms; *haisafasafa*, repeatedly forget (*haisafai*, forget).

2. NUMBER AND PERSON. As in Namau, number and person are not expressed by the verb.

3. MODE. There are nine modes in which verbal expressions may be used in Toaripi. These are the Infinitive, Participle, Imperative, Indicative, Interrogative, Negative, Desiderative, Potential, Subjunctive, Quotation.

*Infinitive.* The infinitive of purpose is shown by *ipi* preceding, and *vie* following the verb. If the verb is transitive *ipi* precedes the object.

Examples: *Areo areve soi foreavape ipi puruketai vie*, he his knife took out to kill himself; *arao koti kao ipi tairu itapai vie*, I came not to send peace.

*Participle.* A participle is said to be formed by prefixing *la-*, apparently always to the verb in the past tense, with *-a* as additional suffix.

Examples: *Putu muhali lamopaipea*, clothes red wearing (*mopai*, wear); *meha vaha eo lateraipea eo itoroavia*, when you are going you preach (*terai*, go); *ipi leivea ei ao lafilapea*, cause what you are weeping? why do you weep? *areo areve atute la-iseipea*, he is calling his children; *ereo mapupe areo Toaripi voa latiripea*, they heard he was coming to Toaripi.

*Imperative.* The imperative is shown by the ending *-ia* used with or without a pronoun.

Examples: *Itoia!* stand up! *teraia!* go! *kotiria!* come! *meha etau leitia!* this thing do! *otiharo fajaia!* make a way! make room! *eo erero lari-etau miaraia,* give them food; *reha areve voa autiria!* bring that to me!

With adjectives used predicatively, *leitia* is used.

Examples: *rofo-leitia!* be strong! *sosorusosoru leitia!* make (it) shine! *ruri-leitia!* look!

The prohibitive is shown by the word *levi*, "do not!" the stem of the auxiliary verb *leviria!* "not to do!" used before the ordinary imperative.

Examples: *Levi tore-leitia!* do not be afraid! *u levi fofoaia!* do not blow the conch! *ao karu levi paaia!* thou men do not kill! don't kill men!

Adjectives used predicatively with *roi* have *leviria* for the prohibitive.

Example: *Fi leviria!* don't cry!

The word *sore* is given in the vocabulary as a prohibitive, "do not," but I have no examples of its use.

According to the Rev. E. Pryce Jones, *-ia* expresses existence and hence completed action, and in this sense forms the imperative, *miarai*, give, *miaraia*, be given.

*Indicative.* This mode of the verb is the only one which changes for tense. See section on Time.

*Interrogative.* A sentence is made interrogative by the use of the particle *ei*, usually at the end of a phrase. If an interrogative pronoun or adverb is used, *ei* is often retained.

Examples: *Ao araro meaforoe ei?* do you like me? *reha ave etau ei?* is that your thing? *ao leisa ei?* who are you? *areo leavoia ei?* where is he? *ao sukaerereai ei?* do you believe? *arao ero maeati ei?* do I praise you?

There are a number of interrogative words formed by the prefix *le-*.

Examples: *Lealeipe?* *leileitita?* how did it happen? *leati roi?* what is to be done? *leati vie?* what are you about to do?

*Negative.* Negation is shown by the adverb *kao*, not, following the verb.

Examples: *Arao ore kao*, I do not know; *elaka ore kao*, we know not; *arao ero maeati kao*, I praise you not.

If a negative adjective qualifies the noun, *kao* is not used, e.g. *karu kakaiti arero savuape*, no man fed him; *ao hehea kasirauri avai rapi arave viea*, thou power none hast against me.

In interrogative sentences the negative precedes the interrogative sign, as e.g. *eo uvi avai kao ei?* have you not houses? *ao araro omoi kao ei?* dost thou not speak to me? *ao ore kao ei?* dost thou not know?

There are a few negative verbs: *Aoaro*, know not; *ordrisai*, know but not tell.

*Desiderative and Potential.* These can only be expressed by periphrases. The words *haikaeai*, wish; *haihahea*, desire; *haikaeai kao*, unwilling; *ore*, knowing, able; *ore kao*, unable; *haitarava*, wise; *rofo roi*, be strong, can, are used.

Examples: *Elao haikaeai Homu ofaeavai vie*, we wish to see Homu; *euka larerekaru haikaeai ei?* what do you two want? *elaka rofo roi*, we two can, we are strong enough.



*Subjunctive.* Subordinate sentences are introduced by a variety of words, but the verb undergoes no special change. The principal introducers are: *ipi*, because, so that (lit. cause); *ipi...viea*, for the purpose of; *ipi reha*, therefore; *rapi*, because; *ea*, if; *mea voha*, then; *tore*, lest (lit. fear); *tetetete*, until; *itiiti*, until (past time).

Examples: *O seseavai-karu meu itapita ipi eukaro pareai vie*, *ipi reha euka tairu se teraia*, magistrate message sent that you two untied become, therefore you two in peace go; *areo areve soi foreavape ipi puruketai vie*, he took-out his knife to commit suicide; *ereu haihavape rapi etau reha forerape*, they (were) surprised because that thing happened; *areo isape rapi lamepa viea*, he called for (because of) a lamp; *ipi reha kiva-leitia, tore tava eve voa aite forerai*, therefore keep-watch, lest punishment on you shall come; *levi roro toaia, tore euka aite apai roi*, don't touch the leaf, lest you two dead become; *mea voha areo lari-etau laope, areve rofo forerape*, when he the food ate his strength came back; *eo arero avuauape, mea voha areo haikaeape arero pareai vie*, they refused him when he thought to untie him; *itaea-leitia tetetete arao forerai*, make purchases until I return; *ipi reha etau levi o-seseavaia tetetete papuvita reha forerai*, therefore don't consider the things until master returns; *ea ao reha, ao araro omoia*, if it be you, speak to me; *ea areo arero haikaeai, areo faitora arero paparapai*, if he likes him, he now (will) unfasten him.

*Quotation.* A quotation needs no introducing word, but *o meha*, "word this," is often used.

Examples: *Areo erero omoiape, Ipi leivea eo tore ei?* he said to them, "Why (are) you afraid?" *ereu tore-leipe, o meha, Ove voha!* they were afraid, and said (lit. word this), "This (is) a ghost?"

4. TIME. The Toaripi verb indicates time by means of suffixes. There are three tense endings indicating the present, indefinite past, and definite past.

*Present Tense.* This is shown by the suffix *-i* preceded by the stem vowel *a* or *o*.

Examples: *Aua-i*, speaks; *ito-i*, stands up; *ava-i*, has; *mapa-i*, hears; *ofaeava-i*, sees.

With adjectives used predicatively, *roi* is used in the present tense, as e.g. *eka roi*, be sick; *kakeva roi*, obey, be obedient; *ore roi*, know; or the adjective may be used alone, *ruri*, looking, *rofo*, strong.

*Indefinite Past.* This ends in *-pe* preceded by the stem vowel. Sometimes *-pe* or *-ape* is added to the present tense ending.

Examples: *Aua-pe*, spoke; *itoi-pe*, stood up; *ava-pe*, had; *omoi-ape*, told; *mapa-pe*, heard; *ofaeava-pe*, saw.

A few words have a vowel change: *kaloi*, finish, *kalei-pe*, finished; *laurai*, eat, *lao-pe*, ate.

Words used with *roi* have the past tense in *leipe*, as e.g. *eka leipe*, was sick; *kakeva leipe*, obeyed; *ore leipe*, knew. In a few cases, however, *-pe* or *-ape* is added to the stem, as e.g. *pisosi roi*, create, *pisosi-ape*, created; *koti roi*, come from West, *koti-pe*, came; *ruri-ape*, looked; *rofo leipe*, was strong.

*Definite Past.* This denotes action yesterday, or at a definite past time, and is shown by *-ta* added in the same way as *-i* and *-pe*.

Examples: *Itoi-ta*, stood up yesterday; *avai-ta*, had yesterday; *mapai-ta*, heard yesterday; *ofaeavai-ta*, saw.



Some verbs are slightly irregular, as e.g. *auai*, speak, and its compounds, such as *fiarai*, weep; *laiauai*, rain. These have *arita*, spoke; *fiarita*, cried; *laiarita*, rained. *Kaloi*, finish, has *kaleitita*, finished yesterday.

Words used with *roi* have *leitita*, as e.g. *rofo leitita*, was strong yesterday. A few other words add *-ta* only, as *kotita*, came from West yesterday.

*Other expressions of Time. Future.* The future is shown by the adverb *aite*, "after," or "last," preceding the present tense.

Examples: *Arao aite itoi*, I will stand up; *ao aite mapai*, you will hear; *arao aite itoi kao*, I will not stand up.

*Perfect.* A perfect tense is said in the vocabulary to be shown by the adverb *au* used in the same way as *aite*.

I have no examples of this construction.

## 7. Adverbs.

Some adverbs in Toaripi are simple, but many words so used are compounds of nouns with prefixes and postpositions.

1. INTERROGATIVE ADVERBS. These are formed by prefixing *le-* to various nouns. The interrogative particle *ei* is usually added at the end of the phrase.

*Time. Aleasauka?* when?

Examples: *Aleasauka ei elao aro ofaeavape eroasauai ia?* when (did) we see thee hungry? *aleasauka etau meha forerai ei?* when do these things happen?

*Place. Leavoa?* where? whither? *lavoa se?* whence? *aisisita?* you are there, are you? *areo vita?* where have you been? *lema?* where?

Examples: *Areo leavoa ei?* where is he? *leavoa areo terai ei?* whither will he go?

*Manner and Cause. Leati roi?* *lealoi?* how? *ipi leivea?* why? *lealeipe?* *lealeitita?* how did it happen?

Examples: *Lealoi areo ave ofae feferopeape ei?* how did he open thine eyes? *ipi leivea eo arero mavoa lariavai kao ei?* why have you not brought him here?

*Quantity and Number. Leafere?* how much? how many? *mea leafere?* how many times?

Examples: *Faraoa leafere ia ei?* loaves how many (are there)? (*faraoa* = English *flour*); *ave kao leafere ei?* your owing how much? *mea leafere arave paumarehari araro hasiavai ae arao arero sasukai ei?* how often my brother me annoy and I him forgive?

2. ADVERBS OF TIME. *Faitora*, now; *mea vaha*, then; *iso*, to-day; *vevere*, to-morrow; *area*, yesterday; *ariapu*, later on; *utohoa*, immediately; *aite*, afterwards; *savorikao*, *dharia*, soon; *peava roi*, always; *vovaea*, *raivovaea*, continuously; *savori*, long time; *savoriapo*, for a very long time; *peavovaea*, everlastingly. (Cf. Adjectives, Comparison, p. 334.)

*Mea* is used of time in various compounds: *mea savori*, distant; *mea vaha*, then.

3. ADVERBS OF PLACE. *Mavoa*, here; *lavoa*, there; *laisisi va*, there near; *laisisi ve*, there distant; *haekao*, near; *ara vaa*, at a distance; *eakoi*, around; *topiara*, side by side; *uritai*, bushward; *miritai*, beachward.

In these *vaa* is the locative particle (cf. Nouns), and *-tai* also appears as a suffix, but is not given except with *miri* and *uri*. It is probably an abbreviation of the noun *itai*, side.

The particles *va* and *ve* are used to indicate near or distant position with regard to the speaker.

Examples: *Elai ao sisi va*, we are lying down; *elai ao sisi ve*, you are lying down; *elai pepe va*, we are here; *elai pepe ve*, you are there; *ma koti ta va* or *ve*, the tide is coming in; *ao itita ve*, you have come from East; *arao itita va*, I have come from the East.

4. DIRECTION. *Aite*, backward; *omopa voa*, forward. There are several verbs indicating motion in a definite direction. These are: *terai*, go eastward; *isai*, go westward; *koti*, come eastward, from West; *iti*, come westward, from East; *ukavai*, go landward; *patai*, go up; *faukai*, go down; *sai iti*, come from horizon (*sai ipi*, horizon), etc.

The points of the compass are thus given: *maruru soa*, North; *eau*, South; *kauri tupe*, East; *avara soa*, West; *ovaro maito*, North East; *pitoro lalaisi*, North West; *mauta soa*, South East; *lau ova sisafaro*, South West. In these words *soa* means 'district,' *maruru*, the land breeze; *kauri*, sky; *tupe*, place of origin (?); *avara*, the West wind; *mauta*, the South East monsoon. The other words are not explained.

5. MANNER. *Meta*, well; *murufa*, secretly; *okofa*, truly; *dharia*, quickly; *aipiri*, cautiously; *rekareka*, slowly; *farafarapu*, separately. *Fai* is an intensive added at the end of words to emphasize.

6. AFFIRMATION AND NEGATION. *A*, yes; *arava*, yes, truly; *aiarava*, yes, indeed; *kao*, no.

### 8. Connective Words.

1. PREPOSITIONS. There are no prepositions in Toaripi. Equivalent words are sometimes made from nouns by means of postpositions.

*Simple Postpositions.* These are: *ve*, of; *se*, by means of; *voa*, at; *viea*, for. They have been discussed in the section on Nouns, Case.

A few other words are rather adverbs than prepositions. Such are: *fareho*, with, in the company of; *topiarai*, beside; *eakvai*, around.

Some equivalents of prepositions are expressed by a periphrase. For examples see Verbs, Subjunctive Mode.

*Compounds.* These are formed by various nouns with the postposition *voa*.

Those found in use are the following: *iri voa*, in, inside; *karavasa voa*, outside fence; *maria voa*, outside house; *pisiri voa*, in the open; *arari voa*, over, upon, above; *hiari voa*, under, below; *haekao voa*, near; *ara voa*, away from; *omopa voa*, *soso voa*, before; *aite voa*, behind; *aru voa*, among, between; *ipi voa*, at the bottom; *itai voa*, beside.

2. CONJUNCTIONS. These are few in number. Those not already given (Verbs, Subjunctive Mode) are: *ae*, and; *ita*, and, also; *etareha*, and, also; *a*, but; *ea*, if; *aea*, or, whether.

*Ae* is used to join sentences, *ita* follows nouns, and *etareha* expresses a sequence.

Examples: *Areo itoipe, ae atute seika reha, areve lou ita avape*, he arose, and child little that, his mother also took; *Homu ita areve irave ita*, Homu and his boys; *arao omoiape, a eo mapape kao*, I spoke and you did not hear; *ea arao terai*, if I go; *aea Harisu ve o reha, aea arave o haria*, whether that (is) God's word or my own word; *areve uvi voa terape, Harisu maeati-leipe etareha*, to his house (he) went, and then God praised.

The Rev. E. Pryce Jones suggests that *etareha* is equivalent to *ita reha*, also that.



## 9. Exclamations.

*O!* (disappointment); *i!* (calling); *ahie!* look! behold! also of indignation; *okofa!* verily! *o soka!* enough! that will do!

In salutations the person saluting says, *A reha!* or *Koti ta reha!* The person saluted says, *Ara meha!* or *Koti ta meha!* (Rev. E. Pryce Jones). In these *a* and *ara* are the pronouns "thou" and "I," *reha* and *meha* the demonstratives "that" and "this."

## 10. Numerals.

There are only three numerals: *farakeka*, one; *orakoria*, two; *oroisoria*, three.

In these *fara-* and *-ria* are probably formative particles, *fara-* meaning "separate" (*farai*, v. to separate), and *-ria* "together," as in *forioria* (properly *fareho-ria*), to go together. The word for "two" is sometimes abbreviated to *orauka* or *rauuka*, which shows the root *uka* as in the dual pronouns. *Rauapo* is used for "many."

Other numerals are expressed by addition: *raokaraoka*, four; *raokaraoka-mea-farakeka*, five. Beyond five, parts of the body are used as tallies in counting, commencing from the wrist, passing up the arm, across the face and down the other arm. (Rev. J. H. Holmes.)

The Rev. E. Pryce Jones says: "The commonest method of counting is by the hands and feet. *Mai itai*, the hand of one side would correspond to the *ima* of Motu and other languages. "Six" would be *mai itai farakeka* and so on to *mai itai mai itai*, the hands of each side, and so on to *mora itai*, one leg, and *mora itai, mora itai, mai itai mai itai mora itai mora itai*, for one person, and above this of other persons, for which a tally may be used. Of course it is too cumbersome for ordinary use, so all above "five" is *rau apo*, i.e. *rau(ka) apo*, *apo* being a superlative suffix." This method is different from the Mabuiag, Miriam and Elema. Cf. pp. 47, 86, 323 ante.

The interrogative numeral is *leafere?* how many?

There are a few other words which imply number: *marota*, a pair, a double; *taipu*, three things together.

There are no ordinals. First is *omopo*; last, *itua*.

The number of times is expressed by *mea* preceding: *mea farakeka*, once; *mea oroisoria*, thrice; *mea rauapo*, many times; *mea leafere?* how many times?

## 11. Literature.

There are no native texts in the Toaripi language. The first specimen of mission literature was a small school book drawn up in 1886 by the London Missionary Society teacher, Tauraki, a native of Manihiki<sup>1</sup>. This consisted of spelling lessons, short Scripture history and 24 hymns. A larger primer was printed by the Rev. J. H. Holmes in 1897<sup>2</sup>. It contains Scripture history to Joshua (23 pp.), New Testament extracts (26 pp.), Decalogue,

<sup>1</sup> *Siare Karoro Mutia Satiriaraia. Elema uri* (i.e. Boy writing read teaching. Elema language). School book in dialect of Motumotu, New Guinea; Sydney, printed by F. Cunninghame and Co., 146, Pitt Street, 1886 (8°, pp. 48).

<sup>2</sup> *Buka Ovariave. Fara. Toaripi uri Beritani mavotoai. Toaripi uri* (i.e. Book Holy. Hymns. Toaripi language Britain turned. Toaripi language), Sydney, Turner and Henderson, 1897 (8°, pp. 97).



Paternoster and 30 hymns (20 pp.). At the end is a list of Toaripi words used in the book with their English equivalents. The Rev. J. H. Holmes also printed in 1902<sup>1</sup> a book of Old and New Testament Scripture portions (128 pp.) with a vocabulary, and in the same year his translation of the Four Gospels was published by the Bible Society<sup>2</sup>. From the latter I extract the following specimens.

PARABLE OF THE SOWER. Mark iv. 2-9.

2. Areo erero etau rauapo parabole se satiriarape, ae erero areve o meha  
*He them things many parable by taught and them his words these*  
 omoiape, 3. Mapaia; ōru karu pisiri voa terape, ipi sitona mere loviloviai  
*said Hear! garden man open space in went purpose corn seed scatter*  
 vie: 4. Mea voha areo loviloviape, mere hea otiharo voa oaiape; ori faukape ae  
*for When he scattered seed some path on fell birds went down and*  
 mere reha laope. 5. Ae hea fave oti voa oaiape, lavoa tetere rauapo laiape  
*seed that ate And some stone place on fell where earth much remained*  
 kao; ae mere reha utohoa haiaru-leipe, rapi tetere toru kao: 6. Mea voha  
*not and seed that immediately sprouted became because earth deep not When*  
 sare pataipe, merè reha fefeapape rapi likilea avape kao. 7. Hea merove voa  
*sun climbed up seed that withered because roots had not Some thorns on*  
 oaiape ae merove reha haiaru-leipe, ae mere kukupe-leipe, ae ereo fare taiape  
*fell and thorns those grew and seed crushed became and they fruit bore*  
 kao. 8. Mere haria folo oti voa oaiape, ereo haiaru-leipe ae fare taiape; hea  
*not Seed other earth place on fell they sprouted became and fruit bore some*  
 30, hea 60, hea 100 taiape. 9. Areo erero omoiape, areo reha avauta avai  
*some some bore fruit He them told he that ears has*  
 ipi mapai vie areo mapaia.  
*purpose hearing for he hear (imperative).*

PATERNOSTER.

Elave Oa kauri voa, Ave rare ovariape roi. Ave basileia koti roi. Ave hahea  
*Our Father heaven in Thy name holy be Thy kingdom come be Thy wish*  
 mearovaeka voa leiti roi, kauri voa mafeare. Sare meha elaro lari etau miaraia. Ae  
*world in done be heaven in like Day this us food thing give And*  
 elave etau malolo sasukaia, elao mafeare elave hasiavai karu sasukai roi. Vuteai  
*our things bad forgive we like our hurt man forgive be Tempt*  
 mea elaro levi kiripaia, elave etau malolo foreavaia: Rapi ave basileia, ae ave  
*condition us don't leave our things bad ? Because thy kingdom and thy*  
 hehèa, ae ave sosorusosoru, peava roi.  
*power and thy brightness always is*

<sup>1</sup> *Buka Ovariave ve asiati haria meha. Toaripi uri viea* (i.e. Book Holy of, pages other this. Toaripi language for). Printed for the Elema District New Guinea Mission of the London Missionary Society. (No date, but printed in 1902 by Butler and Tanner, Frome and London, 8°, pp. 210.)

<sup>2</sup> *Jeru Keriso ve Evanelia. Toaripi uri* (i.e. Jesus Christ of Gospel. Toaripi Language), London, British and Foreign Bible Society, 1902.

## PAPUAN LANGUAGES OF CENTRAL BRITISH NEW GUINEA.

### Introduction.

The region bounded on the North West by the Angabunga (St Joseph) River, on the South East by the Wanigela (Kemp Welch) River, and North and East by the main mountain range of British New Guinea, seems to have been primarily in the possession of tribes speaking non-Melanesian languages. Melanesian speakers have, however, occupied the whole seaboard from Cape Possession to Keakaro Bay, and have penetrated some distance inland by means of the rivers. They are found on both sides of the Angabunga, on the lower Vanapa and Laroki and on the Western branch of the Wanigela. All the uplands, with these exceptions, are occupied by the non-Melanesians.

Very little is known of the languages between the Angabunga and Vanapa, but between the latter and the Wanigela at least five distinct languages appear to exist. Three of these (Sikube, Manukolu, and Kokila) are the languages of insignificant or little-known tribes, and another (Mulaha) is practically extinct. Another language (Koiari) is spoken, apparently in several well-marked dialects, over a much wider area, and is the language of more powerful tribes, which are (or were, till the establishment of British rule) gradually absorbing their weaker neighbours. The Iworo, Neneba, Gosisi, Suku, Agi, Hagari, Uberi, Sogeri, and Maiari will probably prove to be dialects of the Koiari, whilst the Koita is closely related. The languages or dialects of the region are as follows:

<i>Language or Dialect</i>	<i>Locality</i>
1. <b>Kamaweka.</b>	Mountains at source of the St Joseph.
2. <b>Sikube.</b>	Vanapa Valley, North of Mount Lilley.
3. <b>Iworo.</b>	Lower slopes of the main range, near the Gap.
4. <b>Neneba.</b>	East of Ajibara River, West of Mount Scratchley.
5. <b>Gosisi.</b>	Vanapa River, at foot of Mount Knutsford.
6. <b>Suku.</b>	Villages on Mount Cameron.
7. <b>Wamai.</b>	On East branch of Naoro (Brown) River.
8. <b>Agi.</b>	Mount Bellamy.
9. <b>Hagari and Boura.</b>	On hills 35 miles North East of Port Moresby.
10. <b>Uberi and Ebe.</b>	Mount Astrolabe.
11. <b>Sogeri.</b>	Mountains 25 miles East by North of Port Moresby.
12. <b>Koiari.</b>	Villages among Astrolabe Mountains.
13. <b>Maiari and Favele.</b>	Villages among Astrolabe Mountains.
14. <b>Koita or Koitapu.</b>	Villages of Motu (Melanesian) tribe and Kido.
15. <b>Meroka.</b>	East of Koiari, towards foot of Mount Obree.
16. <b>Mulaha and Iaibu</b> ( <i>extinct</i> ).	Coast at Gaile.
17. <b>Manukolu and Garia.</b>	Between Wanigela and coast.
18. <b>Kokila.</b>	At head waters of Wanigela River.

### 1. Kamaweka.

No specimen of the language of the Kamaweka tribe who dwell in the mountains behind Mekeo is available, but it is stated to be Papuan and distinct from the neighbouring Uni<sup>1</sup>.

### 2. Sikube.

Sikube is a village in the upper Vetapa or Vanapa valley, between that river and the Aroga branch of the Aroa River, and North of Mount Lilley. A very short vocabulary by Mr A. Giulianetti was published in the *Annual Report* for 1897-8.

PRONOUNS. Only two appear: *nanio*, I, and *nini*, you.

NUMERALS. *Fidana*, one; *iara*, two; *iara-mida*, three; *iara-tuiara*, four; *umidana*, five. The occurrence of the nasal dental *d* (as *nd* in "under") is noteworthy.

A vocabulary was collected by the Rev. J. Chalmers in this neighbourhood in 1879, and called by him Kabana. It was printed in the *British New Guinea Vocabularies* in 1889, and quoted by me in my *Comparative Vocabulary* in 1895. From a note on the original MS. I assumed that Kabana was a village on the Mount Owen Stanley of Chalmers (Mount Victoria of MacGregor). Sir William MacGregor showed in the *Annual Report* for 1896-7 (p. 13) that there are no villages on this mountain, and there must have been some mistake in the locality by Chalmers. It now appears that Chalmers' vocabulary is nearly the same as the Sikube of Giulianetti. I have therefore added the words given by the former to Giulianetti's in the comparative list. Some other similar words are: *huano* (Sikube, *whano*), no; *ana* (Sik. *ana*), chin; *hami* (Sik. *amurioiori*), girl; *heitere*, morning (Sik. *heitsiri*, morrow).

PRONOUNS. Chalmers gives these thus: *nahu*, I; *sasana*, you; *derudaga*, he; *agego*, we (inclusive); *inavaniga*, ye; *apagodago*, they.

NUMERALS. Those given by Chalmers are Koiari: *igana*, one; *abui*, two; *abu-igana*, three. This language appears to be distinct and is not clearly related to the Koiari Group.

### 3. Iworo.

Iworo is a village of the tribe occupying a portion of the lower slopes and foot hills on the North East face of the main range, close to the Gap. A short vocabulary by Mr MacDonald is given in the *Annual Report* for 1898-9.

NUMERALS. *Ata*, one; *abuti*, two; *igari*, three.

These and the vocabulary generally connect the Koiari with the North Eastern Papuan languages. Iworo may probably be regarded as a dialect of Koiari.

### 4. Neneba.

This dialect is spoken by the natives of Neneba village on the East side of the Ajibara River and West of the spur of Mount Scratchley called Momoa. A short vocabulary is found in the *Annual Report* for 1896-7.

A few examples of construction found in this show agreement with Koiari, as e.g. *di-mero*, my son; *di-amuro*, my wife; *ai-mero*, your son. The qualifying word precedes the noun, as

<sup>1</sup> Dr C. G. Seligmann in *Lancet*, Feb. 17, 1906, p. 427.



*ade-voma*, arm-hair, hair of the arm. The object precedes the verb, as *umu kirere*, head scratch, scratch the head.

NUMERALS. These are strange and do not apparently go beyond "two." "Three" and "four" are repetitions of "one" and "two." They are given as: *foreredarabaia*, one; *ataradarabai*, two; *foreredarabaia*, three; *ataradarabai*, four.

### 5. Gosisi.

This dialect is spoken in the village of Gosisi on the Vanapa River at the foot of Mount Knutsford (Evani), and also in the village of Tobiri on the North West spur of Mount Musgrave (Toi). Gosisi is called also Kotoi. In the village of Tohila, on the Vanapa, the natives are said to resemble those of Mount Knutsford, and their language to be also similar but with many words the same as, or akin to, the (Melanesian) Motu (*Annual Report*, 1888-9, p. 48). In the village of Koni, on the Vanapa, the natives are said to understand the Kabadi and Morabi language as well as that of Gosisi (*Annual Report*, 1896-7, p. 13). I have no information as to the Morabi language. The Kabadi is a Melanesian language.

The language is clearly akin to Koiari, although MacGregor (*Annual Report*, 1892-3, p. xxviii) stated that it is nearly related to the coast dialects (i.e. Melanesian) and through them to the Polynesian. There is no evidence of this relation in the vocabulary.

A Gosisi vocabulary is given in the *Annual Report* for 1896-7. This contains no phrases, but some verbs show the Koiari tense-ending *-nu*, and the qualifying word precedes the noun, as e.g. *ada-foto*, hand-palm; *aia-foma*, lip-hair, moustache.

NUMERALS. *Adai*, mainu, one; *nokaia*, totatimanu, two; *nukaive*, kemanu, three; *fisove*, totakemanu, four; *niburive*, maima, totatikemanu, five; *yahanu*, aba-vuhaua, ten. In these *ada* probably means hand; *fiso* in the word for "four," is the index or fourth (ring) finger; *nukaive* is the wrist or elbow.

### 6. Suku.

This dialect is spoken in the villages of Suku and Amaseba on Mount Cameron. A short vocabulary by Mr A. Giulianetti, assisted by Mr G. Belford, is given in the *Annual Report* for 1897-8. In this the pronouns and numerals are Koiari.

PRONOUNS. *Da*, I; *a*, you; *oke*, he.

NUMERALS. *Igai*, one; *abute*, two; *abute-igai*, three; *abuti-abuti*, four; *abuti-abuti-igai*, five; *mataki*, ten (i.e. plenty).

Many verbs in the vocabulary have the Koiari tense-ending *-nu* or *-no*.

### 7. Wamai.

This language is spoken on the Eastern branch of the Brown River (Naoro). My only information is a short colour vocabulary obtained by Dr C. G. Seligmann from Misi, a Wamai boy about 14 years of age.

For comparison with the words in my vocabulary I extract the following: *eme*, blood; *agu*, black; *danori*, brown-black; *aga*, fire; *elo*, red; *tomutir*, sea; *tanomoti*, white; *esia*, yellow. Of these the word for "white" is the Agi *tanamuti*, but no other words are similar to any words in the vocabulary.

### 8. Agi.

The Agi language is spoken near Mount Bellamy. The only specimens I have were obtained by means of an Ebe native, Imiri, from Geve, the chief of Agi, who visited Port Moresby during our visit in 1898. An Uberi native, Lowere, was the medium between Imiri and the Agi chief, and hence there are probably some errors in the list. Geve was asked in Uberi for the Agi word. Lowere received the question in Ebe from Imiri. My query to Imiri was in Motu. The colour names were obtained by Dr C. G. Seligmann.

The language appears to closely resemble the Ebe and Uberi, and many words are the same. In my list 24 out of 30 agree with Ebe or Kupele.

### 9. Hagari and Boura.

This language is spoken on the banks of the Naoro and Ruguoa Rivers at the foot of the South East spur of Mount Service, in the Boura villages of Giniamu and Maririkiriki and the Hagari village of Tugami. Vocabularies were compiled by the Hon. D. Ballantine and Messrs H. H. S. Russell and MacDonald. These were combined and published in the *Annual Report* for 1898-9.

PRONOUNS. *Vaikovego*, I, me; *oreaiki*, you; *morekoua*, he; *vaikovego*, we, us. These are strange. The Koiari possessive *di*, my, is seen in the words: *di-gogo*, *di-hana*, my brother.

NUMERALS. *Igae*, one; *abui*, two; *abute*, three (*abute-igae*, part of a compound being missed). These are Koiari.

### 10. Uberi and Ebe.

The Uberi are the strongest section of the Ebe or Varagadi tribe, which inhabits numerous villages in the Astrolabe Range. A vocabulary by the Rev. J. Chalmers was printed in the *British New Guinea Vocabularies* in 1889. During my stay at Port Moresby in 1898 I collected some words from Lowere, an Uberi native, and also the same words from an Ebe man named Imiri. These show 22 words identical in a total of 32. Chalmers called the language Kupele, and gives the pronouns and numerals. These are evidently Koiari.

PRONOUNS. *Da*, I; *a*, you; *oe*, he; *noea*, we; *ia*, ye; *iabu*, they.

NUMERALS. *Igae*, one; *abui*, two.

### 11. Sogeri.

The Sogeri tribe lives in the Astrolabe Range about 25 miles East by North from Port Moresby. I obtained a few words in 1898 from a Sogeri native at Port Moresby. A much longer vocabulary was afterwards compiled by the Hon. D. Ballantine, and printed in the *Annual Report* for 1898-9. The language is evidently related to the Koiari.

PRONOUNS. *Da*, I, me; *okore*, he; *oinana*? what? (Koiari, *oina*? who?).

NUMERALS. *Igau*, one; *abute*, two; *abuti a igau*, three (i.e. two and one).



## 12. Koiari. 13. Maiari and Favele.

The Koiari tribe inhabit the district immediately inland from Port Moresby, and the inland country to the Astrolabe Mountains. Two divisions are named, the first, Veburi, occupy the country in front of the mountains, the second, or Koiari, dwell behind them on the face and back of the Astrolabe Range. The principal village is Taburi, about eighteen miles from Port Moresby. The language is an important one, being more or less understood by most of the tribes on the Laloki and Goldie Rivers and towards the Wanigela. It will no doubt become the vehicle of mission effort in the near future. The Rev. J. Chalmers collected vocabularies from Maiari, Favele (called by him Favell), and Eikiri, which all show practically the same language. A long Koiari vocabulary with some phrases was published in the *Annual Report* for 1889-90. During a two days' stay at Taburi in 1891 I went over most of this with a native who could understand Motu, and also obtained a few phrases. These show a great similarity in structure between the Koiari and Koita. The latter language I was able to study in more detail. The sketch of Koiari grammar which follows is compiled from my own notes and from the phrases in the 1889-90 *Report*.

1. PHONOLOGY. Vowels: a, e, i, o, u. Consonants: k, g, g'; t, d; p, b, f, v; r, l, y, w; m, n; s, h.

The sounds of f, v, h are very like and may be regarded as interchangeable. So also r, l; d: *duka, luka*, chest; *luuka, rugukava*, good.

In Eikiri p stands for h or f of the other dialects: *ipiko* for *ihiko*, or *ifiko*, ear. The sound here written g' is a guttural trill (the Melanesian g). It is variously represented in the vocabularies by gh, g, or rh. It is often missed in Maiari.

In Uberi (Kupele) and Meroka, k does not appear: *aeva* for *kaeva*, white.

In these two dialects also t is dropped and the following vowel broadened in compensation, *ata*, man, becomes *aan*; *pata*, moon, *paan*. The sound of s is wanting in Maiari and Favele, and its place is taken by h.

2. DEMONSTRATIVE WORDS. *Okoni*, this one; *moni okoni*, this stone; *eke, ekevere*, that; *eke nei*, to-day; *muni lekueren*, stone that; *vaitaro*, another; *gaita*, some others. The suffixes -ro, -kero, are often found suffixed to nouns, and may be used as the Koita suffix -raki.

3. NOUNS. I have no examples illustrating Number or Gender. When two nouns come together, the first qualifying the second, the second takes the suffix -ka, as, *idi wate-ka*, tree skin, bark; *numuta fiso-ka*, hill point, summit; *veni dui-ka*, fire smoke. Cf. Koita.

4. ADJECTIVES. The adjective follows the noun: *ata komara*, man bad; *ata keare*, man big.

5. PRONOUNS. The Personal Pronouns are:

Singular. *Da*, I; *a*, thou; *eke*, he.

Plural. *Noikoa*, we; *yane*, you; *yabuia*, they.

The inclusion or exclusion of the person addressed is not shown in the plural, and I have no examples of the dual. The third person singular is evidently demonstrative. (Cf. *eke*, that.) The true form *au* is seen in the possessive.

Possession is shown by an altered form of the personal pronoun, used as a prefix.

Singular. *Di-*, d-, my; *ai-*, a-, thy; *eke-*, *ekene-*, *au-*, *af-*, his.

Plural. *Ni-*, n-, our; *ya-*, *yai-*, your; *yab-*, *yabu-*, *yabune-*, their.

In the third singular, *au-* and *af-*, is seen the true pronoun. (Cf. Koita.)



Examples: *Di-ada-kero*, my hand; *di-mame*, my father; *d-ufo-ro*, my banana; *ai-ada-kero*, thy hand; *ai-mame*, thy father; *a-ufo-ro*, thy banana; *eke-ada-kero*, his hand; *ekene-ine*, his mother; *au-mame*, his father; *au-ufo-ro*, his banana; *ni-ada-kero*, our hands; *n-ufo-ro*, our banana; *yai-mame*, your father; *ya-ine*, your mother; *yabu-mame*, their father; *yabune-ine*, their mother; *yab-ufo-ro*, their banana.

The suffix *-ma* is used with the pronoun in the nominative case of a transitive verb: *dama kuku auminu*, I tobacco gave; *ama kuku auminu*, thou tobacco gavest. The objective pronoun has no suffix, but comes between the subject and verb, *a da-ereima*, you see me. The particles *ke* and *na* are added to the pronoun.

The Interrogative Pronouns are: who? *oino*? what? *vadibe*? *vadibe no*? which? *bare no*? *Vadibe no ike no*? what is this? *vadibe no ekevere no*? what is that? The Interrogative seems to be in the particle *no*, with which cf. Koita *nu*.

6. VERBS. I have very few examples of verb phrases, but these show a general resemblance to Koita.

The Negative is shown by *veite* or *veitero*: *daike-oti-veitero*, I will not go. An Interrogative is shown by the word *noa* at the end of the sentence: *yabuni luukaya noa*? are they good?

There appear to be, as in Koita, three tense suffixes *-nu* (indefinite, past or present), *-ma*, present, *-rise*, future: *da otinu*, I went or have gone; *da otima*, I am going; *da otarise-ro*, I will go.

7. ADVERBS. *Iko*, here; *kimorefe*, there; *barefige*? where? *Uma barefige no*? where (is) the road?

8. NUMERALS. There are only two numerals: *iganu*, one; *abuti*, two. These are added to form numbers up to "nine," as: *abuti-abuti*, four; *abuti-abuti-abuti-iganu*, seven. The limit of numeration appears to be "ten," which is expressed by *obua*, the word for "all" or "many."

#### 14. Koita or Koitapu.

The Koita language is spoken in one village, Kido, at Round Head, near the coast, and in small communities in most of the Motu villages. It is allied to the Koiari. A grammar will be given in the next section of this Report.

#### 15. Meroka.

The Meroka tribe occupy the hills extending to the foot of Mount Obree, and are the most Eastern of the tribes speaking languages allied to the Koiari. A Meroka vocabulary by the Rev. J. Chalmers was published in the *British New Guinea Vocabularies*.

PRONOUNS. *Da*, I; *a*, you; *oe*, he; *nolona*, we; *ia* (*ya*), you; *iabu* (*yabu*), they; *di*, mine.

NUMERALS. *Igane*, one; *abui*, two.

These and the vocabulary generally agree with the Koiari. For Phonology cf. the Koiari Grammar note.

#### 16. Mulaha and Iaibu.

The Mulaha language was formerly spoken on the coast where the Motu village of Gaile now stands, about ten miles from the present Mission Station of Vatorata on the road to Port Moresby. In 1898 there were only two survivors of this tribe,

and of these one had forgotten the language. From the other the Rev. Dr Lawes obtained the translation of some Motu phrases and a vocabulary. From these the following notice is compiled. In the *Annual Report* for 1900-1, Mr A. English gives a vocabulary of the Iaibu dialect, and states that it is "practically a dead dialect." It appears to be the same as the Mulaha, though some discrepancies appear. Some phrases at the end are not consistent with the vocabulary. References to the Iaibu in the following notes are marked (I.).

1. PHONOLOGY. Vowels: a, e, i, o, u. Consonants: k, g; t, d; p, b, v; r; m, n; s, h. In (I.) w is used for v and u, and v is used for u of Mulaha; t is also used for s.

2. DEMONSTRATIVE WORDS. *Tuna*, this; *tane*, that. In (I.) *ehu*, this; *eyu*, that; *teboki*, anyone; *wanaki*, others; *tabatohukui*, another.

3. NOUNS. The subject and object precede the verb: *ona iatu kui*, dog wallaby bites, the dog bites the wallaby.

4. ADJECTIVES. In one example, *toueba balisi*, satisfied, which translates the Motu *boka kunu*, the adjective follows the noun (*toueba*, or *souvepa*, my belly; Motu *boka-gu*).

5. PRONOUNS. *Personal*. These are thus given:

Singular. 1. *ua*, *uato* (I. *huwa*, *yokaba*), I; 2. *va*, *uahe* (I. *wa*, *urwa*), thou; 3. *o*, *ohei* (I. *aô*), he or she.

Plural. 1. *nai* (inclus.) (I. *nai*), *uahe* (exclus.), we; 2. *vabihe* (I. *wabihi*, *wabi*), you; 3. *van*, *oi* (I. *van*), they.

Dual. 1. *nai ebaine*, we two; 2. *vabihe ebaina*, you two; 3. *oebaine*, they two.

Another plural is given: *nai udaboki*, we all; *vabihe udaboki*, you all; *van udeboki*, they all. In this *uda*, *ude*- is the same as in *ude-ke* (I. *ude-gi*), used for "all," and "ten."

*Possessive*. This is expressed by suffixes, but in the examples the persons are somewhat confused. The personal pronouns are usually prefixed.

Singular. 1. *-ebu* (I. *-eba*), my; 2. *-obu* (I. *-obu*, *-kobu*), thy; 3. *-ke*, his.

Plural. 1. (I. *-di*, *-gedi*), our; 2. *-bi*, *-ibi* (?), your; 3. *-bi*, *-ibi* (?).

Examples: *Ua-nive-ba*, my house; *va-niva-obu*, thy house; *va-babu-obu*, thy back; *o-aku-ke*, his ear; *va-kuku-kobu*, your tobacco; *o-kuku-ke*, his tobacco; *ua-bag-eba*, my father.

(I.) *Huwa-di-eba*, my hand; *huwa-bag-eba*, my father; *huwa-wadu-keba*, my banana; *wa-didi-obu*, thy hands; *wa-bag-obu*, thy father; *wa-wadu-kobu*, thy banana; *o-koi-ke*, his foot; *nai-bage-di*, our fathers; *nai-wawadu-gedi*, our bananas; *nai-aabo-idi*, our pigs; *wabi-ake-bi*, your mother; *wabi-aabo-ibi*, your pigs; *wau-bage-bi*, their fathers; *wau-aabo-ibi*, their pigs; *wau-yoaro-idi*, their heads.

*Interrogative*. These are: *douano*? (I. *ano*?) who? *anava*? (I. *anaba*?) what? (I. *naidu*? which?). *Anava tuna*? what is this? (I. *anava*?); *anava tane*? what is that? (I. *eya nava*?).

6. VERBS. The examples of verb construction in Mulaha were obtained by a native teacher and are very much confused. In many examples the persons appear to be wrongly translated. In Iaibu parts of the verb "go" are thus given: *nai esefu ewa-ni*, I go to-day; *wai esefu ewa-sabi*, thou goest to-day; *owaa esefu ewa-sa*, he goes to-day; *nai esefu ewa-na*, we go to-day; *wau be ewa-na*, they go to-day; *enabu ewa-ta*, (I ?) went yesterday; *o enabu ewa-ta*, he went yesterday; *nau* (*nai* ?) *enabu ewa-ta*, we went yesterday. (*Esebu*, to-day; *enabu*, yesterday.) In these the verb *ewa*, *ewa* appears conjugated by suffixes *-ni*, *-sa*, *-na*, *-ta*, and many verbs in the vocabulary end in these syllables. The same suffixes appear in Mulaha.

7. ADVERBS. *Nato*? where? *Bagobu nato*? where is thy father? (I. *yohi natu*? where is

the chief? *abi natu*? where is the road?). *Nasi*? where to? *va vasi gusi*? you to where went? *Naito*? when? *Va naito iei*? when will you get it?

8. NUMERALS. *Seboke*, one; *ebaine*, two; *uakini*, three; *ebainebaine*, four; *ebainebaine-seboke*, five; *uleke*, ten. *Narinari*? how many? *sina narinari*? how many women? (In I. *pebogi* is given for "a" or "one," *ebai niani*, "twins," *ulegi*, "all.")

### 17. Manukolu and Garia.

The villages of Manukolu and Kisirimaika lie in the fertile hill country between Rigo and Kaile. Mr English associates the Manukolu people with the Humeni, Lakumi, and Garia (*Annual Report*, 1893-4, p. 61), but according to the Rev. Dr Lawes the Garia and Ikoru people speak a dialect of Sinaugoro, a Melanesian language. A vocabulary of the Manukolu by the late Rev. J. Chalmers was printed in the *British New Guinea Vocabularies*. This shows some agreements with the Mulaha and Iaibu, but is totally different from Sinaugoro.

PRONOUNS. *Eme*, I; *va*, thou; *oi*, he; *eme*, we; *va*, you; *eme-rai*, mine.

NUMERALS. *Teebu*, one; *ahau*, two.

### 18. Kokila.

The Kokila language is used by the Kokila, Seraminoho and Demori natives near the left bank of the Iarawo River, a tributary of the Wanigela (Kemp Welch River). This appears to be the same language as that called Barai by Dr C. G. Seligmann<sup>1</sup>. A short vocabulary by Mr W. E. Buchanan appears in the *Annual Report* for 1897-8. No pronouns or numerals are given. The language appears to have no connection with Koiari or the Papuan languages of the South East coast.

<sup>1</sup> *Lancet*, Feb. 17, 1906, p. 427.



# A GRAMMAR OF THE KOITA LANGUAGE SPOKEN IN THE CENTRAL DISTRICT, BRITISH NEW GUINEA.

## Introduction.

The Koita people are found on the coast in the same district as the Motu tribe, and usually dwell in a distinct settlement at one end of the Motu village. Only one village, Kido, on a small island behind Redscar Head, is entirely Koita. The people and language have sometimes been called Koitapu.

The first specimen of the language was given by Mr O. E. Stone<sup>1</sup>. A vocabulary with a few phrases, partly prepared by the late Mr F. E. Lawes, was published in the *Annual Report* for 1889-90<sup>2</sup>.

During my stay at Port Moresby in June, 1898, I paid a good deal of attention to the Koita language, and by the kindness of the Hon. A. Musgrave, Government Secretary, was enabled to utilize the services of two Koita natives, Ahuia and Varia. The former was in Government service, and knew a little English. Both knew Motu, and the following sketch of Koita grammar is drawn up from Koita translations of Motu phrases. A few examples from the *Annual Report*, 1889-90, are marked A.R.

## 1. Phonology.

VOWELS: a, e, i, o, u. CONSONANTS: k, g, g'; t, d; p, b, f, v; r, l, y, w; m, n; s; h.

The guttural trill g' interchanges with r, k, h and v, and is sometimes almost wh, *g'ova*, *luova*, centipede; *g'ami*, *rami*, child. *Aubovi*, *auboi* and *auboy'i* were also written for "all." H and f interchange: *haga*, *faga*, betel; *huga*, *fuga*, crocodile. R and l are not distinct, and often approach the soft d' (dh), or y: *malago*, *mad'ago*, *maiako*. Between two vowels y is often inserted, as, *yaga-yabaki*, houses.

## 2. Demonstrative Words.

These appear to be very numerous, but are difficult to make out. The particle *-ki* or *-raki* is suffixed to all kinds of words, almost corresponding to the definite article, with the sense of "this," "here," and "now."

Examples: *Ata mage-raki*, a man good (this is); *di-moi ade-raki*, my child's hand.

The dual form is *-abugeraki*, the plural is *-abaki* or *-aberaki*.

Examples: *Omote*, head, *yau-omote-aberaki*, their heads; *ata auboi magi-aberaki*, men plenty good.

Other words similarly used are *ge-du-ki*, *g-a-ki*, *g-au-ki*, which contain the pronouns *du*, I, *a*, thou, *au*, he. It seems possible to translate them as, "I here" or "now," "thou here" or "now," "he here" or "now."

<sup>1</sup> O. E. Stone, *A Few Months in New Guinea*, London, 1880.

<sup>2</sup> *Annual Report on British New Guinea from 1st July, 1889, to 30th June, 1890*, Brisbane.

Examples: *Dakamu di-nene gedaki orogonu*, I from my mother I here come; *akamu au-gasina gake ororogonu*, thou his-side thou here comest; *aikamu ai-seni gauki orogonu*, he from-thee he here comes. The use of similar expressions with the plural pronouns is not fully illustrated, but *ge-uo-ki* and *ge-yau-ki* appear in the plural: *ni yage genoki orogonu*, we house we here come; *yai yage ehe genoki (?) orogonu*, (you) your house you here come; *yaukamu gunikava seni geyauki orogonu*, they bush from they here come.

In uncertain or future expressions *-na* is used instead of *-ki*: *ana ai-gege gena a otinu*, you your garden you there you went; *ataberamu waugu gauna otisa*, other man to-morrow he there will go.

Other words of a demonstrative character are: *be*, pl. *beabaki*, other, some others; *vile*, *vilenaona*, that yonder; *aita*, another; *ona*, this here; *enaona*, that near.

### 3. Adjectives.

The adjective follows its noun.

Examples: *Guma mageraki*, axe good; *sina daureraki*, yam bad; *ata ubugera mageaberaki*, men two good; *ata auboi mageraki*, men all good.

When a noun is used to qualify another it precedes, and the qualified noun takes the suffix *-va* or *-wa*.

Examples: *Goada atawa-raki*, strength its man, a strong man; *ili maguriva-raki*, tree its life, tree's life, living tree; *maguri idiva-raki*, life its tree, tree of life, life-giving tree.

This construction has been imitated in Motu<sup>1</sup>.

The sense of the English "-ish" is given by the word *tinabe* or *tinakibe*.

Examples: *Tinabe baugé-raki*, rather much; *tinakibe duba-raki*, blackish, rather black.

In the A.R. some intensive adjectives are formed by the ending *-daure* or *-dauri*.

Examples: *Ege*, tall, *ege-daure*, very tall; *berebi-dauri*, difficult; *rabura-dauri*, feeble. In these, however, *-daure* is the adjective "bad."

There is no method of comparison, but the verb *herea* (used also in Motu) is used to show excess.

Examples: *Yaga vile-rake hereavenu*, house that excels (them), that house is larger than the others.

### 4. Nouns.

1. FORM AND DERIVATION. Nouns appear to be usually primitive words, and nouns and verbs come from distinct roots. *Umu*, a bundle, *rarororo*, tie.

Personal nouns are formed from other words by adding *ata*, man, or in the case of a Koita native, *koita*. The suffix *-va* or *-wa* is often added.

Examples: *Ogo ata*, or *ogo atawa-raki*, village man, villager; *ahediba atawa-raki*, a teacher (Motu, *ahediba*, teach).

Reduplication of a noun indicates diminution. *Karawakarawa*, a little fish.

<sup>1</sup> Cf. Rev. W. G. Lawes, *Grammar and Vocabulary of the Language spoken by the Motu Tribe*, Sydney, 1896, p. 7. Cf. also Construct Nouns in the "Melanesian Comparative Grammar" in this Volume.

2. GENDER. Names of persons are distinct for each sex, but a few words are common.

Examples: *G'ami*, boy, son; *mad'ako*, girl, daughter.

When necessary sex is indicated by an adjective. In the A.R. *oho mo*, pig male, is given for boar; *oho magi*, pig female, for sow. I have: *oho egiate-raki*, a boar (i.e. pig with tusk, *egi*), and *oho magiwa-raki*, sow (i.e. pig its female). *Varia* gave *oho arava-raki*, sow.

3. NUMBER. The plural is indicated by a change in the demonstrative or by an adjective following the noun.

Examples: *Ogo atawa-raki*, or *ogo ata*, villager, *ogo atawa-baki*, or *ogo ata utuma*, villagers; *ura idiwa-raki*, forest tree, *ura idi-abaki*, or *ura idi yogora*, forest trees; *vaiga-ki beakaki*, spears some.

*Yogora* is the Motu *logora*. The Motu *momo* was also used, *muni momo*, stones.

"All" is *auboge* or *aubovi*: *vaiga aubovi*, all the spears; *di-gamue aubovi*, all my children.

4. CASE. Nouns appear with various suffixes, but there was a difficulty in ascertaining the meanings owing to the entire difference of construction between Motu and Koita.

*Nominative*. The subject of a verb appears with the suffix *-ramu* in the singular, *-abamu* in the plural. In these *-ra* and *-aba* are the particles which appear in the demonstratives. Examples: *Muniramu moru gohonu*, stone down fell; *veniramu goromima*, rain descends; *ataramu gakieke*, man fights; *maaikeabamu kebee ketokevenu*, the girls cups washed.

Sometimes *-ramu* is omitted, and in interrogative sentences its place appears to be taken by *-na*: *gamiēna orogima se?* does the boy (*gamie*) come. Cf. Pronouns.

*Objective*. The objective precedes the verb and is without suffix. Examples: *Ioaneramu totoka negu gamanu*, John a dog to-day killed, John killed a dog to-day; *ataramu muni osaganu*, man breaks stone.

*Possessive*. When two nouns are in juxtaposition without particles the first qualifies the second. Examples: *Ogo ata*, village man, villager; *oho yage*, pig house; *lohiabada omote-raki*, a chief's head.

Possession by a person is shown by prefixing the pronoun *au-*, his or her, to the name of the thing possessed. Examples: *Gami au-imi-raki*, boy his sugar-cane; *magi au-nike-raki*, woman her petticoat.

Possession by a thing is shown by suffixing *-va* or *-ka* to the name of the thing possessed; *-ka* appears to denote closer possession than *-va*. Examples: *Oho kakaeva-raki*, pig (its) tooth; *totoka egiaeva-raki*, a dog's tooth; *yaga guriava-raki*, house (its) roof; *ogodai atawa-raki*, place (its) man; *omo hanaka*, hair of the head; *idi-tahaka*, fruit of tree; *veni-duka*, smoke of fire; *muni baraka*, a piece of stone.

In the A.R. *-va* is suffixed to the first noun, *-ka* to the second: *ugura hunika*, bird's egg; *karava dehaka*, fish's tail.

When a possessive pronoun precedes the first noun no particles are used: *di-mame yage-raki*, my father's house; *di-moi ade-raki*, my child's hand.

*Dative*. The word *gasina* or *wasina* is sometimes used for the dative, but very often there is no sign. Examples: *Maaika-abamu yau-nene gasina otinu*, girls their-mother side went; *di-goge guma-geraki ni-nene moimamu*, my brother axe (to) our mother gave; *ata-ramu ata vile otima*, man (to) man that goes; *dukamu di-yage otima*, I (to) my house go; *nokamu beta yaga gasina otinu*, we not house beside went; *gege oti*, go (imperative) garden.

In a few cases *-ma* appears as a dative suffix: *ataramu muni-ma otima*, man goes to the stone.



*Ablative.* The word *seni* is used to indicate "from" with verbs of motion, but is often omitted. Examples: *Yaukamu gunikava seni geyauke orogonu*, *yaukamu kone otinu*, they from bush they here come, they (to) beach go; *nokamu ni-name orogonu*, we (from) our father came.

In one example *-ma-seni* is found. *Ataramu munimaseni orororarak*i, man is coming from the stone.

*Locative.* The locative meaning "on" is shown by a suffix *-ada*. Examples: *Muni-ada maia*, on the stone put it; *mi pata-ada maia*, on the table put it; *ugua dirame idi-ada*, bird (is) on the tree.

Often no particle is used. Examples: *Lohiabada-ramu gunikava otinu*, chief into bush went; *ataraki lakatoira otima*, man in his canoe went; *aukamu eve ramanu*, he (in the) sea stood.

"Inside" is expressed by a noun *uhura*; "outside" by *itai* or *itahe*. Examples: *Dakamu yaga au-uhura otima*, I house its-inside go; *tagoramu ata au-uhura*, (there is) blood in a man; *dakamu itahe otima*, I outside go; *yaga itai gauke orogonu*, house outside he here came.

*Instrumental.* In two examples an instrumental case is shown by a suffix *-tahu*. Examples: *Ataramu iditahu gauke da gamanu*, man with a stick he here me struck; *munitahu*, with a stone.

Other examples are difficult. *Kaia mi boogo!* (with a) knife cut! (imperative); *amnu atabe gameke*, he some man hits; *muni mi gama!* with a stone hit! (imperative). In these there is apparently a suffix *-mi*. But elsewhere *mi* appears as an imperative sign. Cf. Verbs, Mode.

*Comitative.* "With," meaning "in the company of," is shown by *gasina*, or *gore*. Examples: *Ioane Toma gasina otinu*, John Tom with went, John went with Tom; *totokavaramu ohogore otinu*, dog with pig went; *atagore gauke orogina*, man with he here goes. Another word of similar meaning is *ruta*: *gamikiabamu lohlabada ruta otinu*, boys chief with went.

*Vocative.* The vocative is shown by *e!* or *o!* following the noun. Examples: *Lohiabada e!* chief! *di-mame o!* oh! my father.

I have a few other noun phrases but there are not sufficient data for analysis. The following are examples: *gunaramu onu yama au-idi dodoisa*, axe here (*yama?*) its tree will cut; *atairauki boitui yagemani*, man (*boitui?*), through) was saved, he was saved through a man; *muniyabamu botekava bou raganu*, stones in basket (*bou?*) stand, stones fell out of the basket.

## 5. Pronouns.

1. PERSONAL. The Koita personal pronouns are as follows:

Singular. 1. *da*, I; 2. *a*, thou; 3. *au*, he.

Plural. 1. *no*, we; 2. *yai*, you; 3. *yau*, they.

Dual. 1. *nokanabu*, we two; 2. *yaiabu*, you two; 3. *yauabu*, they two.

Inclusion or exclusion of the person addressed is not shown by the plural or dual pronouns.

In the Dual *abu* is the numeral "two." When used demonstratively these have the suffix *-kaki* which corresponds to the *-raki* used with nouns. Thus the answer to a question, *unuanu osaganu?* who broke (it)? will be, *aukaki!* he did! In the A.R. are given: *dakaki*, *aukaki*, *nokaki*, *yaukaki*, for I, he, we, they. After a vowel *a* and *au* often become *ya*, *yau*.

### Case.

*Nominative.* When used as the subject of a verb the pronoun takes a suffix *-kamu* corresponding to the *-ramu* of nouns. Singular: 1. *dakamu*; 2. *akamu*; 3. *aukamu*. Plural: 1. *nokamu*; 2. *yakamu*; 3. *yaukamu*. When used with the negative *-mu* is dropped.

A suffix *-na* is also found when the action of the verb is uncertain or future. *Auna orogima se?* does he come? (lit. he comes perhaps?); *vaugu gedane orogisa*, (I) to-morrow I then come.

. In some cases the bare stem is found in the nominative.

*Objective.* The objective precedes the verb and has no suffix. *Dakamu au dibani-raki*, I him see now; *yakamu da eraganu*, you me saw.

*Possessive.* The possessive case is shown by prefixed pronouns. These are:

Singular. 1. *di-*, my; 2. *ai-*, thy; 3. *au-*, his.

Plural. 1. *ni-*, our; 2. *yai-*, your; 3. *yau-*, their.

Examples are: *Di-name*, my father; *di-yage*, my house; *ai-name*, thy father; *au-nene*, his mother; *au-demake*, his food; *ni-geye*, our garden; *ni-name*, our father; *yai-yege*, your houses; *yai-mene*, your tongues; *yau-ite*, their bones; *yau-wasire*, their friends.

There appear to be also some possessive suffixes, but my examples do not cover all the persons. Those found are: *-ki*, my (?); *-vi*, thy; *-va*, his, its; *-ni*, our; *-di*, their. These are found with the prefixed possessives in the words: *di-g'amo-ki*, my child; *ai-vanagi-vi*, thy boat; *ai-sina-vi*, thy yam; *ataraki lakatoi-va*, man his boat; *ni-ahata-ni*, our bodies; *yau-dabua-di*, their clothes.

*Dative.* The word *gasina* was used: *dakamu ai-gasina gedaki orogonu*, I come to thee.

INTERROGATIVE PRONOUNS. These are: *unuunu?* who? *bedinu?* what? *orenu?* which? (probably where?). The interrogative force lies in the particle *nu*. Cf. *Koiari no?* *noa?* The subject of the sentence takes the suffix *-na* instead of *-ramu* or *-kamu*.

Examples of interrogatives are: *Auna unuunu?* he (is) who? *ai-ifena unuunu?* your name (is) who? *unuunu osaganu?* who broke it? *ena unuhu-yage-nu?* this whose house? *ona bedinu?* this (is) what? *enaone bedinu?* that (near is) what? *vilenaone bedinu?* that (yonder is) what? *ana one bedinu kima?* you that what make? what are you making? *atayane orenu?* the man is which? (where?), which is the man?

The following interrogative exclamations were also given: *kini!* what is this? *rere!* what is that? *pata!* what is that? (afar).

INDEFINITE PRONOUNS OR ADJECTIVES. *Aubovi*, *auboi*, *aubogi*, all; *yogora*, many (cf. *logora*); *utuma*, many; *momo*, some (cf. *Motu*, *momo*).

## 6. Verbs.

The Koita verb was not thoroughly studied. There appear to be many irregularities.

1. *MODE. Imperative.* This appears to be the simplest form of the verb.

Examples: *Gege oti!* garden go! go to the garden! *muniada rama!* on stone stand! stand on the stone!

In some examples *mi* was used, but separate from the verb. *Mi pataada maia!* put it on the table (*pata*)! *mi wata maia!* put it on the ground! *guma mi бага osaga!* axe shell break! break shell with axe! In the A.R. *бага-be mi orogo!* coco-nut other bring! bring another coco-nut! In the last two examples however, *mi* appears to be instrumental, and lit. axe-with shell break, coco-nut-other-with come.

*Subjunctive.* A dependent sentence appears to be introduced by the word *no*.

Examples: *Orogo no ogo ota!* come, so that village go! you come so that you may go to the village. Cf. *nono?* when?

*Interrogative.* A question is asked by *se* at the end of the phrase.



Examples: *Gamiena orogima se?* Does the boy come? The subject takes the suffix *-na* instead of *-ramu*. Cf. Interrogative Adverbs.

*Negative.* The negative is shown by *veita*, "not," at the end of the phrase, or by *beta* (probably the same word), following the shortened subject.

Examples: *Dakamu ramira veita raki*, I did not stand; *daka beta ramira-varaki*, I will not stand.

2. **TIME.** There are three distinct tense endings: *-nu*, indefinite (present, past, or perfect); *-ma*, present; *-sa*, future.

Examples: *Dakamu raima*, I stand; *dakamu a eraganu*, I see or saw you; *yakamu du dibavanu*, you know me; *vaugu gedana orogisa*, to-morrow I will come; *ata beramu waugu garna otisa*, another man to-morrow will go.

The noun suffix *-va* or *-wa* with *-raki* is used with verbal stems in the present and future tenses.

Examples: *Dakamu wafugu ramira-waraki*, I to-morrow will stand; *dakamu wauyu a ereravaraki*, I to-morrow you will see; *ataramu ororo-varaki*, man is coming.

3. **NUMBER.** The plural is shown by *-geve-* or *-ve-* inserted before the tense ending.

Examples: *Otinu*, one goes (the going of one (?)), *otigevenu*, many go (the going of many (?)); *eraganu*, see one, *eragevenu*, see many; *dibanu*, know one, *dibagevenu*, know many.

## 7. Adverbs.

1. **INTERROGATIVE.** The following were given as translations of Motu interrogative expressions. Most of them contain the interrogative particle *nu* or *no*. *Nono?* when? *vaisu?* when? *Vaisu gena kinu?* when you then make? when did you make it? *Orenu?* *oregenu?* where? *Oregenu kinu?* where (did you) make (it)? *Koita yana orenu?* Koita you then where? where are you? (to a Koita man). *Mauneseva?* *esemena?* why? *Esemena kinu?* why (did you) make (it)? *orena kimena kinu?* how (do you) make it?

2. **ADVERBS OF TIME.** *Negu*, to-day; *waugu*, *vaugu*, *vahugu*, *vafugu*, to-morrow; *nu*, yesterday; *vahegaita*, this afternoon; *ti*, then; *dakamu waugu ti a eragisa*, I to-morrow then you will see, I will see you to-morrow. In the A.R. *vagavi*, always. With *nu*, yesterday, cf. the ending *-nu* of the past tense.

3. **ADVERBS OF PLACE.** In the A.R. *ikohi*, here; *virehi*, there (cf. *vile*, that); *gadima*, upward; *gohonu*, downward.

4. **ADVERBS OF MANNER.** These appear as reduplicated adjectives: *vaninavanina*, quickly (*vanina*, quick).

5. **ADVERBS OF AFFIRMATION AND NEGATION.** *Erege!* yes! *veite!* no!

## 8. Postpositions.

These have been discussed in the section on nouns. There are no prepositions.

## 9. Numerals.

The Koita numerals were thus given: *kobua*, one; *abu*, *abugu*, two; *abigaga*, three; *abaabu*, four; *ada-kasiva*, five; *agorokiva*, six; *atirigavu*, seven; *abuguveiti*, eight; *igagu-veiti*, nine; *utube*, ten.



From these it is apparent that the system is binary only. The true word for "one," *igagu*, does not appear except in the words for "three" and "nine." (Cf. Koiari, etc.) *Kobua* expresses unity or completeness. (Cf. Koiari, *obua*, all.) "Three" is *abu + igagu*, two-one, "four" is two-two. In "five," *ada* is hand, *kasiva*, its side (? cf. *gasina*). I cannot explain "six" and "seven." In "eight" *abu* is two, *veiti*, not, the number is "two (i.e. from the ten) not (counted)." Similarly "nine" is *igagu*, one, and *veiti*, "one (from the ten) not (counted)." *Utube* for "ten" may be compared with *utuma*, all.

The units above ten are formed by *utube* and *akira* or by *akira* alone: twelve, *utube akira abu*; thirteen, *akira-abiga*; twenty is *uta abu*; thirty, *uta abigaga*; hundred, *tinaube*. In the A.R. thousand, *dahabe*.

The last two numbers are probably loan-words. Cf. Motu *sinahu*, hundred; *daha*, thousand.

The Interrogative is *esebu?* how many?

ORDINALS. The only ordinals are: *urigohi*, first; *ihihe*, second. Other places are *origihe*, next; *au origi*, last. (Cf. *orenu?* where?)

MULTIPLICATIVES. These are imitations of Motu: *wa abaabu*, four times; *wa agoro-kiva*, six times; *wa esebugenu?* how many times? Here *wa* is the Motu causative particle *va*.

In the A.R. *karoa abu* is given for "half."

## PAPUAN LANGUAGES OF THE NORTH EASTERN COAST.

The North Eastern coast of British New Guinea from East Cape to the Western shore of Collingwood Bay is occupied by tribes speaking Melanesian languages. Of the people inland from these nothing is known. From Cape Nelson northward to the British-German boundary at the Gira River non-Melanesian languages are spoken and others allied to them appear to be spoken for a considerable distance inland. For the parts about Holincote Bay, Cape Sud-Est, Dyke Acland Bay, and Cape Nelson, no authentic information is available, and the names of the languages are only provisionally inserted in the list. The languages of which the names are known are:

<i>Language</i>	<i>Locality</i>
1. <b>Yöda.</b>	On the right bank of the Yöda River.
2. <b>Binandele.</b>	Villages on the lower courses of the Gira, Mamba, Ope and Kumusi Rivers.
3. <b>Berepo.</b>	Upper Ope River.
4. <b>Amara.</b>	Upper Kumusi River.
5. <b>Oro (Oifabamu).</b>	Holincote Bay (?).
6. <b>Ketekeraua.</b>	Dyke Acland Bay.
7. <b>Adaua (?)</b>	Adaua village, Musa River.
8. <b>?</b>	Musa River.
9. <b>Pem.</b>	About 20 miles West of Cape Vogel.

### 1. Yöda.

In the *Annual Report* for 1898-9 (p. 42) the name Koriri is given to the tribe inhabiting the Yöda Valley, but it is not clear that this name refers to the people on the right or Northern bank of the river. A very short vocabulary by Mr Macdonald from the latter region is published in the *Annual Report* for 1898-9. No numerals or pronouns are given. The vocabulary seems to have a few agreements with the Iworo on the other side of the valley, but more with the Binandele. According to Mr C. A. W. Monckton, quoted by Dr C. G. Seligmann, the natives of the Yöda Valley and the slopes of Mount Lamington speak Binandele<sup>1</sup>.

PHONOLOGY. Vowels: a, e, i, o, u. Consonants: k, g; t, d, *t*; p, b, *b*; r, w; m, n, *n*; s, s', *s*. The nasals *t*, *b*, *n*, *s*, indicate the separation of this language from the Koiari and other languages on the southern slopes of the central mountain range.

### 2. Binandele.

The Binandele language is spoken by the tribes inhabiting the lower reaches of the Gira, Mamba, Ope and Kumusi Rivers. A sketch of the grammar will be given in the next section. According to Mr C. A. W. Monckton, quoted by Dr C. G. Seligmann<sup>1</sup>, the Okena, Mokuru and Korafi tribes in the Cape Nelson Peninsula speak the Binandele language.

<sup>1</sup> *Lancet*, Feb. 17, 1906, p. 426.

**3. Berepo.**

The Berepo language is spoken on the Upper Ope River. The only specimen is a short vocabulary obtained by the Rev. Copland King at Borugatutu village about sixty miles up the river.

1. PHONOLOGY. Vowels: a, e, i, o, u. Consonants: k; t, *d*; c; p, b, *b*, v; l, r; m, n, *n*; s, z' (written j, with the French sound); h. These show regular changes with the Binandele; Berepo e or a with Binandele o; Berepo k with Binandele g and p; Berepo t with Binandele d, s, k; Berepo *d* with Binandele t; Berepo z' (j) or s with Binandele d; Berepo v with Binandele *b*; Berepo s with Binandele t.

2. CONSTRUCTION. There are no details of grammar. The pronoun *na*, "I," is seen in *na kiala*, I don't know (Binandele, *na gae*); and the word *naun*, for "my" in *me naun*, my child, (Binandele, *mai nato*); and *pamone naun*, my woman (Binandele, *eutu nato*). The verb appears similar to Binandele: *puvia*, he comes, *puvera*, they come (Binandele, *gubira*, *gubera*).

**4. Amara.**

The Amara is the language of the Upper Kumusi River. A vocabulary of the language was collected by Mr A. W. J. Walsh, Assistant Magistrate of the Northern Division, British New Guinea. A type-written copy of this was kindly sent to me by the Hon. D. Ballantine, Acting Government Secretary. Another vocabulary by Mr Walsh (in MS.), with additional words, I owe to the kindness of the Rev. Copland King.

1. PHONOLOGY. Vowels: a, e, i, o, u. Consonants: k, g; t, d, *d*, t'; c, c, j; p, b, *b*, v, f; l, r; m, n, *n*; w, y; s, s'; h. It is doubtful whether the sound written ng is *n* or *g*.

2. CONSTRUCTION. Very little of the grammar is to be gathered from the vocabulary, which is very like the Binandele. The word *ki-mana*, spear, is probably a plural with suffix *-mana* as in Binandele. The adjective precedes the noun: *menehe siaka*, *gagara siaku*, boy small, girl small (Binandele, *mai siaka*, *gagara siaka*). A negative suffix is *-iwa*: *jeni*, know; *jeni-iwa*, know not. Many of the verbs in the vocabulary show the same endings as the Binandele, e.g.: *idiora*, eat (Binandele, *idora*, pres. indic. pl., we or they are eating); *umu-gutari*, bathe (Binandele, infinitive, *un-gutari*); *anugetumeta*, lie down; *asete*, roast (Binandele, pres. indic. 2nd pers. sing. *-eta*); *acera*, sneeze; *suravera*, jump (Binandele, pres. indic. 1st and 3rd plur. *-era*).

Pronouns. *Na*, I; *da*, his; *natonawula*, yours; *aviri?* who? With these cf. Binandele.

3. NUMERALS. *Da*, one; *tote*, two; *da-tote*, three. These are Binandele.

**5. Oro. 6. Ketekerua.**

Of the language spoken at Oro (or Oifabamu) village on the shores of Holincote Bay and East of the Kumusi River, I have only the one word *adiba*, coco-nut, which is different from that in any other language of this region. Of the language at Ketekerua on Dyke Acland Bay, only the words *ela*, *ena*, peace, and *yabia*, sago, are recorded. The latter word is probably introduced (Motu, *rabia*).

**7. Adaua. 8. Musa River.**

Papuan languages seem to be spoken by various tribes living in the valley of the Musa, but information regarding them is scanty. A vocabulary from this district was



given in the *Annual Report* for 1895-6 but several dialects are confused. Some words are marked A (probably meaning Adaua), others are marked G (Gewaduru or Gudari), N, S (Saumoto ?) and D (Difoda or Dugari). The compiler of the vocabulary did not explain the meaning of these letters. Adaua, Gewaduru and Gudari are villages on the Musa River, the other names are those of tribes in the vicinity. A short vocabulary from the same region collected by Mr Wm. Simpson and published in the *Annual Report* for 1896-7 probably came from Adaua, but the exact locality is not stated.

1. PHONOLOGY. This is similar to the Binandele. Vowels: a, e, i, o, u. Consonants: k, g; t, d, *d*; j (dj); p, b, *b*, f, v; l, r; m, n, *n*; w, y; s, z; h; q (kw).

2. CONSTRUCTION. Very little grammar can be gathered from the vocabulary. A noun in the possessive precedes: *siko ibi*, pig tail. The object precedes the verb: *ino segari*, hands wash, wash hands; *kuku mini*, tobacco smoke. Many verbs end in -ri as in Binandele.

*Wivi*, good; *faia*, much or many; *wivi-faia*, very good; *eva*, that; *wa? mava?* what? *yeyari?* what is that?

3. NUMERALS. According to Sir Wm. MacGregor (*Annual Report*, 1895-6, p. 25) the practice of counting on the body is found in all the lower villages on the Musa River. "They begin with the little finger of the right hand, use the fingers of that side, then proceed by the wrist, elbow, shoulder, ear, and eye of that side, thence to the left eye and the left shoulder, and down the left hand and arm to the little finger. Many of them in counting become greatly confused on reaching the face. Only a few carry it on to the other parts of the body to finish with the toes." The Gewaduru numerals are given as follows. The same system is said to be found at Adaua and Moni River.

One, *anusi* (little finger right hand); two, three, four, *doro* (ring, middle and index fingers right hand; Binandele, *toro*); five, *ubei* (thumb right hand); six, *tama* (wrist right hand); seven, *unubo* (right elbow); eight, *visa* (right shoulder); nine, *denoro* (right ear); ten, *diti* (right eye); eleven, *diti* (left eye); twelve, *medo* (nose); thirteen, *bee* (mouth); fourteen, *denoro* (left ear); fifteen, *visa* (left shoulder); sixteen, *unubo* (left elbow); seventeen, *tama* (left wrist); eighteen, *ubei* (left thumb); nineteen, twenty, twenty-one, *doro* (index, middle, and ring fingers left hand); twenty-two, *anusi* (little finger left hand). These words do not all correspond with the names in the vocabulary, which has: *ika*, finger; *kari*, ear; *diti* or *mata*, eye; *medo*, nose; *wate*, mouth.

The numerals given by Mr Simpson are quite different: one, *owera isu*; two, *buremisu*; three, *gadibisu*; four, *oboabisu*; five, *unapusu*. In these *isu*, *bisu*, *pusu* appear to be the *fiso*, finger, of Koiari, etc. With *oboa* cf. Koiari *obua*, all.

## 9. Pem.

According to Mr E. L. Giblin of the Anglican Mission, quoted by Dr C. G. Seligmann<sup>1</sup>, a Papuan tribe "which he calls Pem appears some twenty miles West of Cape Vogel. Inland of this tribe other Papuan-speaking tribes extend in the mountains as far eastwards as roughly say the parallel of 150° E. longitude but along the coast folk speaking Melanesian dialects are found."

<sup>1</sup> *Lancet*, Feb. 17, 1906, p. 426.

# GRAMMAR NOTES ON THE BINANDELE LANGUAGE SPOKEN IN THE NORTH EAST OF BRITISH NEW GUINEA.

## Introduction.

The Binandele language is spoken in the villages on the Gira and Mamba Rivers and along the lower courses of the Ope and Kumusi. A vocabulary was compiled by Mr J. Green, the first Resident Magistrate, and published in the *Annual Report* for 1895-6. The list was extended and revised by the Rev. Copland King and published in Sydney in 1901 with some brief notes on grammar<sup>1</sup>. Mr King also published in 1903 a few chapters of Genesis in the same language<sup>2</sup>. From these and some additional MS. notes on the grammar which Mr King kindly sent to me, I drew up for this Report a short sketch of the grammar. Mr King has now sent me a much fuller grammar, with phrases and vocabulary.

The language is one of extraordinary difficulty and abounds with irregular forms. The vocabulary does not always suffice to explain the phrases, and many of the examples in the grammar are unexplained, or not fully worked out. It is very much to be regretted that the exigences of the mission have prevented Mr King from making a fuller study of this, the most interesting language on the North East coast of British New Guinea.

The notes which follow are based entirely upon Mr King's work, but are viewed from a somewhat different standpoint and are differently arranged.

## 1. Phonology.

VOWELS: a, e, i, o, u.

CONSONANTS: k, g, *g*; t, d, *d*; j, *j*; p, b, *b*, v; l, r, w; m, n, *n*, ñ; s.

Natives often confuse l and r, and s and t. M and b are interchangeable, and also n and d. Only the consonants m, n and *n* can close a syllable.

## 2. Demonstrative Words.

The letter *e* seems to be significant of position near, *a* of more distant place.

The former is seen in the words: *em*, *emo*, this person; *eiwa*, *iei*, this; *aida*, *eire*, here; *emida*, hence; *eno*, hither, thus. The latter is found in *awa*, that; *aida*, *auda*, there; *amida*, thence; *ano*, thus. Other demonstrative words are: *oure*, *omide*, *ovire*, there; *omida*, thence; *ine*, thus; *omi*, he there; *ogo*, thus.

<sup>1</sup> *Vocabulary of the Binandele Dialect spoken by the Natives of the Mamba River, British New Guinea.* Compiled by the Rev. Copland King, M.A., Sydney, N.S.W., 1901 (8°, pp. 42).

<sup>2</sup> *Genese, Dogura*, printed at the Diocesan Press, Bartle Bay, British New Guinea, 1903 (pp. 16).

### 3. Adjectives.

1. FORM AND DERIVATION. Adjectives may be simple roots or compounds. Reduplication sometimes with vowel change, as with nouns, expresses the plural.

Mr King gives the examples: *Nenei*, plural of *nei*, other; *dawadawa*, plural of *dawa*, all the same.

Colour names appear to be formed from the names of natural objects.

Examples: *Iji-gari*, yellow, *iji-bari*, brown, red (cf. *iji*, sun); *aiña*, white (cf. *aiña*, white cockatoo); *gouña*, yellow (cf. *goan*, yolk of egg); *inotari*, black (cf. *inotu*, cinder).

A negative adjective is formed by the suffix *-ae*, and there sometimes appears a corresponding positive ending in *-amana*.

Examples: *Ji-ae*, toothless, blunt (*ji*, tooth, edge); *bei-ai*, bad, *bei-amana*, good; *aekae*, near, *aeka-mana*, far. Cf. also: *babaenae*, small, and *babaenaogumana*, large.

The modification of a quality appears to be shown by the suffix *-no*.

Examples: *Babain*, small, *babaino*, medium size; *bajina*, elder, greater, *bajinano*, medium size.

2. POSITION. The adjective follows the noun.

Examples: *Wo berari beiamana*, animal all good; *un siaka*, water a little; *mai nei*, boy other; *butu beiae*, ground bad.

### 4. Nouns.

1. FORM AND DERIVATION. Nouns formed from verbs have the ending *-ari* of the infinitive. The agent is expressed by *ebo*, man, or *eutu*, woman, following.

Examples: *Beji-ari*, hunger; *baiwakubari*, butterfly net (*baiwa*, butterfly, *kubari*, fetch); *taoari ebo*, a nurse (*taoari*, to nurse).

2. GENDER. Most personal nouns have distinct forms, but a few are common gender.

Examples: *Mamo*, father; *ai*, mother; *mai*, son; *gayara*, daughter. *Apie*, grandparent or grandchild; *ru*, brother of girl, sister of boy; *ibosi*, mother- or father-in-law of a man; *ato*, father- or mother-in-law of a woman; *mateo*, a widowed person.

Sex when required is shown by prefixing the words *ebo*, male, or *eutu*, female, to the names of human beings, or *jiada*, male, or *ai*, female (lit. mother), follow the names of animals.

Examples: *Ebo mateo*, widower, *eutu mateo*, widow; *suriri jiada*, cock wren, *suriri ai*, hen wren.

3. NUMBER. The methods of indicating number are difficult to classify. A difference is made between common nouns and names of relationships.

*Reduplication.* The plural of common nouns is formed by reduplication, with a vowel change in the first syllable. These changes are: *a* or *ai* to *i*; *ao* to *iu*; *e*, *i*, *o* to *a*; *u* to *aw*. The consonants *s* and *t* are interchanged.

Mr King does not fully illustrate these. His examples are: *bidobado*, pl. of *bido*, banana; *kaisikisi*, pl. of *kaisi*, bandicoot; *dajin*, pl. of *dan*, areca nut; *taisi*, pl. of *tai*, foot; *sinotano*, pl. of *sino*, dog.



A modified but somewhat irregular reduplication also indicates the plural of some names of relationships.

Examples: *Nobobo*, pl. of *nobo*, maternal uncle; *ibobosi*, pl. of *ibosi*, wife's parent; *atoto*, pl. of *ato*, husband's parent; *nabobono*, pl. of *nabori*, wife's brother; *apipie*, pl. of *apie*, grand-parent or grandchild; *bobibi*, pl. of *bi*, sister-in-law; *kokowatu*, pl. of *kowatu*, woman's brother-in-law.

*Affix.* The plural of some relationship names is formed by the suffix *-mono*.

Examples: *Otomono*, pl. of *oto*, husband's other wife; *matumono*, pl. of *mato*, cousin; *daumono*, pl. of *dau*, girl's sister.

Other examples apparently show a reduplication before the suffix. *Aiaimono*, pl. of *ai*, mother; *tatotatomono*, pl. of *tato*, paternal aunt. But *ruaimono* is given as the pl. of *ru*, brother or sister.

A few words have the suffix *-mane*. Added to a proper name *-mane* means "and others."

Examples: *Sibomane*, pl. of *sibo*, cousin; *makamane*, pl. of *maka*, my father; *aiakamane*, pl. of *aiaka*, my mother; *pitamane*, pl. of *pita*, little girl.

The word *ebo*, man, has the plural *ebomai*.

*Prefix.* One example is given of a plural formed by prefix. *Nano-nameji*, pl. of *nameji*, boy's brother.

*Distinct Words.* Some words are distinct in the plural.

Examples: *Iarata* (or *mamai*), pl. of *mai*, son; *ademai* or *maigagara*, pl. of *gagara*, daughter; *aibono*, pl. of *iu*, husband; *asini*, pl. of *aro*, wife. *Mai*, child, has pl. *babagae*, children.

4. CASE. The cases of nouns are indicated by suffixes. These are *-da*, *-de*, *-mi*. In the phrases and translation they are written as separate words.

*-Da* expresses general relation, and may be translated "of," "at," "in," "on," forming a possessive or locative case.

Examples: *Ebo-da gono*, cloth of the man; *obo-da*, on the ground; *abu-da*, in the forest; *lakara buro-da*, grass in the garden; *kaewa-da egenebata*, to the dust thou shalt return; *deu-da*, to the bank; *gisi-da*, in front; *ma-da gupara*, they will come to the nest; *oro-da*, in the house.

*-De* may be translated "by" or "in."

Examples: *Ma-de*, by canoe; *iji-de*, by day; *turo-de*, in the evening; *sipo-de*, in the morning.

*-Mi* indicates the cause or origin, and thus corresponds to an ablative or instrumental case.

Examples: *Ikuta-mi jira*, pull by the pole; *taita-mi gaiesira*, he throws (with) the spear; *tai-mi ugaietena*, I kick out with my feet; *gudo butu-mi*, a mist from the ground; *owa ebo-mi kupeira*, she from man was taken; *kotu aito-mi*, coat (made) from skin.

In an example given by Mr King *-mi* appears with the subject of an active verb, but the phrase is translated by a passive. *Sini-mi gupeira*, he was bitten by a dog, lit. dog-by he bit.

*Possessive Case.* When two nouns come together the first expresses a genitive or possessive without any particle.

Examples: *Pu tu*, pig's hair; *ni ma*, bird's nest; *ni tu*, bird's hair, feather.

Two words have a special possessive form: *mamaka*, my father, *aiaka*, my mother.

## 5. Pronouns.

1. PERSONAL. These are thus given:

Singular. 1. *na*, I; 2. *imo*, thou; 3. *owa*, *awa*, he, she, it.

Plural. 1. inclusive, *kaena*, we, you and I; exclusive, *nakare*, we, they and I;

2. *imomae*, *imomane*, you; 3. *owawa*, *awawa*, they.

Dual. 1. inclusive, *ine*, *inenatote*, we two, thou and I; exclusive, *nagena*, *nagenatote*, we two, he and I; 2. ....; 3. *owatote*, *awatote*, *awanatote*, they two.

The second person dual does not appear. The second and third plural are formed from the singular as though nouns. Cf. *ebo*, man, pl. *ebomai*, and *sibo*, cousin, pl. *sibomane*; *ato*, brother-in-law, pl. *atoto*.

In the dual *tote* is the numeral "two."

Besides these usual forms Mr King gives others, but without explaining their use, thus:

Singular. 1. *nane*, *naneka*; 3. *omi*, *ami* (only with the suffixes *-de* and *-mi*, as *omide*, *amide*, *omimi* and *amimi*).

Plural. 1. inclusive, *nakaena*; 1. exclusive, *nanekare*; 2. *inemane*, *inemae*; 3. *owamane*, *awamane* (only with suffixes *-de* and *-mi*).

Case. The personal pronouns are used with the case particles in the same way as nouns, but there are sometimes changes in the stem. Mr King gives the following:

With *-de*. Singular. 1. *namode*; 2. *imode*; 3. *owade*, *awade*, *omide*, *amide*.

Plural. 1. incl. *kaede*, *kaenamode*; 1. excl. *namodekare*; 2. *imomanede*; 3. *owamanede*, *awamanede*.

With *-mi*. Singular. 1. *nanemi*; 2. *inemi*; 3. *omimi*, *amimi*.

Plural. 1. incl. *kaenanemi*; 1. excl. *nanekaremi*; 2. *imomanemi*; 3. *owamanemi*, *awamanemi*.

With *-da*. No examples of the use of this particle with pronouns is given in the first or second persons. It appears in the third. Cf. Possessive.

Possessive. Singular. 1. *nato*; 2. *ito*; 3. *ouda*, *owada*.

Plural. 1. incl. *kaenato*; 1. excl. *natokare*; 2. *itomane*; 3. *omida*, *ebomaida*.

Dual. 1. incl. *inenato*; 1. excl. *nagenato*; 2. ....; 3. ....

The following are given as verbal forms of possessive pronouns, but their use is not explained.

Singular. 1. *natorikaena*, *naikanato*; 2. *itorikaeta*, *ikaeto*; 3. *oudarikaera*, *topaouda*.

Plural. 1. incl. *kaenatorikaena*; 1. excl. *natokarerikaera*; 2. *itomanerikaewa*; 3. *aidarikaera*, *awawadarareera*, *eidarikaera*, *topaomida*, *topaowamaneda*.

In *awawada-rareera*, *raree* appears as though the plural of a word *rora*, given in the vocabulary as "food," "property." In the other words *rikae* may have a similar meaning.

Mr King notes that *ika* is used alone for "your," and *ikaeto* is sometimes found in the third person, meaning "his property." The plural of *ikaeto* is given as *ikaetomane* or *ikamane*.

Examples in Genesis show the possessives sometimes suffixed, sometimes prefixed: *ge ito*, thy voice; *kopuru ito*, thy head; *owada taiatu*, his heel.

2. INTERROGATIVE PRONOUNS. These are: *ain?* who? (subject of verb). With suffixes, *ade?* with whom? *adari?* whose? *loli?* what? *idawari?* which of two? *noda?* what part? *ei?* what's his name? *Averi* is given as an interrogative adjective: *dao averi?* name what? what is your name?

No examples are given in the grammar. In the MS. and translation of Genesis adverbs are used where the English has "what?" *Ain tesiri imo ipu borotoeta?* Who said thou

wast naked? *Nonai?* what? *nonai gubesi?* what are you come for? *eiwai nonai elesi?* what is this thou hast done?

3. INDEFINITE PRONOUNS. These are apparently used also as adjectives. There is a pronoun used when the name is not known.

Examples: *Matawa*, all of it; *berari*, *beregari*, all of them; *idewai*, *enumai*, few; *derikae*, none; *nei*, pl. *nenei*, more; *jiwae*, much, many; *eve*, other. *Ebao*, so and so.

## 6. Verbs.

1. FORM AND DERIVATION. Verbs are given in the vocabulary with the ending *-ari* which marks the infinitive or verbal noun. The removal of *-ari* gives the stem. There is much variation in the form which the stem takes in different tenses, persons and numbers, and for these changes there appears to be no rule.

The commonest changes are as follows: *d* to *d*, *n*, or *j*; *b* to *b* or *m*; *m* to *b* or *p*; *v* to *u*, *m*, or *w*; *t* to *s*.

The changes in the stem give the verbal forms the appearance of great irregularity. It is possible that a better knowledge of the language may show that the consonants given above are mutually interchangeable.

Verbs appear formed from nouns by the addition of *-ari*. A consonant sometimes precedes the affix.

Examples: *Dao*, name, *dao-ari*, to name; *danini*, side of a hill, *danini-bari*, to be steep; *darute*, a step, *darute-gari*, to step; *liri*, bridge, *liri-kari*, to cross a bridge.

Other changes are found, as e.g. *minadara*, a fight, *minadari*, to fight; *ibosi*, smoke; *iboñari*, to smoke.

2. PERSON AND NUMBER. The number and person of the subject of the verb is shown by a suffixed particle. The number of the object is not expressed.

The usual suffixes are:

Sing. 1. *-na*; 2. *-ta*; 3. *-ra*.

Plur. 1. incl. *-na*; 1. excl. *-ra*; 2. *-wa*; 3. *-ra*.

In the third person some verbs have *-na* in the past and future tenses.

In the historic tense the first singular has *-ma*, the third singular *-nu*.

These suffixes are not used in the imperative mode, q.v.

3. MODE. There are eight modes in which verbal expressions may be used.

*Infinitive.* The infinitive is shown by the suffix *-ari*.

Examples: *Piari*, to give; *anubari*, to sit; *dawari*, to go by water; *aduari*, to fear; *idari*, to eat; *budari*, to bind; *babari*, to go; *ge pitawa tari beiae-sira*, word false to-tell is bad.

*Present Participle.* This has the suffix *-eite* or *-aite*.

Examples: *Adueite*, fearing; *ideite*, eating; *budeite*, binding; *anumaita*, sitting.

*Past Participle.* This is shown by the suffix *-do*, *-edo*, or *-udo*, or by the bare stem of the verb.

Examples: *Adu*, having feared; *ijido*, having eaten; *budedo*, having bound; *anubedo*, having sat; *begata da wotedo*, *un da isipena*, path on having-gone-down, water at we arrive; *kudo*, having fetched.



Another past participle suffix is *-euri*, but no examples are given of its use.

*Indicative.* This mode varies for number, person, and tense. Vide below, Time.

*Imperative.* The imperative singular is shown by the suffix *-e*, the plural by *-eu*. It is also shown in the singular by the suffixes *-esi*, *-asi*, *-wasi* and *-ewasi*, with corresponding plurals *-evi*, *-avi*, *-wavi*, *-ewavi*, but the distinction between the various affixes is not defined.

Examples: *Adue*, fear thou, *adueu*, fear ye; *iji*, eat thou, *ijiu*, eat ye; *bude*, bind thou, *budeu*, bind ye; *anube*, sit thou, *anubeu*, sit ye. Mr King also gives the examples: Singular: *aduesi*, *aduasi*, *aduewasi*; *ijiwasi*; *budesi*, *budasi*, *budewasi*; *anubesi*, *anubasi*, *anubewasi*; Plural: *aduevi*, *aduavi*, *aduewavi*; *ijiwavi*; *budevi*, *budavi*, *budewavi*; *anubevi*, *anubavi*, *anubewavi*.

*Subjunctive.* In dependent sentences the vowel of the personal ending is changed.

Singular. 1. *-no*; 2. *-to*; 3. *-ri*. Plural. 1. incl. *-no*; 1. excl. *-ro*; 2. *-wo*; 3. *-ro*.

No examples appear. Cf. Auxiliary verb.

Mr King also states that in interrogative and dependent sentences the personal ending *-ra* is changed to *-ri*, and gives the forms: *aduesiri*, from *aduari*, to fear; *ijiri*, from *idari*, to eat; *budesiri*, from *budari*, to bind; *anubesiri*, from *anubari*, to sit.

*Interrogative.* The endings *-esi*, *-etesi*, *-esiri*, *-iri*, are also said to be used in interrogative sentences.

No examples appear in the grammar, but a MS. has the following: *ida kubesi?* will you take this? *imo beji eiri?* are you hungry? *na beji eira*, I am hungry; *nonai gubesi?* what are you come for? *najigo apasi?* when did you become sick?

The endings *-ane* and *-ate* are given as interrogative, but no examples of their use are given in the grammar.

The phrase: *baudo sino nato kubate*, translated, "go and fetch my dogs," seems, however, to exemplify this mode, and may be "having-gone dog my will-you-fetch?" Another example gives the form *dawatei*, from the verb *dawari*: *imo nakare bote da kudo dawatei?* will you take us in the boat? lit. you us boat in having-fetched will voyage?

A MS. by Mr King has: *made wotanate?* shall I come in the canoe?

*Negative.* The negative is formed by suffixing *-ae* to the verb stem, in the present and past tenses, *-nae* in the future. There is no distinction of person or number, but the negative stem thus formed sometimes takes the verbal endings.

Examples: *Aduae*, not fear, *aduaiṇae*, will not fear; *idae*, not eat, *imaiṇae*, will not eat; *budae*, not bind, unbound, *bunaiṇae*, will not bind; *kubae*, not fetch, *kumaiṇae*, will not fetch.

There are many negative verbs: *awate*, *ge-darari*, not to know; *gaeari*, not to understand; *beowo*, do nothing; *doari*, not do.

4. TIME. The Binandele verb expresses the time of the action by particles infixed before the suffixes of person and number. Mr King names six tenses. No translations are given, and there are some blanks in the lists.

*Present.* There are two forms which Mr King distinguishes as "present state" and "present action." For the first *-e*, and for the second *-ete* is inserted before the personal ending. These become *-esi* in the third singular, and *-i* in the third plural.

The personal endings thus become:

State. Sing. 1. *-ena*; 2. *-eta*; 3. *-esira*. Plur. 1. incl. *-ena*, 1. excl. *-era*; 2. *-ewa*; 3. *-era*, *-ira*.  
Action. Sing. 1. *-etena*; 2. *-eteta*; 3. *-esira*. Plur. 1. incl. *-etena*, 1. excl. *-etera*; 2. *-etewa*; 3. *-etera*, *-ira*.

These endings are added to the stem found by removing the infinitive termination *-ari*. Thus: *aduari*, fear, stem *adu*. State. Sing. 1. *aduenā*; 2. *adueta*; 3. *aduesira*. Plur. 1. *aduenā*, *aduera*; 2. *aduewa*; 3. *aduera*. Action. Sing. 1. *aduetena*; 2. *adueteta*; 3. *aduesira*. Plur. 1. *aduetena*, *aduetera*; 2. *aduetewa*; 3. *aduetera*.

*Past.* This tense is somewhat difficult to understand. Some verbs have more than one form and the differences in meaning cannot be made out.

Mr King's list shows nine varieties. In some the third personal suffix is changed from *-ra* to *-na*.

The infixed particles are: 1. *-esite-*, 2. *-site-*, 3. *-ite-*, 4. *-jite-*, 5. *-ute-*, 6. *-ata-*, 7. *-a-*, 8. *-a-*, 9. *-e-*. The first five become *-esisi-*, *-sisi-*, *-isi-*, *-jisi-*, *-usi-* in the third person singular, and the personal suffix is changed to *-na*, and in the same person and number *-ata-* becomes *-etevi-*, *-a-* becomes *-uta-*, and *-e-* becomes *-ei-*.

Examples: *Aduesitena*, I feared, *aduesisina*, he feared; *ijitena*, I ate, *ijisina*, he ate; *bujitena*, I bound, *bujisina*, he bound; *kuputena*, I fetched, *kupusina*, he fetched.

Use, custom, or habit is shown by infixing *-o-* or *-eto-*, which in the third singular become *-evi-* and *-etevi-*. Personal endings as in the present tense.

No translated examples are given, but in the lists are found: *Aduona*, *aduota*, *aduevira*, etc. from *adu-ari*, to fear; *idona*, *idota*, *idevira*, etc. from *id-ari*, to eat; *bunona*, *budota*, *budevira*, etc. from *bud-ari*, to bind; *anubetona*, *anubetota*, *anubetevira*, etc. from *anub-ari*, to sit.

A historic tense with endings in first singular, *-ema*, *-etema*, *-eima*, *-uma*, and third singular, *-enu* or *-onu*, is noted by Mr King, but no explanation is given.

Mr King gives: *Aduema*, *aduenū*, from *adu-ari*, to fear; *ineima*, *inenu*, from *id-ari*, to eat; *bunema*, *buenu*, from *bud-ari*, to bind; *anubetema*, *anumenu*, from *anub-ari*, to sit. No translation is given.

*Future.* The sign of the future is the infix *-a-*, in the third singular *-ai-*.

These with the personal endings become: sing. 1. *-ana*, 2. *-ata*, 3. *-aina*; plur. 1. *-ana*, *-ara*, 2. *-awa*, 3. *-ara*. Another future is said to be "*-aiñ* for all cases," but in the lists there are given in the sing. 1. *-anate*, 2. *-aiñ*, 3. *-ane*. No explanation is given.

Examples: *Aduana*, *aduata*, *aduaina*, etc. from *aduari*, to fear; *inana*, *idata*, *inaina*, etc. from *id-ari*, to eat; *bunana*, *budata*, *bunaina*, etc. from *bud-ari*, to bind; *anumana*, *anubata*, *anumaina*, etc. from *anub-ari*, to sit. These also appear with the endings *-anate*, *-aiñ* and *-ane*.

5. AUXILIARY VERB. Mr King gives the following table of what is somewhat doubtfully called the auxiliary verb.

	Singular.			Plural.			
	1.	2.	3.	1. incl.	1. excl.	2.	3.
Present	<i>eno</i>	<i>eto</i>	<i>eiri</i>	<i>eno</i>	<i>ero</i>	<i>ewo</i>	<i>ero</i>
Past	<i>eno</i>	<i>eto</i>	<i>ero</i>	<i>eno</i>	<i>ero</i>	<i>ewo</i>	<i>ero</i>
Future	<i>eiano</i>	<i>eiato</i>	<i>eirari</i>	<i>eiano</i>	<i>eiaro</i>	<i>eiawo</i>	<i>eiaro</i>
Custom	<i>eimono</i>	<i>eiwoto</i>	<i>euri</i>	<i>eimono</i>	<i>eioro</i>	<i>eiawo</i>	<i>eioro</i>



The word *jirari* appears to be also an auxiliary, but is used in the third person singular with any persons or numbers of the foregoing. The present tense is *jirira*; past, *jijirisina*; future, *jinaina*; custom, *jijirevira*.

It is not clearly stated how these are used. Examples are given in the grammar but are not translated. They seem to indicate a kind of passive. Mr King states that "to express the sense of rest in a state, the compound verb consists of: participle, auxiliary verb (?) and *jirari* in the third singular."

Examples: Present: *adu eno jirira*, *adu eto jirira*, *adu eiri jirira*, etc. Past: *adu eno jijirisina*, *adu eto jijirisina*, etc. Future: *adu eiano jinaina*, etc. Custom: *adu eimono jijirevira*, etc. from *aduari*, to fear. *Budeite eno jirira*, etc. from *budari*, to bind. *Ijido eno jirira*, etc. from *idari*, to eat. *Anubedo iteno jirira*, etc., *anubedo iteno jijirisina*, etc., *anubedo itana*, etc., *anubedo itona*, etc. from *anubari*, to sit. In the last example *iteno*, *iteno*, *itana*, *itona*, seem to be tenses of the verb *itari*, to be, to remain.

Examples from the phrases: *Frank pepeta eiri jirira*, Frank is lost (*pepeta*) in the bush; *muña jirira*, (how) dark it is; *iji dademo eiri*, a day cold it is; *mai eiwa bouwa abu da isiri jirira*, boy this cave inside in dwelling is (*isiri*, subj.).

6. IRREGULAR VERBS. These are very numerous and difficult to classify.

## 7. Adverbs.

1. INTERROGATIVE. Some of these appear to be nouns and take suffixed particles. Most appear to begin with the syllable *na* or *no*.

Examples: *Ida?* *idari?* where? *noda?* whence? whither? *najigo?* when? *nomi?* how? *nonain?* why? *nadogori?* how many? *nono?* about what? *nodari?* what part? *nodaeiri?* where is the pain?

2. TIME. These are usually nouns or noun phrases.

Examples: *Boroko*, now, to-day; *isima*, to-day; *amema*, *amemano*, *isimano*, to-morrow; *matu*, yesterday, formerly; *teda*, *tekago*, *beba*, again; *dodo*, by-and-by; *akuta*, only; *eima*, *eimano*, by-and-by; *aboda*, afterwards; *ijiji*, daily; *turode*, in the evening; *sipode*, in the morning; *siponeide*, on another day.

3. PLACE. These are often nouns or noun phrases.

Examples: *Euire*, *emida*, here; *ovire*, *omida*, there; *ikane*, above; *pamu*, on higher ground; *pogoda*, on lower ground; *beteu*, *aekamana*, far; *aekae*, near; *gada*, up river; *bate*, down river, seaward; *oboda*, on the ground. The affix *-kena* modifies nouns and adverbs: *abukena*, bushward; *batekena*, seaward.

4. MANNER. These mostly appear as simple words.

Examples: *Berari*, *akuta*, alone; *inonode*, altogether; *ioiowaewa*, separate; *gubai*, *borere*, quietly; *eno*, *ano*, *ono*, thus; *site*, *dawa*, same, similar; *eage*, quickly; *mina*, in exchange.

5. AFFIRMATION AND NEGATION.

Examples: *Awara*, yes; *aa*, no, not; *-ae* (suffix), no; *awate*, I don't know. *Dubae*, meaning "done badly," "failed," follows a negative verb: *gaiæ dubae*, (I have) written it badly (*gaiari*, scratch, write); *eae dubae*, (I have) failed to do it (*ari*, do, make).

## 8. Connective Words.

1. PREPOSITIONS. There are no prepositions in Binandele. Their place is taken by postpositions. These are simple and compound.

The simple suffixes *-da*, *-de* and *-mi* have already been illustrated.



A few simple words are also used: *mina*, instead of; *aiñ*, for, because of, on account of.

The compound postpositions are formed from nouns by means of the suffix *-da*, used in a locative sense, meaning "in," "at," "on." They follow the noun with which they are used.

Examples: *Abo-da*, afterwards, behind; *demo-da*, at the side (*dedemo*, wall); *do-da*, in front (*do*, face); *gun-da*, behind (*gun*, back); *tamo-da*, above; *kabe-da*, below; *poda*, outside (*pon*, surface); *toropu-da*, in the middle; *toropu-da gagane*, in between (*toro*, the middle fingers); *tu-da*, below (eastward, seaward); *ma du-da*, inside the canoe; *ikuta worugari demo-da*, pole (for) pulling beside.

Other compounds are: *ae da de*, with one another; *daedo*, with a party; *omimi*, with it (instrumental suffix, *-mi*).

2. CONJUNCTIONS. The word *iai* is used to connect coordinate words and phrases. The particle *ae* is suffixed to the first noun in a series, *de* to the remainder. Sometimes *de* is used instead of *ae* with the first noun. *Eite* or *site* is used for "or."

Examples: *Iai eutu goteira iai ni be idari beiamana*, *iai jisimi beiamana*, *iai kudo*, *ijira*, *iai in pisido ijira*, and woman saw, and tree fruit to-eat (was) good, and for-eyes good, and having taken she-ate, and husband having-given he-ate; *suriri manene ae ni gi de gamudo kubera*, wren grass and tree leaf and, having-bitten they-fetch; *God sipo de munia de kerigesisina*, God light and darkness and, he-separated.

### 9. Exclamations.

These are apparently numerous. Some appear to be verbal.

Examples: *Eregimo!* commence! *egane!* *bogani!* show me! *aa!* no! *dokane!* thank you! *aiaka!* oh! (lit. my father!); *tomo?* is it? *gio?* pl. *giwo?* what is the matter with you?

The words given by Mr King for "farewell!" are *isio!* stay! (cf. v. *isirari*, to remain); *ijio!* go down river! *tauio!* go up river! *tebuio!* go across the river! (cf. v. *tebari*, to cross the water).

### 10. Numerals.

Only three numerals are found: *da*, one; *tote*, two; *tamode*, three.

*Dakaïma*, *dakaki* are also given in the vocabulary but without explanation.

Numbers above three are expressed by periphrases describing the hand thus: four, *ipa ao pasido* (hand little-finger having-stuck-out); five, *ipa da*, hand one; six, *ipa nei da gisi de* (hand other of thumb on, i.e. on thumb of other hand); seven, eight, nine, *ipa nei da toro de* (hand other of index, middle, or ring finger on); ten, *ipa tote* (hand two). The interrogative numeral is *nadogori?* how many?

In these expressions *pasido* is the participle from the verb *pasiari* (?); *gisi*, thumb, or first finger; *toro*, any one of the three middle fingers.

There are no ordinals: "first" is *gisi*, *gisini* or *gisiomi*.

"Half" is *kupo nei*, lit. side other, the other side.

### 11. Specimens.

As a specimen I give two short extracts from Mr King's phrases, with his translations. I have added the literal meaning, according to the vocabulary, and noted the infinitives of the verbs.

## 1. FIRE-MAKING.

Unuta kudo<sup>(1)</sup> inaia<sup>(2)</sup> gaietena<sup>(3)</sup> ikuta siaka medomi. Inaia<sup>(2)</sup> avesira<sup>(4)</sup>.  
*Sticks having fetched fire-stick I scratch stick little end-with Fire-stick burns*  
 Ni putetena<sup>(5)</sup>. Ni benibesira<sup>(6)</sup>. Ni butu da pisido<sup>(7)</sup>, etena<sup>(8)</sup>. Ni dori  
*Fire I blow Firewood ignites Fire ground on having put I poke(?) Wood chips*  
 (wata)<sup>(9)</sup> doregetena<sup>(10)</sup>. Ni edopa kudo, etena. Ni okan kudo,  
*I put together Wood light having fetched I poke(?) Wood hard having fetched*  
 gatetena<sup>(11)</sup>. Ni eteno, benibesira. Rorae nato igetena<sup>(12)</sup>, avesira.  
*I crack Fire I poke(?) it lights up Food my I cook it burns*

*Notes.* <sup>(1)</sup> *Kubari*, to fetch; <sup>(2)</sup> *inaia* in vocabulary (*inala* in phrases, apparently a misprint); <sup>(3)</sup> *gaiari*, to scratch, pierce, write; <sup>(4)</sup> *avigari*, to burn; <sup>(5)</sup> *putari*, to blow; <sup>(6)</sup> *benibari*, to ignite, set light to; <sup>(7)</sup> *piari*, to give; <sup>(8)</sup> (?) *eari*, to poke; <sup>(9)</sup> not in vocabulary; <sup>(10)</sup> *doregari*, to sit or be together; <sup>(11)</sup> *gatari*, to crack in fire; <sup>(12)</sup> *inari*, to cook.

*Translation.* I take a log, I rub fire with a short stick. The wood catches fire. I blow the fire. The fire burns up. I put the fire on the ground, I make up the fire. I gather up chips (tinder) with my fingers. I fetch light wood, I put it on. I fetch hard wood, I chop it up. I make up the fire, it burns up. I put my food on the fire, it burns.

## 2. FISHING.

Nakare tote deu da baudo<sup>(1)</sup>, ma de denebetera<sup>(2)</sup>. Ebo nei<sup>(3)</sup> gisi da  
*We two bank to having gone canoe by we land Man one front at*  
 anubesira<sup>(4)</sup>, ebo nei ao dadoreira<sup>(5)</sup>. Nakare misi ji da davetera<sup>(6)</sup>. Ebo gisi  
*he sits man other steers We gently edge on paddle Man front*  
 taita<sup>(7)</sup> jira<sup>(8)</sup>. Wo kakoaesira<sup>(9)</sup>. Wo gido<sup>(10)</sup>, taita mi gaiesira<sup>(11)</sup>. Gisini  
*spear he holds Fish he looks for Fish having seen spear with he spears At first*  
 wo aegesira<sup>(12)</sup>. Bibiki davedo<sup>(13)</sup>, taita kubira<sup>(13)</sup>. Munimuni eiri<sup>(14)</sup> gido<sup>(10)</sup>,  
*fish he misses Vigorously having paddled spear he fetches Ripple having seen*  
 un vegesira<sup>(15)</sup> jiji da. Wo be da gubira<sup>(16)</sup>. Taita augedo<sup>(17)</sup>, wo gaiesira<sup>(11)</sup>.  
*water he throws (?) on Fish edge on it comes Spear having thrown fish he pierces*  
 Warako<sup>(18)</sup> watawataesira<sup>(19)</sup>. Davedo<sup>(6)</sup>, wo kudo<sup>(13)</sup>, ma duda<sup>(20)</sup> piesira<sup>(21)</sup>.  
*Gar-fish it wriggles Having paddled fish having fetched canoe in inside he puts*

*Notes.* <sup>(1)</sup> *Babari*, to go; <sup>(2)</sup> *denebari*, to land (? *tebari*, to embark); <sup>(3)</sup> lit. other; <sup>(4)</sup> *anubari*, to sit; <sup>(5)</sup> *ao*, stern; *darari*, to put down; *ao darari*, to steer; <sup>(6)</sup> *dawari*, to go by water, to paddle; <sup>(7)</sup> a many-pronged fish spear; <sup>(8)</sup> *jiari*, to hold; <sup>(9)</sup> *kakoa*, to look for; <sup>(10)</sup> *gari*, to see; <sup>(11)</sup> *gaiari*, to pierce; <sup>(12)</sup> *aegari*, to miss; <sup>(13)</sup> *kubari*, to fetch; <sup>(14)</sup> (?) *eiri*, it is; <sup>(15)</sup> *regari*, to throw (fish) on bank; <sup>(16)</sup> *gubari*, to come; <sup>(17)</sup> *augari*, to throw away; <sup>(18)</sup> *warako*, a small fresh water fish with long jaw; <sup>(19)</sup> not in vocabulary; <sup>(20)</sup> *du*, the inside; <sup>(21)</sup> *piari*, to give.

*Translation.* Two of us go down to the bank, and get on board the canoe. One boy sits in front, the other boy steers. We paddle gently along the bank. The boy in front holds the spear. He looks for a fish. When he sees a fish, he throws the spear. At first he misses the fish. Paddling hard, he gets his spear. When he sees a ripple, he throws water, and the fish comes in front. He throws his spear, and spears the fish. The gar-fish waggles, wriggles. He paddles up and takes the fish, and puts it inside the canoe.

# PAPUAN LANGUAGES OF THE SOUTH EASTERN COAST AND LOUISIADE ARCHIPELAGO.

## SOUTH EASTERN COAST.

Papuan languages are spoken on the South Eastern coast of British New Guinea from Cheshunt Bay to Pediri in Losoa Bay (Millport Harbour). East and West of this district the coast is occupied by speakers of Melanesian dialects. The Papuan languages appear to extend right across the island and to have some connection with those spoken on the Musa River. Information is very scanty, and no specimens of the dialects spoken inland are available. The following names appear:

<i>Language</i>	<i>Locality</i>
1. <b>Domu and Merani.</b>	Cheshunt Bay and Sandbank Bay.
2. <b>Isimari.</b>	Sandbank Bay.
3. <b>Domara.</b>	Sandbank Bay and East side of Cloudy Bay.
4. <b>Riguina.</b>	Villages in delta of Aminaguina (Robinson River).
5. <b>Burumai.</b>	Villages on point West of Baxter Bay.
6. <b>Mailu.</b>	Island of Mailukolo (Toulon Is.) and small island adjacent, at East end of Table Bay.

### 1. Domu and Merani.

The village of Domu is situated on the Aura River which flows into Cheshunt Bay. In the *Annual Report* for 1889-90 (p. 35) the same language is said to be spoken in the village of Merani, North of the Domarawai River and several miles further East. I know of no specimen of the language.

### 2. Isimari.

In this village, associated with Merani and only 150 yards distant from it, the language is said to be different from that of Merani (*Annual Report*, 1889-90, p. 35). It is not clear whether it is the same as Domara, and no specimen is available.

### 3. Domara.

This language is spoken in the village of Domara on the West side of the Domarawai River, Sandbank Bay, and also in Marigadaguina on the Gadaguina River on the East of Cloudy Bay. (In these names *guina* means river, and *mari*, village.) A vocabulary, revised and extended by the late F. E. Lawes, was published in the *Annual Report* for 1890-91. This shows very many agreements with the Burumai and



Mailu, some miles further East. The following notes on structure are compiled from a collection of phrases at the end of Mr Lawes' vocabulary. These phrases after comparison with Mailu are sometimes differently translated.

1. PHONOLOGY. Vowels: a, e, i, o, u. Consonants: k, g; t, d; c (ch); p, b, v; m, n; r, l, w; s, s' (sh); q (kw).

In *ombua* for "one," and *benkou* for "bellyful," *b* and *k* are written. These, however, are not nasalized consonants but abbreviations for *omubua* and *benikou*. Consonants of the same class are interchangeable, *k* and *g*, *t* and *d*, *p* and *b*, *r* and *l*. Also *s* interchanges with *t*, *d* and *r*, and *v* with *w*.

2. DEMONSTRATIVE WORDS. *Aei, eva*, this; *ata*, that; *adana*, there; *iana*, some, others; *ere*, another; *omu*, any one; *omuomu*, each; *teriade*, all. These precede or follow the noun: *ada ege*, that man; *aama obe adana*, water deep there.

3. NOUNS. Gender. Sex is indicated by the words *era*, male, or *ause*, female, following, as: *bora-era*, boar; *bora-ause*, sow.

Case. None of the phrases illustrates case formation.

The nominative and objective both precede the verb, the subject coming first. Nom.: *nina aideta*, sun rises. Obj.: *au owoti*, feet wash; *obiri kabukabu*, yam roast; *gana bau minarai*, (I) your knife give; *uru maimai*, house build.

When two nouns come together the first qualifies the second: *ama aama*, coco-nut water; *vaona ari*, canoe prow; *maimai emegi*, fighting man; *ana opi*, tree bark.

The place-name Burumai appears in the locative case without suffix in the phrase: *Burumai daurireta*, they live at Burumai.

4. ADJECTIVES. The adjective follows the noun: *one terena*, coast, land all; *beni ogo*, corpulent, belly big; *isisi eboebo*, food good; *guina ogoda*, river large; *budi korau*, coral brown.

Many adjectives are reduplicated: *berobero*, feeble; *eboebo*, good; *gorogoro*, trembling. Others appear to have a separable termination *-da*: *ogo, ogoda*, great; *serieda*, lazy; *togoda*, many. A negative prefix *dai-* appears in *dai-isisi*, not eatable.

5. PRONOUNS. Personal.

Singular. 1. *ia*, I; 2. *ga*, thou; 3. *adegi, ategi*, he, she.

Plural. 1. *gea, keke*, we; 2. *aea*, you; 3. *oma*, they.

The third person singular is evidently *ata*, that, compounded with *egi*, an abbreviation of *emegi*, man. Similar alternative forms are given in other persons: *vinegi*, I; *denegi*, thou; *ivegi*, you. *Utogoda* (cf. *togoda*, many) is given for "they" and *eniceri* (c = ch) for "we two."

Possessive Pronouns. These are formed from the personal by means of a suffix *-na*, the personal pronouns being sometimes prefixed.

Singular. 1. *ina* or *iaina*, my; 2. *gana*, thy; 3. *ategiena*, his.

Plural. 1. *kekena*, our; 2. *aeaana*, your; 3. *omana*, their.

Examples: *Ina abai*, my father; *gana atei*, thy mother; *ategiena lavada*, his banana; *kekena boraa*, our pig; *aeaana moru*, your heads; *omana ima*, their hands.

Interrogative Pronouns. *Aunoa*? who? *diata*? what? *aboomu*? which?

Examples: *Auna ogoemegi*? who (is) chief? *ena om aunuo*? who is his name? *diadai*? what is this? *ada dida*? what is that? *eva ona diata dipo*? what do you want for this? The interrogatives are declined like personal pronouns: *aunai-ena vaona*? of whom canoe? whose canoe?

6. VERBS. These are difficult to make out and are probably confused. The verb "to go" is thus given. The future is the same as the present.

Present.		Past.	
Singular.	Plural.	Singular.	Plural.
1. <i>ia oniseta</i> , I go.	<i>kea onisaa</i> , we go.	<i>ia onaate</i> , I went.	<i>kea onasa</i> , we went.
2. <i>ga onisaa</i> , thou goest.	<i>aea onioni</i> , you go.	<i>ga onaate</i> , thou wentest.	<i>aea ondo</i> , you went.
3. <i>ategi onisa</i> , he goes.	<i>oma oniseta</i> , they go.	<i>ategi onaea</i> , he went.	<i>oma onooa</i> , they went.

The distinctions of person and number are made by the pronouns: *ia evaeva oniseta*, I to-day go; *oma evaeva oniseta*, they to-day go. The present and future are distinguished by adverbs: *ategi evaeva onisa*, he to-day goes, *ategi isouatae onisa*, he to-morrow (will) go.

The negative is formed by prefix *t-* or *ta-*. Present. Singular: 1. *tonioni*; 2. *taonioni*; 3. *tonioni*. Plural: 1. *tonioniei*; 2. *tonioniei*; 3. *tonioni*. Past. Singular: 1. *tonaa*; 2. *tonaea*; 3. *tonaea*. Plural: 1. *tonasa*; 2. *tonoo*; 3. *tonoo*. Future. Singular: 1. *sonioni*; 2. *sononi*; 3. *taonioni*. Plural: 1. *toniteta*; 2. *tonisoo*; 3. *toniseta*. In these the reduplicated form *onioni* is probably adjectival or participial.

7. ADVERBS. *Uni*, *oni*, *evara*, here; *adade*, *arara*, there; *abudea?* *abode?* where? *abaua?* why? *evaeva*, to-day; *ilova*, yesterday; *isouatae*, to-morrow; *boade*, long ago; *lowai*, *lohoai*, by-and-by.

In these the demonstratives *eva* and *ada* appear in *eva-ra*, *ada-de*, *evaeva*. The locative suffix *-de* (cf. Mailu) appears in *ada-de* (lit. at that), there, in *abo-de?* (at?) where? and *boa-de* (at a distance). "Why?" and "where?" are evidently from the same root, *abo*, which also appears in the interrogative *aboomu?* which?

Other adverbs appear in the phrases *aui-gudiweti*, sit down (*aui*, sit); *nina guduwanieta*, sun goes down (*nina*, sun); and in *riigonieta*, walk backward (*onieta*, go).

8. NUMERALS. The simple numerals only go as far as five. They are thus given: *ombua*, one; *awa*, two; *ais'eri*, three; *taurai*, four; *ima*, five. In *ombua*, *-bua* is a suffix meaning "only," the true numeral being probably *omo* or *onu* as in Mailu. *Ima* is the Melanesian (Motu) word "hand."

The numerals from six to nine are made by prefixing *lili-*: *lili-omo*, six; *lili-awa*, seven; *lili-ais'eri*, eight; *lili-ataurai*, nine. *Nana* or *nana-om* is ten; *nana-awa*, twenty; *nana-ais'eri*, thirty; *nana-ataurai*, forty; *nana-ima*, fifty; *nana-liliomo*, sixty; *nana-liliawa*, seventy; *nana-liliais'eri*, eighty; *nana-liliataurai*, ninety. One hundred is *nana gabana*, lit. tens are finished, *gabana* being a word meaning "end." (Cf. Mailu.)

The naming of the units above the tens is imperfect in the vocabulary, *liliomombua* (six-one) being given for eleven, and *awa* (two) for twelve. Following the analogy of Mailu these should be: *nanaomo-omo*, eleven, and *nanaomo-awa*, twelve.

Ordinals and Multiplicatives do not appear. How many? is *awa?*

#### 4. Riguina.

The Riguina tribe dwell in the delta of the Aminaguina (Robinson River), in the villages of Naminadobu, Vinibo, Inimari and Aromari, on the East side of Cloudy Bay. The language is said to be peculiar and distinct from that of Domara on the other side of the Bay (*Annual Report*, 1890-1, p. 58). The villagers partly understand the Domara language. No specimens of the language have been recorded.

#### 5. Burumai.

The language spoken at Burumai on the point West of Baxter Bay is related to those of Domara and Mailu. At Port Moresby in 1898, I obtained some sentences from a Burumai native, "Cockroach," and two of his companions. The Motu language was very imperfectly understood by the three boys, hence my notes were very brief.



1. **PHONOLOGY.** This is apparently the same as the Domara.
2. **DEMONSTRATIVE WORDS.** *Ada*, that; *adabau*, yonder.
3. **NOUNS.** *Number.* The plural is formed by the adjective *turiada*, many: *korau turiada*, many stones. The noun *emegi*, man, seemed to have a plural from a different root: *ada mari emegi*, that villager; *ada mari gadari*, those villagers.

*Gender.* Sex was indicated by *maha*, male, and *tina*, female, following the noun. Examples: *Bora maha*, boar, *bora tina*, sow.

*Case.* The Nominative has apparently no suffix: *ada emegi kearais*, that man strikes (with a stick).

The Objective precedes the verb: *ada uru emegi aurilo*, that house man sees.

The Dative has the suffix *-ra* or *-la*: *ada emegi urura aioeta*, that man to house goes; *ada uru autula emegi idadan*, that house to inside man enters.

The Ablative is shown by *-ma*, or *-waroma* suffixed: *gena uruwaroma oniseta*, (he) his house from goes; *ada emegi uru autuma idadauaras*, that man house inside from comes out.

The Locative suffix is *-de*: *ada emegi urude auleleta*, that man on house stands.

4. **ADJECTIVES.** These precede the noun: *ada emegi*, that man.

5. **PRONOUNS.** *Personal.* Those obtained were as follows:

Singular. 1. *ia*, I; 2. *ga*, thou.

Plural. 1. *gea*, we; 2. *aia*, you; 3. *omai*, they.

When it is necessary to distinguish the subject *-ma* is added: *Iama*, I, *geama*, we, etc.

The Possessive is formed by suffix *-na*.

Singular. 1. *ina*, my; 2. *gana*, thy; 3. *gina*, his.

Plural. 2. *ana*, your.

Examples: *Ina ini*, my eye; *gana ini*, thy eye; *gina ini*, his eye.

The Dative case is formed from the possessive by the suffix *-ra*. Examples: *Iama ganara mintauka*, I to you give; *geama omanara miner*, we to them give.

*Interrogative Pronouns.* *Aunu?* who? *didada?* what? *Gana omu aunu?* your name (is) who? *ada aunu?* that (is) who? *didada?* what is this? *ada didada?* that (is) what? *adabau didada?* yonder (is) what?

Verbs, Adverbs and Numerals in Burumai were not elucidated.

## 6. Mailu.

The Mailu dialect is spoken on the island of Mailu or Mailukolo (Toulon Island), about four miles from the mainland and opposite the East end of Table Bay. Laka, a native of Keapara, was placed as a teacher of the London Missionary Society on the islet of Mailupara, one and a half miles from Mailu, where the same language is spoken. A vocabulary commenced by Laka and afterwards extended and revised by the late F. E. Lawes was published, with some phrases, in the *Annual Report* for 1890-1. During a visit to Keapara in 1898, I met Laka, and with his help obtained a translation of the Lord's Prayer, and the translations of some Motu phrases from a Mailu native named Orara. The Rev. H. P. Schlenker also kindly sent me some verbal phrases and specimens of the language. From these materials the following notes on grammar are compiled.

1. **PHONOLOGY.** Vowels: a, e, i, o, u. Consonants: k, g; t, d; p, b, v; m, n; l, r, w; s. The same interchanges take place as in Domara.

2. **DEMONSTRATIVE WORDS.** *Eva*, this; *ada*, that; *adapau*, that yonder. These are used



as adjectives, and precede the noun: *ada avesa*, that woman. As pronouns they take a suffix *-no*: *evano*, this; *atano*, that (in *Annual Report*, *evana* and *atara*). Other similar words are *omu*, anyone (cf. Numerals, "one"); *omuomu*, each; *ere*, another; *iana*, some others.

3. NOUNS. Verbs and nouns appear to come from distinct roots: *wiriti*, to bind, *oöm*, bundle; *kisu*, nail, *goruti*, to nail. Personal nouns are formed by adding *emegi*, man, to another word. Examples: *Mari emegi*, village man, villager; *ogo emegi*, big man, chief. In some examples given by Laka he used the Melanesian (Keapara) word *aura*, men: *omana aura*, helpers, but *wariba emegi*, teacher (*wariba* is Keapara *wa-ripa*, teach).

Number when necessary is shown by the adjective *serieda* following the noun. Examples: *Emegi serieda*, men; *goibo serieda*, stones; *mari emegi serieda*, villagers; *ina ōiva serieda*, my children.

Sex is distinguished when necessary by the words *arabai*, male, and *avesa*, female, following the noun. Examples: *Poraa*, pig, *poraa arabai*, boar, *poraa avesa*, sow; *mani*, kangaroo, *mani avesa*, female kangaroo.

Case. The nominative and accusative cases both precede the verb, the nominative coming first. Examples: *Atei ōiva oroporu*, mother boys feeds, mother feeds the boys; *emegi avesa maimai*, man woman killed; *Ioane sari otapau*, John a dog killed.

Possessive. When two nouns are in close relationship, one qualifying the other, the qualifying noun precedes. Examples: *Ina moru uru*, my head-hair, hair of my head. The same form is used for the possessive: *avesa ima*, woman hand, woman's hand; *ōiva atei*, boy mother, boy's mother.

Possession is also shown by the pronouns *ena*, his, her, its, or *omana*, their, following the name of the possessor. Examples: *Emegi ena kara*, man's spear; *poraa ena uru*, pig's house; *avesa omana opiri*, women's yam; *ōiva omana ou*, boys' sugar cane; *moho ina napu ena*, banana my brother his, my brother's banana. (These latter forms are so similar to the Motu construction that they must be regarded as doubtful.)

The Dative case is indicated by the suffix *-warora*. Examples: *Ia uruwarora oni*, I to house go; *ga madarawarora oni*, you to garden go; *gena apaiwarora oni*, (we) to our father go. I have also the form *ena warora*, but only with proper or quasi-proper names (cf. Pronouns). *Tomu Ioane ena warora oni*, Tom went to John; *gea atei ena warora aisa*, we came to (our) mother. The real suffix is *-ra* as in Burumai, *waro* being probably a noun meaning "side."

The Ablative is shown by the suffix *-ma*. I have only the example: *Ia uruma aiai*, I from house come.

The Locative has the suffix *-tei* or *-sei*. *Boi nokaratei*, God (is) in heaven. This suffix also forms part of postpositions which take the place of the English prepositions, "in," "into," as: *avesa uru gunisei*, woman (is) in the house; *emegi uru gunutei oni*, man into house goes.

The Vocative is shown by *e!* or *o!* following the noun. *Veleokota e!* O chief! *ina api o!* O my father!

"With" is not translated, but both nouns are used as subject. *Sari poraa oniesa*, dog pig (they) went, dog went with the pig; *ōiva veleokota oniesa*, boy went with chief.

4. ADJECTIVES. The adjective follows the noun. Examples: *Topuku epoepo*, axe good; *opiri oriori*, yam bad.

Many adjectives have a reduplicated form though the simple root is not found: *Emeeme*, white; *iiti*, edible (*isi*, eat); *belobelo*, feeble; *opaopa*, false.

Comparison is made by two positive statements: *Evano epoepo, atano oriori*, this (is) good, that (is) bad. Superiority is expressed by *kani*, exceedingly, following the adjective: *epoepo kani*, good exceedingly; *ogoda kani*, great exceedingly. *Pua* gives an exclusive sense: *aiseri pua*, three only.

5. PRONOUNS. *Personal*. These are as follows:

Singular. 1. *ia*, I; 2. *ga*, thou; 3. *noa*, he, she, it.

Plural. 1. *geu*, we; 2. *asa*, you; 3. *omoa*, they.

Dual. *Guadae*, we two; *aeadae*, you two; *omoadae*, they two.

The suffix *-dae* in the dual differs from the numeral "two," which is *ava*, but *ava* appears in the verb when dual. *Noa* in the third singular is the true pronoun, for which in Domara *ategi*, that man, was substituted. Mr Lawes gave *ategi*, also, in Mailu.

*Case*. When two pronouns occur in the same sentence, one as subject and the other as object, the subject may be distinguished by the suffix *-ma*. *Iama noa keakea*, I strike him; *noama ia keakea*, he strikes me; *iama ga erieri*, I see thee. But *-ma* is often omitted. *Ga ia erieri*, you see me.

The Possessive is formed by the suffix *-na*.

Singular. 1. *ina*, my; 2. *gana*, thy; 3. *ena*, his, her, its.

Plural. 1. *gegena*, our; 2. *aeana*, your; 3. *omana*, their.

These are used with or without the personal pronoun prefixed. *Iaina moho*, my banana; *gana opiri*, thy yam; *ena kara*, his spear; *ena ōoiva*, his son; *gegena madawa*, our garden; *aeana kopa*, your tongues; *omana mari*, their village.

The Accusative immediately precedes the verb and has no suffix. Examples: *Iama ga erieri*, I see you; *ga ia erieri*, you see me.

The Dative has the suffix *-ra* added to the possessive forms. Examples: *Noa ganara mini*, he to thee gives; *omama geanara mini*, they to us gave.

With verbs of motion the suffix is *-varora* or *-warora* (*waro* probably meaning "side"). *Inavarora*, to me; *gana varora*, to thee; *enavarora*, to him; *genavarora*, to us; *ia ganavaroro aina*, I to thee came; *noa inavaroro aina*, he to me came.

The Ablative is similarly formed by *-waroma*. Examples: *Ga inavaroma oni*, you from me go; *noa ganavaroma onioni*, he from us goes.

*Interrogative Pronouns*. These are: *aunoa*? who? *diada*? what? Examples: *Gana omu aunoa*? thy name who? *ada aunoa*? that (is) who? *eva diada*? this is what? *ada diada*? that is what?

6. VERBS. The Mailu verb is somewhat difficult to make out, and I find some discrepancies between my own notes and those of Rev. H. P. Schlenker and Mr F. E. Lawes.

*Formation*. A verb appears to be formed from a noun by the suffix *-ti*. Examples: *Leba*, a sword, *lebat*, to cut. Mr Lawes gave *teitaati*, paddle; *dunati*, think; *iouisi*, cover.

A causative is formed by prefixing *oti-* or *uti-*. Examples: *Oti-pau*, kill; *pau* or *bau*, die; *uti-eboebo*, make good. Mr Lawes gave *ati-noanoara*, interpret. *Uti* or *usi* is the verb "do" or "make."

The verb changes according to Number, Person and Tense. As in Kiwai, the second and third persons are associated. The future is only distinguished from the present by an adverb.

The verb "to come" is thus given by the Rev. H. P. Schlenker.

#### Indicative Mood.

##### Present Tense.

Singular.	1. <i>ia aita'a</i> , I come.
	2. <i>ga aita</i> , thou comest.
	3. <i>noa aita</i> , he comes.
Plural.	1. <i>gea aisisa</i> , we come.
	2. <i>aea aianu</i> , you come.
	3. <i>omoa aito</i> , they come.
Dual.	1. <i>gua dae aitouka</i> , we two come.
	3. <i>omoa dae aiteava</i> , they two come.

##### Past Tense.

Singular.	1. <i>ia iloo aina</i> , I came.
	2. <i>ga iloo aina</i> , thou camest.
	3. <i>noa iloo aina</i> , he came.
Plural.	1. <i>gea iloo ainasa</i> , we came.
	2. <i>aea iloo aino'o</i> , you came.
	3. <i>omoa iloo aino'o</i> , they came.
Dual.	1. <i>gua dae iloo ainouta</i> , we two came.
	3. <i>omoa dae iloo aineava</i> , they two came.



## Future Tense.

- Singular. 1. *ia ito aita'a*, I will come.  
 2. *ga ito aita*, thou wilt come.  
 3. *noa ito aita*, he will come.
- Plural. 1. *gea ito aisisa*, we will come.  
 2. *aea ito aito*, you will come.  
 3. *omoa ito aito*, they will come.
- Dual. 1. *gua dae ito aitouka*, we two will come.  
 3. *omoa dae ito aiteava*, they two will come.

## Imperative Mood.

Singular: *ga aieni*, go thou. Plural: *aea aiou*, go ye. Dual: *aea dae ainiavai*, go ye two.

The form given in the second person plural present tense is apparently the imperative, the proper word being *aito* as in the future. In the past tense *iloo* is an abbreviation of *ilovo*, yesterday, *ito*, in the future, is *isou*, to-morrow.

In my notes and Mr Lawes' phrases the corresponding parts of the verb *oni*, "go," are as follows:

Present. Sing. 1. *onaa*, 2, 3. *onisa*. Plur. 1. *onisesa*, *oniteta*, 2, 3. *onioni*.

Past. Sing. 1, 2, 3. *onaa*. Plur. 1. *onasa*, 2, 3. *ono'o*.

The negative is expressed by prefixing *t-*. *Tonisaa*, *tonioni*, not go; *taisaa*, *taisera*, not stand.

Other examples of verbal constructions are difficult to analyse and are incomplete.

7. ADVERBS. *Abode?* where? *oma abode aia?* they where (go)? *mari vere abote?* village chief where? *laea abote?* road where?

*Evava*, here; *atate*, there; *mami evadea*, fresh water here.

Some of these words show the locative suffix *-te* or *-de* for *-tei*, *-sei*. "Here" and "there" are derived from *eva*, this, and *ata*, that.

Other adverbs are *evava*, to-day (cf. "this"); *itou*, to-morrow; *ilovo*, *iloo*, yesterday; *ini*, upwards; *e*, yes.

8. NUMERALS. *Omu*, one; *ava*, two; *aiseri* (*aisei*), three; *sorei* (*sourai*), four; *ima*, five. The word *pua*, "only," may be added to these as: *omopua*, one only; *avapua*, two only; *aiseri pua*, three only.

Above five the numerals are formed by prefixing *riri* to the simple numbers. *Riri-omu*, six; *riri-ava*, seven; *riri-aiseri*, eight; *riri-sourai*, nine. Ten is *nanau*. *Nanau omu*, one ten; *nanau ava*, twenty; *nanau aiseri*, thirty; *nanau sourai*, forty; *nanau ima*, fifty; *nanau riri-omu*, sixty; etc. The units follow the tens as: *nanau omu omu*, eleven; *nanau omu ava*, twelve; etc.

A hundred is *nanau gabanapua*, in which *gabana* is the Melanesian (Galoma) word *kapanana*, ten (see "Melanesian Grammar") and there probably means "the finish," i.e. of the numeration. (Cf. Galoma, *gabuwagi*, finish, Motu, *gabena*, last.) Thus *nanau gabana pua* probably means "the tens are finished." Mr Lawes gave *nanau ava* (lit. twenty) for two hundred, and *nanau omu* (lit. ten) for a thousand. These show that numbers above a hundred were inconceivable.

The ordinal "first" is *utiafabu* or *itapapu*. "Last" is *esatēni*. Other ordinals and the numeral adverbs have the prefix *sama-*: *samava*, second or twice; *samaiseri*, third or thrice.

Mr Lawes gave the words: *rereiva*, double; *dinitapa*, twins.

9. SPECIMENS. Laka gave me the Mailu Paternoster as follows, and the Rev. H. P. Schlenker sent Mark i. 1-7. These contain Melanesian words. I have added an interlinear translation as far as I can.

Gegenā apai nokara tei auri, gana omu pua utiai tutuo. Gana pasideia<sup>(1)</sup> aiai.  
 Our father heaven in sit thy name only make holy Thy kingdom come

Gana sunasuna usiuti nokara tei utiuti evaua. Gena ititi minagia. Omama gea  
 Thy wish (?) do heaven in do like this (?) Our food give They us



varamanite<sup>(2)</sup> omana aramanite<sup>(2)</sup> geama osilopo. Orori wanadi oriori kaputi gea toniai.  
*do evil (?) their evil (?) we forgive (?) bad us not go*  
 Oriorima gea dapaisagia. Pasideia gana, otaota gana, epoepo gana, ipi atoato. Amen.  
*From evil us deliver (?) Kingdom thine greatness thine goodness thine*

*Notes.* <sup>(1)</sup> *Pasideia* is Greek βασιλεία. <sup>(2)</sup> *aram* in *aramanite* is "heart"; in *varamanite* *va-* is perhaps the Melanesian causative prefix *va-*.

## MARK i. 1-7.

1. Iesu Keriso Boi oeva evanelia utiababu. 2. Ivauwa peroveta aura<sup>(1)</sup> salosalo io,  
*God son gospel first Like this prophet people write*  
 "Akaie, ina duaduai emegi ga isana ia maduai, gagana laea ga isana deniwana noa usi  
*my message man thy face I send (?) thy path thy face he make*  
 eboebo. 3. Riba omu oni mana noa unari, Iehova ena laea aea usi eboebo ena laea  
*good Voice one land desert he cries Jehova his path you make good his path*  
 usi oroaroni." 4. Ioane bapatiso oni mana noa unari bapatiso aramanide sunagiaba.  
*make straight John baptised place wilderness he cried baptism in heart (?) (?)*  
 5. Iudea mari aura<sup>(1)</sup> seriada nogo Ierusalema aura omoa iloo<sup>(2)</sup> enavarora ono'o, nogo Ioridana  
*Judea village people many Jerusalem men they did to him went Jordan*  
 bom autute<sup>(3)</sup> noa iloo<sup>(2)</sup> bapatiso, omoa aramanide osiai bua. 6. Ioane ena muka kamela  
*river in he did baptise they in heart (?) only John his cloth camel*  
 rimu ena gabana-igama<sup>(4)</sup> badilobo ta'ata'a, nogo onaro utu ena isiisi. 7. Noa iloo obadanao  
*hair his waist-cloth locusts (?) his food He did*  
 evauwasai iama deni maiba noa ogoda kani ito aita ena auitatani maina ia da eboebo  
*I he great exceedingly will come his shoe string I not good*  
 ia aurigudu nogo lualua.  
*I*

*Notes.* The spelling of this extract slightly differs from my notes and Mr Lawes' vocabulary. <sup>(1)</sup> This appears to be the Keapara word *au*, man, *-ra*, plural suffix. <sup>(2)</sup> lit. yesterday. <sup>(3)</sup> lit. in inside. <sup>(4)</sup> cf. Keapara, *kapana*, waist.

## PAPUAN LANGUAGES OF THE LOUISIADES.

The languages spoken in the numerous small islands about the South Eastern end of New Guinea appear to be decidedly Melanesian, but it is not at all certain that the larger islands have been wholly occupied by Melanesian speakers. Unfortunately these languages are the least known in the Possession, so that no definite pronouncement can be made as to their position with regard to the Papuan and Melanesian languages of the main Island of New Guinea. It is, however, certain that languages with non-Melanesian characteristics are found much further East than the Louisiade Archipelago, at Vella Lavella<sup>1</sup> and Savo<sup>2</sup> in the Solomons, and in the Bismarck Group<sup>3</sup>, East of

<sup>1</sup> In the Bilua language of Vella Lavella, the possessive cases of the pronouns are made by suffixing *-ko*, as: *ana*, I; *no*, thou; *vo*, he; *anako megora*, my son; *noko salina*, thy ear; *voko megora*, his son.

<sup>2</sup> Rev. P. W. Schmidt, "Die Sprachlichen Verhältnisse von Deutsch-Neuguinea," *Zeitschrift für afrikanische, ozeanische und ostasiatische Sprachen*, v. 4 und vi. 1, 1902, pp. 120.

<sup>3</sup> Rev. P. W. Schmidt, "Eine Papuasprache auf Neupommern," *Globus*, LXXXVI. 1904, pp. 79-80, and also, "Die Bainingsprache, eine zweite Papuasprache auf Neupommern," *Globus*, LXXXVII. 1905, pp. 357-8.

German New Guinea. Hence I have here provisionally classed two of the Louisiade languages as Papuan. These are:

1. **Tagula.** Sud-Est Island.
2. **Yela or Roua.** Rossel Island.

### 1. Tagula.

Nine dialects are said to be spoken on Sud-Est Island, but it is not clear to which of these a vocabulary published in the *Annual Report* for 1889-90 must be referred. This was begun by Mr Basil Thomson, and extended by Messrs Hely and Moreton. Some specimens of grammar are said (*Annual Report*, 1890-1) to have been made by Mr W. T. Campbell, but were not published. The vocabulary is very mixed and has many words totally different from the Melanesian. The numerals are Melanesian, though with strange forms, and Melanesian suffixes are used with names of parts of the body, which are, as a rule, Melanesian words. But the pronouns and other grammatical elements are totally unlike any Melanesian. For comparative purposes I have placed the Tagula vocabulary with the Melanesian, and the Melanesian grammatical elements are noted in the "Melanesian Comparative Grammar."

1. **PHONOLOGY.** Vowels: a, e, i, o, ð (aw), u. Consonants: k, k, g; t, d, d, dr, t'; j, c (ch), j (nj); p, b, b, v; m, m (mw), n, n, ñ (ny); r, l, w, y; s; q (kw), gw, nw, bw, bw.

2. **DEMONSTRATIVE WORDS.** *Wama*, this; *wan*, that; *natia*, some others; *adauko*, another; *t'alakai*, anyone.

3. **PRONOUNS.** The Personal Pronouns have strange and irregular forms:

Singular. 1. *giya*, *ihine*, I; 2. *genu*, *renu*, thou; 3. *adaka*, he.

Plural. 1. *udauarania*, we; 3. *duwa*, *imena*, they.

Dual. 1. *vagewu*, we two; 2. *deukuwa*, you two; 3. *degewu*, they two.

Trial. 1. *tagato*, we three.

The Possessive Pronouns are also irregular:

Singular. 1. *inowa*, mine; 2. *lanabu*, thine; 3. *linabo*, his.

Plural. 1. *lanabo*, *imew*, ours; 2. *lanaboboriga*, yours; 3. *boidinagia*, theirs.

The Melanesian suffix -da, -dra (cf. Fiji), meaning "their," is also found with names of parts of the body, *marada*, eye, *nimada*, arm, *ramadra au*, father.

*Interrogative Pronouns.* *Inila?* *ila?* who? *qarega?* *gorina?* what? *igaiagino?* *t'ela?* which?

4. **VERB.** Many verbs in the vocabulary begin with *i*, *u*, which may possibly be verbal particles as in Melanesian.

5. **ADVERBS.** *Yuaqik*, here in his place; *yogana?* where? *wada?* how? *wanorike*, thus.

6. **NUMERALS.** These are Melanesian. (See "Melanesian Comparative Grammar." Numeration.)

### 2. Yela.

In Tagula, Rossel Island is called Rova or Roua; its own people call it Yela. The Yela name of Tagula is Yemba. A short list of Rossel Island words by the Hon. F. P. Winter was printed in the *Annual Report* for 1889-90, a much longer one by Sir Wm. MacGregor is given in the *Report* for 1893-4. The following notes are extracted from a collection of phrases at the end of the latter.



1. PHONOLOGY. Vowels: a, e, i, o, ö, u, ü. The sounds of the letters ö and ü are not given, but they are probably meant to be pronounced as in German.

Diphthongs: eu, öe, ea, aa, ua, ei, oi, uu.

Consonants: Simple: k', k, g', g, y; t, d, d', d'; p, p, b, b, v; j, c (ch), j; m, u, n, ñ; l, r, w, y; s.

Compounds with w: kw, gw, mgw; dw; pw, pw, bw, bw, nbw; mw, nw.

Other compounds: gn, gm, kn, ghn; dy, dd, ty, dh; bh, bd', vy, py, pr, by; nm, nn, mn, mm, nh, nb, ny, hn, nn, bd, bpt.

The language of Yela was described as "the most intractable in the Possession, with muffled intonation, and using sounds that cannot be expressed by any combination of letters in the English alphabet." "The vocabulary was written four times, and there is a wide dissimilarity between any two of the lists." "The words are given as pronounced in the different places where they were written; it is doubtful whether they represent different dialects." (*Annual Report*, 1893-4, p. xxii.)

2. DEMONSTRATIVE WORDS. *Āla*, this; *möe*, that; *oidyo*, other; *pie mo*, some others; *neut*, anyone.

3. NOUNS. No examples of case formation are found. The objective precedes the verb: *naba yomogini*, canoe make; *bwa vyai*, pig kill.

4. PRONOUNS. Personal Pronouns are thus given:

Singular. 1. *na*, *neu*, *nia*, *na*, I; 2. *ni*, thou; 3. *wobini*, *meabini*, *ulibini*, *ulivini*, he or she.

Plural. 1. (inclusive) *momo*, *nivyele*, *iyeye*, *wyinu*, we; 2. *meiyele*, you; 3. *pibiyele*, they.

Trial. 1. *pyele*, *möbiyele*, we three.

In the Plural and Trial, the termination *yele* may be compared with the numeral *piele*, three.

The Possessive Pronouns are prefixed to the name of the thing possessed.

Singular. 1. *a-*, my; 2. *ni-*, thy; 3. *meabini-*, his.

Plural. 1. *gna-*, *na-*, our; 2. *ma-*, your; 3. *i-*, their.

Examples: *A-bara*, my head; *a-nia*, my mother; *a-ki*, my banana; *ni-gö*, thy hand; *ni-ma*, thy father; *ni-boa*, thy pig; *meabini-gö*, his hand; *mebini-ki*, his banana; *gna-göro*, our hands; *nna gi*, our banana; *na-gi*, your banana; *ma-boa*, your pig; *i-ki*, their banana; *i-boa*, their pig.

The following words are given as possessives without nouns.

Singular. 1. *alai-bili*, *ai-bd'ula*, my; 2. *yame-bu*, *ni-bd'ula*, thy; 3. *oi-bd'ula*, his.

Plural. 1. *mei-bd'ula*, ours; 2. *nei-bd'ula*, yours; 3. *mei-bini*, *dei-gwila*, theirs.

In these it is possible that *bili*, *bd'ula*, *bini*, *gwila* represent the Nada (Melanesian) possessive word *bula*, the common Melanesian *bula*, chattel, property.

Interrogative Pronouns. *Lo?* *loebini?* who? *loebiba?* what? *āla loebila?* what is this?

5. ADJECTIVES. A qualifying word precedes: *bara-donno*, head-bone, skull. The predicate follows: *a-bara rurururu*, my head (is) sore; *a-gara rurururu*, my back (is) sore.

6. VERBS. The verb is difficult to make out. It is apparently conjugated by means of prefixes indicating person and number. These are:

Singular. 1. *na-*, I; 2. *di-*, thou; 3. *a-*, he.

Plural. 1. *timo-*, we; 2. *no-*, *pino-*, *bina-*, you; 3. *oma-*, *maida-*, they.

Examples: *Na-dua*, I sleep; *di-dua*, thou sleepest; *a-dua*, he sleeps; *timo-dua*, we sleep; *no-dua-da*, you sleep; *maida-dua-da*, they sleep; *na-gwame*, I eat; *di-gwame*, thou eatest; *a-gwame*, he eats; *timo-gwame*, we eat; *pino-gwame*, you eat; *oma-gwame-da*, they eat.

Time. Only one example is given in the present and past tenses. The future appears to be the same as the present. In the following, *auwiri*, is "to-day," *māga* or *mā*, "yesterday."



## Present Tense.

## Singular.

1. *auwiri na-lebu*, to-day I go.
2. *auwiri le*, to-day thou goest.
3. *auwiri a-lebu*, to-day he goes.

## Plural.

1. *auwiri leme*, to-day we go.
2. *auwiri no-lebu-ta*, to-day you go.
3. *auwiri lo*, to-day they go.

## Past Tense.

## Singular.

1. *māga na-lo*, yesterday I went.
2. *mā ni-lo*, yesterday thou wentest.
3. *mā a-lo*, yesterday he went.

## Plural.

1. *māga nia-lego*, yesterday we went.
2. *mā moni-lo*, yesterday you went.
3. *mā le-wa*, yesterday they went.

Other verbal conjugations are very puzzling.

*Oqaieni*, give: *kini gnanagu*, I give you yams; *ki gnanagu*, I give you bananas; *kini ogwanayamma*, I give him yams; *ki ogwanayamma*, I give him bananas. (*Kini*, yam; *ki*, banana.)

*Bö*, *gwame*, eat: *kini na bö*, I eat yams; *kini di-bö*, thou eatest yams; *kini a-bö*, he eats yams; *kini mame*, we eat yams; *kini bina-bö*, you eat yams; *kini remano*, they eat yams.

*Vye*, kill: *wöa na-ivye*, I kill a dog; *wöa vye*, thou killest a dog; *wöa ge-ivya*, he kills a dog; *wöa vya-me*, we kill a dog; *wöa gei-vya-na*, you kill a dog; *wöa ivya-na*, they kill a dog. (*Wöa*, dog.)

*Yomogini*, make: *nam na-iyomuyomu*, I make canoe; *nam iyomonini*, thou makest a canoe; *nam ivyomo*, he makes a canoe; *nam iyomo-mi*, we make a canoe; *nam iyomu-yu*, you make a canoe; *nam iyomo-na*, they make a canoe. (*Nam*, canoe.)

A great many transitive verbs appear with the suffixes *-gini*, *-nini*, etc. Catch, *anhani*, *nwemagini*; cook in leaf, *deugini*; do, make, *yomogini*; fasten or tie, *kurnuini*; flog, *vienini*; hold, *bwuminini*, *nwuminini*; throw, *tibanini*, etc.

A negative appears to be formed by an internal change. *Co anoayado*, language I know; *co anoarado*, language I don't know; *co onowado*, language he knows; *co onowarado*, language he don't know.

Examples of imperatives show no special form: *ba agagi*, water bring; *di agwia*, fire make.

7. ADVERBS. *Anai*, *inaiya*, *alaiema*, here; *moibane*, *iyayo*, there; *aba?* *naiu?* *gado?* where? *Tagoa Jöni?* where is Johnny? *ma anana?* where is the road?

8. NUMERALS. The numerals show some resemblance to the Melanesian, but beyond "three" they may probably be regarded as loan words. They are as follows: *nmeni*, one; *miwa*, two; *piele*, three; *pai*, four; *limi*, five; *weni*, six; *pidi*, seven; *weli*, eight; *tiwa*, nine; *iya*, ten. In these *pai*, *limi*, *weni*, *pidi*, *weli*, *tiwa*, represent the Melanesian (also Polynesian or Micronesian) *vai*, *limu*, *ono*, *pitu*, *walu*, *siwo*. In two and three, *wa* and *ele* may represent the Melanesian numerals *rua* and *tolu* combined with the native. From eleven to twenty the numerals are formed by prefixing *ma-* to the first set: *ma-nmü*, eleven; *ma-miwa*, twelve; *ma-biele*, thirteen; *ma-bai*, fourteen; *ma-limi*, fifteen; *ma-weni*, sixteen; *ma-pidi*, seventeen; *ma-weli*, eighteen; *ma-tiwa*, nineteen; *ma-iya*, twenty.

The remaining tens are peculiar: *uli-miwa*, thirty; *ye-biele*, forty; *yala-bai*, fifty; *yili*, sixty; *mi-uga-yili*, seventy; *pi-uga-yili*, eighty; *pa-ga-yili*, ninety; *li-uga-yili*, hundred.

In these are seen the roots for two (*mi*), three (*pi*, *piele*), four (*pai*, *pa*), five (*limi*, *li*), but they are used in naming a number which it is difficult to connect with them, e.g. thirty with root two, forty and eighty with root three, fifty and ninety with root four, seventy with root two. The probable explanation is, that these higher numerals were borrowed from a

Melanesian source and used in error. In thirty, forty, fifty if *uli*, *ye*, *yala* be taken as forms of *iya*, ten, *uli-miwa*, thirty, may be "ten and two (tens)." Similarly *ye-biele*, forty, is "ten and three (tens)," *yala-bai*, fifty, "ten and four (tens)," the last word of the phrase being missed in each case. *Yili* seems to be an abbreviation of *yolima*, the Tagula word for fifty, here used erroneously for sixty. If *uga* be taken to mean ten, then *mi-uga-yili*, seventy, is "two tens and fifty"; *pi-uga-yili*, eighty, "three tens and fifty"; *pa-ga-yili*, ninety, "four tens and fifty"; *li-uga-yili*, hundred, "five tens and fifty".

"How many" is expressed by *iyevi*? *Ta iyevi*? fish how many? No ordinals or multiplicatives appear.

<sup>1</sup> It is curious that a similar mutation of the numerals is found also in Misima (St Aignan Island) and in Panaieti, where *eru-rua*, "tens two," *eruru-tun*, "tens three," and *eruru-pat*, "tens four," are correctly given for twenty, thirty and forty. But fifty is *eruru-suwa*, lit. "tens nine"; sixty is *eruru-nima*, "tens five"; seventy is correct, *eruru-pit*, "tens seven," but eighty is *eruru-won*, "tens six."

## A COMPARATIVE VOCABULARY OF THE PAPUAN LANGUAGES OF BRITISH NEW GUINEA.

### Introduction.

In this vocabulary I have given, as far as my material allows, the equivalents of 154 English words in the Papuan languages of British New Guinea. In order to render the list as useful as possible for comparative purposes, a series of footnotes is added giving the literal meanings of compound words and references to cognate words in the languages which do not appear in the list. Owing to the various sources from which the words are drawn, there are doubtless many mistakes. Some of these mistakes become evident when more than one language is dealt with, and in order to obviate erroneous comparisons I have given in the footnotes, wherever necessary, an interpretation of the term used. Some of the words in the list I was able to personally verify. These are stated in the list of authorities. In other cases the compilers are responsible for the words quoted, but not for the attempts to elucidate their meanings which are given in the notes.

The Mabuïag language, though undoubtedly Australian, has been included in the list, as one of its dialects, the Saibai, is spoken within sight of the shores of New Guinea.

### LIST OF AUTHORITIES.

1. **Tugeri.** MS. by Dr J. C. Montague. Words in ( ) from MS. by Capt. E. F. Bik. Toro words in [ ] by Capt. S. Bik<sup>1</sup>.
2. **Bangu.** *Annual Report on British New Guinea*, 1895-6.
3. **Dungerwab.** *Annual Report on British New Guinea*, 1895-6.
4. **Bugi.** MS., Rev. J. Chalmers<sup>2</sup>.
5. **Dabu.** *Annual Report on British New Guinea*, 1890-1.
6. **Mabuïag.** MS., S. H. Ray.
7. **Kunini.** MS., Manga, L.M.S. Teacher at Kunini.
8. **Jibu.** *Annual Report on British New Guinea*, 1900-1.
9. **Miriam.** MS., S. H. Ray.
10. **Mawata.** MS., S. H. Ray, and "Study of the Languages of Torres Straits<sup>3</sup>." Words marked (P.) are Parama from MS. by Rev. E. B. Savage. Words in [ ] are Tureture<sup>4</sup> from MS. by Rev. E. B. Riley.
11. **Kiwai.** MS., S. H. Ray, and "Study of the Languages of Torres Straits<sup>3</sup>."

<sup>1</sup> For these I am indebted to Dr J. D. E. Schmeltz of the Rijks Museum, Leiden. They have been printed in "Beiträge zur Ethnographie von Neu-Guinea," *Intern. Archiv für Ethnographie*, Bd. xvi. Leiden, 1905. The Toro live up the Bensbach River, on the Netherlands-British boundary.

<sup>2</sup> Printed in *Journal of Anthropological Institute*, xxxiii. 1903.

<sup>3</sup> For details, cf. this work. *Proc. Royal Irish Academy*, 3rd Ser. iv. pp. 279-355.

<sup>4</sup> Tureture is a village adjacent to Mawata. This MS. arrived too late for notice on p. 300 and pp. 302-319.



12. **Pisirami.** MS., Rev. E. B. Riley<sup>1</sup>.
13. **Tagota.** MS., Rev. J. Chalmers<sup>2</sup>.
14. **Gaima.** MS., Rev. E. B. Riley<sup>1</sup>.
15. **Girara.** MS., Mr A. H. Jiear<sup>3</sup>.
16. **Tumu.** T. F. Bevan in *Toil, Travel, and Adventure in British New Guinea*, London.
17. **Namau.** Rev. J. H. Holmes in *Lapu Mikio na omoro kuruai buka*. Words in ( ) from a Maipua vocabulary in *Annual Report on British New Guinea*, 1893-4.
18. **Elema.** MS., Rev. J. H. Holmes. Words in ( ) from an Orocolo vocabulary by Mr F. E. Lawes in *Annual Report on British New Guinea*, 1892-3.
19. **Uaripi.** MS., Rev. J. H. Holmes.
20. **Milareipi.** MS., Rev. J. H. Holmes.
21. **Toaripi.** MS., Rev. J. H. Holmes, and *Buka Ovariove*. Words in ( ) from a Toaripi vocabulary by Mr F. E. Lawes in *Annual Report on British New Guinea*, 1890-1.
22. **Lepu.** MS., Rev. J. H. Holmes.
23. **Sikube.** Mr A. Giulianetti in *Annual Report on British New Guinea*, 1897-8. Words in ( ) from Kabana MS. by Rev. J. Chalmers<sup>4</sup>.
24. **Iworo.** Mr J. MacDonald in *Annual Report on British New Guinea*, 1898-9.
25. **Neneba.** *Annual Report on British New Guinea*, 1896-7.
26. **Gosisi.** *Annual Report on British New Guinea*, 1896-7.
27. **Suku.** Mr A. Giulianetti in *Annual Report on British New Guinea*, 1897-8.
28. **Agi.** MS., S. H. Ray. Words in [ ] from Meroka MS. by Rev. J. Chalmers<sup>4</sup>.
29. **Hagari.** Hon. D. Ballantine and Messrs H. S. Russell and MacDonald in *Annual Report on British New Guinea*, 1898-9.
30. **Uberi.** MS., S. H. Ray. Words in ( ) from Kupele MS. by Rev. J. Chalmers<sup>4</sup>. Words in [ ] from Ebe MS. by S. H. Ray.

<sup>1</sup> The vocabularies for which I am indebted to the Rev. E. B. Riley arrived too late for a notice of the languages to be included in their proper place.

The **Pisirami** language is spoken on the South or right bank of the Fly River just beyond the island of Daumori. The vocabulary shows: PHONOLOGY. Vowels: a, e, i, o, u. Consonants: k, g; t, d; c; p, b, v; n, m; r, w; s. NOUN. Object precedes verb: *mauka mabiana*, water drink, drink water. PRONOUN. *Nog*, you. The language is apparently closely allied to the Tagota. (Cf. p. 300, ante.)

The **Gaima** language is spoken on the West bank of the Fly River opposite the North Western ends of the islands of Gebaro and Kiwai. The list shows the following grammatical elements. PHONOLOGY. Vowels: a, e, i, o, u. Consonants: k, g; t, d; p, b, v; n, m; r, w; s. ADJECTIVES. One adjective ends in *-napa*: *daredarenapa*, foolish (cf. Girara, *daridarina*, dumb). Many others end in *-bega*: *warebega*, many; *saribega*, good; *amatabega*, distant; *sapebega*, fat; *rewabega*, long; *menebega*, heavy, etc. NOUNS. The qualifying noun precedes: *gawa*, canoe, *gawa rapoda*, canoe maker; *nana*, eat, *nana ropara*, food; *giwera*, war, *giwera runa*, warriors; *mai guana*, hand palm. The word *ge-mana*, house, abode, appears to be formed from the verb *mana*, abide. PRONOUNS. *Na*, I; *é*, thou; *e*, he; *se*, we; *é*, you; *da*, they. Possessive: *nadowari*, mine; *edowari*, thine; *sāā*, ours; *da*, theirs. Interrogative: *powatea?* who? *awatepai?* what? *epuwatea?* where? VERBS. Many of these appear with the endings *-oro*, *-erero*, *-mineno*, etc., as *adimadoro*, cry; *mamamidoro*, bellow; *kamikeworo*, (be) alive; *babaerero*, boil; *tenerero*, lie down; *seseerateverero*, crawl; *girarero*, speak; *guana-tigaurero*, (be) hungry (*guana*, stomach); *arekekekenineno*, ache; *moi-pupudemineno*, clap hands (*moi*, hand); *wikekeminenu*, bark (of dog), etc. The negative is formed by *pai*: *itawa*, know, *pai-itawa*, not know. NUMERALS. *Menagi*, one; *sakoi*, two; *sarikirwa*, three; *etami-sakoi*, four. *Atepia?* how many? *ropai*, first. The language appears to have many agreements with the Girara. (Cf. p. 321, ante.)

<sup>2</sup> Printed in *Journal of Anthropological Institute*, xxvii. 1897.

<sup>3</sup> For the Girara vocabulary I am indebted to the Hon. D. Ballantine, Port Moresby.

<sup>4</sup> Printed in the *British New Guinea Vocabularies*, Society for Promoting Christian Knowledge, 1889. I have preferred to quote the original MS. which I owe to Dr R. N. Cust. The words were printed with numerous errors.

31. **Sogeri.** Hon. D. Ballantine in *Annual Report on British New Guinea*, 1898-9. Words in ( ) by S. H. Ray.
32. **Koiari.** MSS., S. H. Ray, and *Annual Report on British New Guinea*, 1889-90. Words in ( ) from Eikini MS. by Rev. J. Chalmers<sup>1</sup>.
33. **Maiari.** MS., Rev. J. Chalmers<sup>1</sup>. Words in ( ) from Favell MS. by Rev. J. Chalmers<sup>1</sup>.
34. **Koita.** MS., S. H. Ray.
35. **Mulaha.** MS., Rev. Dr W. G. Lawes. Words in ( ) from Iaibu vocabulary by Mr A. C. English in *Annual Report on British New Guinea*, 1900-1.
36. **Manukolu.** MS., Rev. J. Chalmers<sup>1</sup>.
37. **Kokila.** Mr W. E. Buchanan in *Annual Report on British New Guinea*, 1897-8.
38. **Yoda.** Mr J. MacDonald in *Annual Report on British New Guinea*, 1898-9.
39. **Binandele.** MS., Rev. Copland King, M.A. Words in ( ) from Mambare vocabulary by Mr J. Green in *Annual Report on British New Guinea*, 1895-6.
40. **Berepo.** MS., Rev. Copland King.
41. **Amara.** MS., Mr A. W. J. Walsh<sup>2</sup>.
42. **Adaua.** Mr W. Simpson in *Annual Report on British New Guinea*, 1896-7. Words in ( ) from *Annual Report*, 1895-6. (Adaua words marked A. Cf. p. 363, ante.)
43. **Musa River.** *Annual Report on British New Guinea*, 1895-6. Words in ( ) are probably Gewaduru dialect. (Cf. p. 363, ante.)
44. **Domara.** Mr F. E. Lawes in *Annual Report on British New Guinea*, 1890-1.
45. **Mailu.** MS., S. H. Ray.
46. **Yela.** *Annual Report on British New Guinea*, 1893-4.

#### Comparison with Languages outside British New Guinea.

No comparisons have been made between the Papuan languages and those of regions outside the Possession. The dialects show so little agreement with one another that any attempt to trace a connection, except within the narrowest limits, would be utterly misleading. The few agreements found are only in words used by related or adjacent tribes. There are no traces of a common language stock, such as is found in the Melanesian vocabulary.

A few words in some of the languages of the Central and South Eastern Districts which are almost certainly Melanesian although given in Papuan languages, are referred in the notes to the "Melanesian Vocabulary." They are probably loan words (as e.g. boat, fowl, outrigger, paddle, pig) which name objects introduced and not native to the tribes using them, or are (as in Domara and Mailu) due to the inadequate knowledge of the interpreter, who, when ignorant of the proper terms, gave the collector words from some other dialect.

#### Note on Orthography and Transliteration.

In order to secure uniformity this vocabulary has been transliterated as far as possible into the alphabet given on p. 286, and dealt with in the various Grammar

<sup>1</sup> Cf. note 4 on preceding page.

<sup>2</sup> For copies of the Amara vocabulary I am indebted to the Hon. D. Ballantine, Port Moresby, and to the Rev. Copland King.

notices. The compilers of some vocabularies have not explained all the symbols used, and in these cases the unexplained letter has been retained.

In transcribing the Tugeri vocabulary y and u are used for the Dutch j and œ, ò, è and é as in the Dutch words "hok," "het," and "neen," have been retained. The final -kě has also been retained. (Cf. "Tugeri Phonology," p. 292.)

The ch or tch of the *Annual Reports* has been written c (ch as in "church"), and s' has been written for Mr Giulianetti's sch in Sikube.

The nasal m has been written here for mw, for the nm in Dabu and mm in Kunini.

The *Annual Reports* have gn in Dabu and Yela without explanation. It is here written g (ng in "finger"), but may possibly represent n (ng in "sing") or ñ (ni in "onion"). Many of the vocabularies in the *Reports* do not appear to clearly distinguish these sounds.

In Kunini ë probably represents the French e in "le."

The following characters are unexplained: ä in Dabu, ö in Bangu, Dungerwab, Dabu and Jibu, and á, é, í, ì, ó, ú in Jibu. The two first are possibly as in German.

In the languages of the Central District (23-37), the tense endings -ma, -nu, have not been removed from the verbs.



	1. Areca nut	2. Arm	3. Arrow	4. Ashes	5. Bad	6. Bamboo	7. Banana
1. Tugeri	arëgâtëkë	mukë <sup>1</sup> , sakëkë <sup>2</sup>	[ager]	..	domagökë	subakë, bökë <sup>10</sup>	bömëkë, matökë, wilike <sup>11</sup>
2. Bangu	kanit	..	keravi, geto, moram	pit'ak	..	nabi	vit'a, baem
3. Dungenwab	poruwap	tod	tormor, kodis	pogalak	yelamuno	denwa	naji
4. Bugi	...	trana-patra	tobal	...	gugalmene	dauu	agi
5. Dabu	kuiba	tan	tabora	idëra	gagir, gagirakun	tol, turukn <sup>10</sup>	opä, wo
6. Mabuiag	wau	udu, zugu	taiak	kunar	wati	morap, sukub- morap <sup>10</sup>	dawa
7. Kunini	...	ime-wabo	ösi	tuemribe	niage	...	dobali
8. Jibu	bele	yeme, yeme-ap <sup>2</sup>	nema, wöye	...	negréte	wura	selu
9. Miriam	...	tag	sarik	pi, tibi	adud, wit	marep, zub <sup>10</sup>	kaba
10. Mawata	...	tu	tere, were	[gunaro]	uba, gamasa	...	dubari, (P. obira)
11. Kiwai	gore	tu	tere	tuo	gamasa, uba	marabo, waduru <sup>10</sup>	sime
12. Pisirami	...	pouna, sakoa <sup>2</sup>	...	...	...	...	...
13. Tagota	...	...	sopara	...	...	tur <sup>10</sup>	ioa
14. Gaima	...	māi	kue	puru	savisavi	keme	dubari
15. Girara	ema	moi	soba	ila-puru <sup>5</sup>	sausaue	kemusukati, waduru <sup>10</sup>	dubari
16. Tumu	mure	...	bira	...	...	sōbai	amagi
17. Namau	puou	eve	(ere)	iau-oporo <sup>6</sup>	lipi, lipio	ina	kaivaea
18. Elema	he're	mai	harita	ā-koera <sup>7</sup>	heaba	hika	meae
19. Uaripi	fere	mai	...	ikoera	heai	ika	meae
20. Milareipi	fere	mai	...	ā-koera <sup>7</sup>	ekapu	kika	meae
21. Toaripi	fere	mai	farisa	ā-koera <sup>7</sup>	malolo	kika	meae
22. Lepu	miroro	mai	...	ā-koera <sup>7</sup>	ekaihu	kika	e
23. Sikube	...	iara-tafade <sup>3</sup>	...	(houa)	(koena)	...	asi, (habe)
24. Iworo	...	adu-tava	...	...	...	...	sabari
25. Neneba	bodi, sibo	ada-itawa <sup>3</sup>	diba <sup>4</sup>	uti	...	toḡu <sup>10</sup> , baḡu <sup>10</sup>	maina, uve
26. Gosisi	...	...	omo	...	...	boioni, baḡu <sup>10</sup>	uve
27. Suku	...	...	diba <sup>4</sup>	...	...	bionia, berifi <sup>10</sup>	ufe
28. Agi	...	...	...	[uhi]	[bosave]	...	[uvi]
29. Hagari	...	ada	...	uti	lovivaigorino, magoro	baḡu <sup>10</sup>	uvi
30. Uberi	...	...	...	(ui)	(bosaave)	...	(uvi)
31. Sogeri	...	ada	...	...	komara-voino	kukudihi <sup>10</sup>	uhi
32. Koiari	faga	ada	giba	suia, (udoko)	komara, tauri	arai, kukurif <sup>10</sup>	ufi
33. Maiari	...	...	...	udu, (udng'u)	komara	...	ui, (uhi)
34. Koita	faga	ada	diba <sup>4</sup>	...	dauri	ahadi	uhi
35. Mulaha	(bena)	(didiva)	(diba) <sup>4</sup>	...	(waike)	(iriva)	vatuna
36. Manukolu	...	...	...	butara	avai	...	baio
37. Kokila	garu	...	...	...	taëna	mala	mumo
38. Yoda	sibo	waba	kibidi (?)	...	...	apona <sup>10</sup>	...
39. Binandele	dan	ipa	unini-gi	aewa, inotu <sup>8</sup>	beiai <sup>9</sup> , bebegae	boru	bido
40. Berepo	san	...	...	...	...	...	piji <sup>12</sup>
41. Amara	sa, da	kepo	tipa <sup>4</sup>	ioga	beiai	apone <sup>10</sup>	bido, hanoka
42. Adaua	tauna	(unubu) <sup>2</sup> , agi	...	...	...	gagaba	kaku, domoro
43. Musa	maiki	wanaba	...	...	...	gagaba	biro
44. Domara	veni, araa	ima <sup>4</sup> , bika <sup>2</sup>	kaupiseri	...	oreore	kapakapa	lawata, molu,
45. Mailu	ueni	ima <sup>4</sup>	vegarai (?)	...	oreore	gabagaba, po- pom <sup>10</sup>	lavada, moho
46. Yela	bio	kemoko <sup>2</sup> , pwara- gwa <sup>1</sup> , kora, gō	bhe	ba, reubone	tade	bubua <sup>10</sup> , buvo <sup>10</sup> , buago <sup>10</sup>	go, kido

<sup>1</sup> Upper arm.  
oporō, charcoal.  
stalk of banana.

<sup>2</sup> Lower arm.

<sup>3</sup> Cf. hand.

<sup>4</sup> Probably Motu. Cf. "Melanesian Vocabulary."

<sup>5</sup> Ila, fire.

<sup>6</sup> Iau, fire.

<sup>7</sup> Ā, fire.

<sup>8</sup> Black ashes.

<sup>9</sup> Cf. good.

<sup>10</sup> Bamboo pipe.

<sup>11</sup> A large banana.

<sup>12</sup> Cf. Binandele, isi, fruit

	8. Barter	9. Basket	10. Belly	11. Bird	12. Bite	13. Black	14. Blood
1. Tugeri	huvisēkē	wādēkē <sup>7</sup> , da- pūkē <sup>8</sup>	adamēkē, kawā- mēkē <sup>11</sup>	wozubēkē, [mu- tate]	kavōsēkē <sup>14</sup>	darōgisēkē	dōkē
2. Bangu	...	yere, aceiri	vitukor	...	boritobo	...	vūrak
3. Dungenwab	yal	d'abad'ab, jibi	benabu, tseu	amuñi	togoror	qebyege	gwal
4. Bugi	yedrugenain <sup>1</sup>	iena	kam	pa	lena-dadaga <sup>15</sup>	betebet	teia
5. Dabu	tupribibin <sup>1</sup> , budrugmina <sup>1</sup>	eñauna, sepā, gan	kom, kam	papa	dandan, nadaran, koze	kuta, kutkut, dabar	mem, mam
6. Mabuia	za-pudai <sup>2</sup>	iana, boi, li	maita	palgil-urui <sup>12</sup>	toidai	kubikubi	kulka
7. Kunini	zeletni (?) <sup>3</sup>	diba	amuge	ele	nagutige	asaasa	udi
8. Jibu	yirsapken <sup>1</sup>	diba	komu	námeja	yavon	timi	wōje
9. Miriam	erapei	epei, aipus, weres	kem	aperda-ebur <sup>13</sup>	eregli	golegole	mam
10. Mawata	owoha <sup>2</sup>	bito <sup>9</sup> , [kamasu]	dopi, [dobi]	wowogo	iadedesai	wibuwibu	arima
11. Kiwai	omidai <sup>1</sup> , owosa <sup>2</sup>	sito <sup>9</sup> , titi <sup>10</sup>	dopi	wowogo	otoobuti	wibuwibu	arima
12. Pisirami	...	...	raina	...	...	...	...
13. Tagota	...	...	daina <sup>11</sup>	paroi	...	...	...
14. Gaima	...	kesa	mi, kesa <sup>11</sup> , guana	puede	...	tatari	dede
15. Girara	...	kisa	kese <sup>11</sup>	puide	...	ukurua-napa	dede
16. Tumu	...	toau, boo	...	...	...	...	...
17. Namau	inaea-liai	kekai	nemo	naku	namakiai	morora	aro
18. Elema	iraeraki <sup>1</sup> , irae- arivie <sup>3</sup>	hāra	ere	ori	(burovo)	uruka	ovo, opu
19. Uaripi	ilaialeile <sup>1</sup> , ilaea <sup>3</sup>	...	ere	ori	...	mauru	ovo
20. Milareipi	kiaea-roi <sup>4</sup>	...	ere	ori	...	maihahiri	ovo
21. Toaripi	tavatava <sup>5</sup> , itaei- roi <sup>4</sup>	kikau, (kauata) <sup>9</sup>	ere	ori	putavai	meauru <sup>16</sup>	ovo
22. Lepu	ilaralai <sup>4</sup>	...	ere	ori	...	meauru <sup>16</sup>	ovo
23. Sikube	...	...	(habera)	mebe, (tubureda)	...	(dube)	(tanara)
24. Iworo	...	...	gogowa	...	...	ogo <sup>17</sup>	...
25. Neneba	...	daiori	luti, gowa	nea	...	ogo <sup>17</sup> , aduve	tau, tauve
26. Gosiai	...	...	luti	...	...	yodi <sup>17</sup>	atama
27. Suku	...	...	de	...	...	ogoia <sup>17</sup>	taho
28. Agi	...	...	[dena]	[ugu]	...	loho, [dubue]	tago, [ag'ove]
29. Hagari	...	...	vagabai, uni	ugu	...	lodi	tagu, tago
30. Uberi	...	...	(dena)	(ugu)	...	(dubue)	ag'ove
31. Sogeri	...	...	detu	ugu	...	...	tavo, (taw'o)
32. Koiari	...	...	detu	ugu	...	dubuka	tago
33. Maiari	...	baga, bag'ofano	deda, (dedu)	uku, (ugu)	uagima	dubua, (dubuka)	tao, (tag'o)
34. Koita	hae <sup>1</sup>	...	vagata	ugu	matogo	dubu	tago
35. Mulaha	(hoita) <sup>1</sup>	boteka	souve, tou, (sowe)	ireva, (teboari)	(koiiani)	(saaki)	(iaa)
36. Manukolu	...	(boateva)	ehi	neni	...	dobo	ro
37. Kokila	...	...	...	...	...	gai	...
38. Yoda	...	...	...	...	...	...	...
39. Binandele	mina-piari <sup>6</sup>	kadia <sup>9</sup> , bagiro, gabo	osi, sini	ni	gabari	inatapari	ororo
40. Berepo	...	...	ure	...	...	...	...
41. Amara	...	kadia	bidi	...	kabuia	...	...
42. Adaua	...	...	...	...	...	...	...
43. Musa	...	...	doroje	...	aiya	ino-goitu <sup>17</sup> , duba	onono
44. Domara	vaiaidema, oi oi	toba	beni	manu <sup>13</sup>	aputera	mebumebu	nara, lala, lara <sup>13</sup>
45. Mailu	ga	novo	beni, amara	manu <sup>13</sup>	apuapu	dupadupa	rara <sup>13</sup>
46. Yela	puē <sup>1</sup> , bui <sup>1</sup> , bia- lazini <sup>3</sup>	pi, pe	mō	ma	gadi	putagwuda, gwudagwuda	wō, wūe

<sup>1</sup> Buy.    <sup>2</sup> Put out thing.    <sup>3</sup> Sell.    <sup>4</sup> Buy or sell.    <sup>5</sup> Exchange.    <sup>6</sup> Mina, in exchange, piari, give.    <sup>7</sup> Bamboo.    <sup>8</sup> Sago leaf.  
<sup>9</sup> Coco-palm leaf.    <sup>10</sup> Small mesh.    <sup>11</sup> Stomach.    <sup>12</sup> Flying animal.    <sup>13</sup> Cf. "Melanesian Vocabulary."    <sup>14</sup> Chew betel.  
<sup>15</sup> Cf. lena, tooth.    <sup>16</sup> Mea, prefix of condition.    <sup>17</sup> Black paint on face.

	15. Boat	16. Body	17. Bone	18. Bow	19. Bowels	20. Breadfruit	21. Breast
1. Tugeri	yahukē	bābēkē	kōkē	misēkē	hirikē	...	bārekē
2. Bangu	karap	...	qar	nabi	...	gati	t'ariboko
3. Dungenwab	tog, togwa, cog	pio-bwi	qod	pōrijer	...	peba	kabo, qajō
4. Bugl	lu	potra	qetr	bagal	kamo	...	nama, drala <sup>13</sup>
5. Dabu	gar	pol	kut	mamul	kom, dadul	kōko, kuko	gam, dor <sup>14</sup>
6. Mabuiag	gul	gamu, garo	rid	gagai	surul	tamad	susu, dada <sup>13</sup> , kabu <sup>13</sup>
7. Kunini	poo	bubu <sup>7</sup>	kake <sup>8</sup>	gagari	tuma	iri	name, dare <sup>13</sup>
8. Jibu	guga	...	kako <sup>8</sup>	dipa <sup>9</sup>	komo, nini	kirika	dupe, doru <sup>13</sup>
9. Miriam	nar	gem	lid	sarik	teibur	tamad	marmot <sup>13</sup> , nano
10. Mawata	pe, hawanoa	durupi, [turubi]	kako <sup>8</sup>	gagari, [kagari]	tuburu, niro	toma	amo, [potoro]
11. Kiwai	pe, sawa	durupi	soro	gagari	tuburu, niro	toma	bodoro <sup>14</sup>
12. Pisirami	...	...	toto	...	...	...	aupa <sup>13</sup>
13. Tagota	qaoa	...	...	gar	...	...	pup, otaota <sup>13</sup>
14. Gaima	gawa	kaka	gosa	gagi	maradi	nabudu	mi
15. Glrara	gawa	...	gosa	gagi	...	...	mi <sup>13</sup>
16. Tumu	dō, vi	...	...	kākari-biai	...	...	...
17. Namau	vi'i <sup>1</sup> , apua <sup>2</sup> , lakea-vi'i <sup>3</sup>	...	na'aro	anai	nemo <sup>10</sup>	ivara	ame, u'ukane <sup>13</sup>
18. Elema	(eloki)	maea	uki	apo	holou	lauka	avaihi, (arahu) <sup>13</sup>
19. Uaripi	...	maea	uti	...	eholou <sup>11</sup>	...	avaihi
20. Milareipi	...	maea	uti	...	eholou <sup>11</sup>	...	ko'o
21. Toaripi	loti <sup>1</sup> , kakao <sup>4</sup>	maea	nti	apo	ere-holou	lauka	kou, haiposa <sup>14</sup>
22. Lepu	...	maea	uti	...	kakaita	...	kou
23. Sikube	(rapi)	(kau)	(kunia)	(fude)	...	...	...
24. Iworo	...	...	...	...	...	...	noro-amu
25. Neneba	...	...	...	biono	devi	...	amu
26. Gosisi	...	...	itavave	diba <sup>9</sup> , idi	...	...	amu
27. Suku	...	...	...	fataga	...	...	amu, amumisi <sup>13</sup>
28. Agi	[imima]	[hatane]	[nokeiso]	diba <sup>9</sup>	...	...	...
29. Hagari	...	lolo	itava	...	...	...	amu, deteka <sup>13</sup>
30. Uberi	(imima)	(hatane)	(nokeiso)	diba <sup>9</sup>	...	...	...
31. Sogeri	...	...	itahe	...	...	...	...
32. Koiari	eu, iakatoi <sup>5</sup> , imiri	ahata, (afata)	itafa, (torika)	ginika, (diba) <sup>9</sup>	deka	ugu	duka <sup>13</sup>
33. Maiari	imima	ahata	tori	diba <sup>9</sup>	...	...	...
34. Koita	eu, vanagi <sup>6</sup> , yagatoi <sup>5</sup>	ahata	ita	peva <sup>9</sup>	vag'ata-uhura	ugu (?)	doka
35. Mulaha	vasiva, (vativa)	(enaua)	(inina)	(pevai) <sup>9</sup>	(sisia)	(iava)	koba <sup>13</sup>
36. Manukolu	vati	aheri	ehine	diba <sup>9</sup>	...	...	...
37. Kokila	...	...	...	...	...	...	...
38. Yoda	...	...	...	kibidi (?) <sup>9</sup>	...	...	tani, amu
39. Binandele	ma	...	vetu, udoru	unini	de	deburi	opopo <sup>14</sup> , ami
40. Berepo	...	...	...	...	...	...	sasane
41. Amara	ma	...	jetu	ifebe	...	majiri	emi, sane <sup>13</sup>
42. Adaua	...	tata	...	...	...	...	...
43. Musa	...	...	etu	...	desini <sup>12</sup>	baiva, paraito	gomo <sup>13</sup>
44. Domara	aūna, orōu, vaona	erieria	kisa, kita	...	tinai <sup>6</sup>	baia, aua, dumuta	ama, beri <sup>13</sup>
45. Mailu	vaona	upunu	kita	gaubidiri <sup>9</sup>	...	namu	saga <sup>13</sup>
46. Yela	naba, name, ne <sup>1</sup>	gwoba, boa, poa	dōnagai, dōno	...	gugu	noiya, ño	yaba, iyara, muva <sup>13</sup>

<sup>1</sup> Small canoe.<sup>2</sup> Fishing canoe.<sup>3</sup> Fighting canoe.<sup>4</sup> Double canoe.<sup>5</sup> The Motu, *lakatoi*. Cf. "Melanesian Vocabulary."<sup>6</sup> Cf. "Melanesian Vocabulary."<sup>7</sup> Cf. Miriam, *bub*, front of body.<sup>8</sup> Cf. Miriam, *kak*, joint.<sup>9</sup> Probably Motu words: *diba*, arrow,*peva*, bow, *ipidi*, gun.<sup>10</sup> Cf. belly.<sup>11</sup> Cf. Toaripi, *e*, excrement.<sup>12</sup> Tripe.<sup>13</sup> Chest.



	22. Bury	23. Butterfly	24. Chief	25. Child	26. Cloud	27. Club	28. Coco-nut
1. Tugeri	patārē	dabikē	sōbē-onimkē	papuskē <sup>7</sup> , patu- rēkē <sup>8</sup> , kiwa- somke <sup>9</sup>	onumēkē	...	ogātēkē <sup>23</sup> , mī- sekē <sup>24</sup>
2. Bangu	...	banuram	...	...	davwar	tan	nānar
3. Dungenwab	tiadod	sikulekule	warijadar	firtoje, mor- moris <sup>9</sup>	qad, qador	sabojabo <sup>16</sup> , tak- takul <sup>17</sup>	qodiparorod
4. Bugi	aūnagala	papelug	benan	mapeta <sup>10</sup>	yedogel	bidabida <sup>18</sup>	ne
5. Dabu	aunagan	papapi, nipuri- gan	g'aga, musin- rabi, mitan	rugukad, kasal- ramirug <sup>11</sup>	dag, war	baje <sup>18</sup> , buide <sup>18</sup>	noi. guvi
6. Mabuag	maramnu-tiai	paekau	kuiku-garka <sup>3</sup>	kazi	zia, baz	gabagaba <sup>18</sup> , tutu <sup>19</sup>	urab
7. Kunini	tape	papiwa	...	bagra	egimope	...	ia
8. Jibu	gope-yaranten <sup>1</sup>	yeribra, papiwa	yōvenēda	wugra	wubu	burom <sup>18</sup>	guso <sup>24</sup> , nijog <sup>25</sup>
9. Miriam	etkobeida	kap	opole <sup>4</sup>	werem	baz	gabagaba <sup>18</sup> , tut <sup>19</sup>	u
10. Mawata	[ahidimudi]	kauaria, [ka- varea]	buarai	mere <sup>8</sup> , buhere <sup>9</sup>	toboroere	gabagaba, [ku- bua]	oi
11. Kiwai	gubiri	maupo	buarai	mere <sup>8</sup> , busere <sup>9</sup> , osio <sup>12</sup>	bubuere	gabagaba, gugi	oi
12. Pisirami	...	...	...	pasinewa <sup>8</sup>	...	...	pio
13. Tagota	...	...	qae	neao <sup>8</sup> , kamua- sera <sup>9</sup>	...	...	...
14. Gaima	tu	...	kabigibega	kakasi <sup>8</sup> , sua- sigi <sup>9</sup> , keke- pura <sup>12</sup>	...	gabirapira	bou
15. Girara	boiga-tude	tauta	...	daragi <sup>8</sup> , aimi- nagi <sup>9</sup> , kakasi <sup>8</sup>	bi, iti	gabirapira <sup>20</sup>	bou
16. Tumu	...	boiboi	...	pōri	...	...	oo
17. Namau	i'iai	pipi	amua-vaki <sup>5</sup>	upe	moroo	vaikai-iri <sup>19</sup> , vai- karore <sup>18</sup>	veilū
18. Elema	hihepaki	pipi	avua	akure <sup>8</sup> , mori <sup>9</sup>	mea'e <sup>14</sup>	mahoro <sup>18</sup>	lahauli, lahae <sup>24</sup>
19. Uaripi	viopai	pipi	...	aturea	...	...	la'afauli
20. Milareipi	aviopai	fifi	...	tuke <sup>8</sup> , mori <sup>9</sup>	...	...	lafau'e
21. Toaripi	viopai	pipi	pukari	atute <sup>8</sup> , mori <sup>9</sup>	mea'e <sup>14</sup> , meuru <sup>15</sup>	mahoro <sup>16</sup> , hu- hura <sup>17</sup>	lafauli <sup>23</sup> , lakoko <sup>24</sup>
22. Lepu	aviope	pipi	...	ature	...	...	lafauli
23. Sikube	...	(maiabinava)	...	me <sup>8</sup> , (ese)	...	adufe <sup>16</sup> , giris'ia <sup>21</sup> kirira <sup>17</sup>	(fofona)
24. Iworo	...	...	...	ece <sup>8</sup>	...	...	...
25. Neneba	...	avaivaia, demede	...	...	fumuma	maita <sup>16</sup> , giris'a <sup>21</sup>	beneba
26. Gosisi	...	akoba	kau	...	...	girusu <sup>18</sup>	...
27. Suku	...	gobanka, afako	korive	...	...	manu <sup>16</sup> , gibisu <sup>21</sup>	...
28. Agi	...	...	...	esemu <sup>8</sup> , [ese]	...	...	[pag'a]
29. Hagari	...	...	iohia-bada <sup>6</sup>	aiadi, eseburu	oe, goe	mana	...
30. Uberi	...	(avako)	...	(ese), [esepuru] <sup>8</sup>	...	...	pag'a
31. Sogeri	...	...	iohia-bada <sup>6</sup>	vami <sup>8</sup> , maoro <sup>9</sup>	...	...	...
32. Koiari	abakima	avaku	iofia-bada <sup>6</sup>	moeka, (g'ami)	wabo	varama <sup>16</sup> , yori- muni <sup>17</sup>	bag'a, karu
33. Maiari	...	avako	...	ami <sup>8</sup> , (g'ami) <sup>8</sup>	...	...	baa, pag'a
34. Koita	abatenu	beberuka	lohi-baugi	g'ami <sup>8</sup> , moi, mad'ako <sup>9</sup>	ori	varama <sup>16</sup> , keki- taka <sup>17</sup>	bag'a, karu
35. Mulaha	(guiata)	(beberu)	iohia-bada <sup>6</sup>	abe. apena <sup>8</sup> , saofa <sup>9</sup> , [abi]	(dagadaga)	sabia	uba, (kaugi)
36. Manukolu	...	beberoho <sup>2</sup>	...	obude, enebu <sup>8</sup>	...	...	g'une
37. Kokila	...	...	...	paregamo <sup>8</sup> , abeyamo <sup>9</sup>	...	malemo <sup>18</sup>	pali
38. Yoda	...	...	mama	maini-owiwi <sup>8</sup> , yowo <sup>9</sup>	...	gube (?), aime (?)	ura <sup>25</sup> , babes'
39. Binandele	goiari	koriwa, baiwa	ebo-siakabada	mai, bebaegari <sup>13</sup>	gubo, poraga	ami, kasiwo	mutari
40. Berepo	...	...	...	me, kae <sup>9</sup>	...	...	bu
41. Amara	aboro	dapidapi	ebo-siakabada	menehe <sup>8</sup> , ga- gara <sup>9</sup>	uga	era <sup>16</sup> , puru <sup>21</sup> , sawaia <sup>19</sup>	mutari
42. Adaua	...	paiari, bedora	...	...	...	tunbi <sup>18</sup> , misi <sup>21</sup> , fanwu <sup>22</sup> , gori <sup>17</sup>	...
43. Musa	...	(koribaba)	bani, bani-yava	damed <sup>8</sup> , emedi <sup>8</sup>	utu	abi <sup>18</sup> , gibi <sup>18</sup> , atara <sup>18</sup>	uka, farai
44. Domara	guriguri <sup>2</sup>	bebe <sup>2</sup>	ogo-emegi	mar-emegi	nogara	gore	ama
45. Mailu	guri <sup>2</sup>	bebe <sup>2</sup>	ogo-emegi	ooiva <sup>8</sup> , torea <sup>9</sup>	nogara	gore	ama
46. Yela	nwada	thabaga, pyaga	lebe, dō, leia	tye, tegi, leveto	nalū, saereloabē	ta, ka, tea	ku, knai-ku

<sup>1</sup> Gope, probably *gipi*, hole. <sup>2</sup> Cf. "Melanesian Vocabulary." <sup>3</sup> Head-man. <sup>4</sup> Front-man. <sup>5</sup> Gift-man. <sup>6</sup> Probably Motu, *lohia-bada*, chief-big. <sup>7</sup> Perhaps the jargon word "papoose." <sup>8</sup> Boy. <sup>9</sup> Girl. <sup>10</sup> Cf. Mabuag, *mapeta*, baby. <sup>11</sup> Son, boy, *rugi*, girl, *mukute*. <sup>12</sup> Baby. <sup>13</sup> Plural. <sup>14</sup> Light cloud. <sup>15</sup> Dark cloud. <sup>16</sup> Disc. <sup>17</sup> Four points, star. <sup>18</sup> Stone. <sup>19</sup> Wood club. <sup>20</sup> Disc club: also *kekeda*, pineapple club, *omomodapa*, triangular. <sup>21</sup> Pineapple. <sup>22</sup> Round. <sup>23</sup> Young nut. <sup>24</sup> Old nut. <sup>25</sup> Palm.

	29. Cold	30. Come	31. Crocodile	32. Darkness	33. Daylight	34. Die	35. Dig
1. Tugeri	sodairēkē	...	kehukē	evimēkē <sup>7</sup>	pigēkē	medē-kahivēdē <sup>11</sup>	wobudēkē
2. Bangu	...	borinat'up	numinar	...	...	...	...
3. Dunderwab	yorolo	kumaram, konam	kaja	yerib	abuyad <sup>8</sup>	kor	gobuarubod
4. Bugi	kalkala	baiao	kadsa	qobi	yabada <sup>8</sup>	qadala	qalqal
5. Dabu	kakir	wia	kaja, koje	kut	yabada <sup>8</sup>	kududar	naiperiŋe
6. Mabuiag	gabū	napa-uzari, mani	kodalu	inur	goiga <sup>8</sup>	um-asi <sup>12</sup> , dan-uradai <sup>13</sup>	pamai
7. Kunini	zugizugi	...	sible	krokeie	taze	budre	...
8. Jibu	naganume-lame	gujaia, māne	ibro	sebōbe	yuge-bibése	wuje	yeske
9. Miriam	gebigebi	tabakeamuda	kodal	kupikupi	gereger	eumida	daiwi, derebli
10. Mawata	gabū, [ibubu]	owogu	hibara	durugi	iwio	orihiai, (P. para) <sup>11</sup>	agurubai, [ama-riki]
11. Kiwai	gubadora	ogunita	sibara	durugi	sai	orisiai, uparu <sup>11</sup>	agurubai
12. Pisirami	maua	...	...	...	...	...	...
13. Tagota	...	anominana	...	...	...	...	...
14. Gaima	geage	pe	dupa	waitivina	kadepa	akauena	...
15. Girara	gege	metaperero	dupa	...	kadepe-kabigi <sup>9</sup>	rewariwa <sup>11</sup> , agoi <sup>11</sup>	...
16. Tumū	...	umui (?)	...	...	...	...	...
17. Namau	kau'upua	aneai	komara	murū	lare <sup>8</sup>	imuai	maiene
18. Elema	vevekoko <sup>1</sup> , (ha-haita)	ekeki <sup>4</sup> , avakeki <sup>5</sup>	aitahe	murumuru	ovava <sup>10</sup> , hare <sup>8</sup>	apaki	hiaki
19. Uaripi	mai'iri	kotira	isafea	murū	avava <sup>10</sup> , sare <sup>8</sup>	api	iseira
20. Milareipi	vevesere <sup>2</sup>	iti <sup>4</sup> , tuoti <sup>5</sup>	'iafe	murumuru	ovava <sup>10</sup> , sare <sup>8</sup>	api	isai
21. Toaripi	vevekoko <sup>1</sup>	iti <sup>4</sup> , koti <sup>5</sup>	sapea	murumuru	ovava <sup>10</sup> , sare <sup>8</sup>	apai	isei <sup>14</sup>
22. Lepu	hahivita	koti <sup>5</sup>	safe	murumuru	ovava <sup>10</sup> , sare <sup>8</sup>	api	isa
23. Sikube	(dudura)	hina, (iso)	...	(budubodegu) <sup>7</sup>	(evurima)	(usa)	...
24. Iworo	daba	...	...	...	...	...	...
25. Neneba	...	...	...	...	...	...	...
26. Gosisi	uguanu <sup>3</sup> , dabu-anu <sup>3</sup>	ivarahoi	...	...	...	...	wata-binu <sup>15</sup> , rotonu
27. Suku	daba, dabannu	roho	...	...	...	...	vata-rofono <sup>15</sup>
28. Agi	[dabavannu]	[orog'ove]	...	[dibuia-amamu]	[vani]	[g'ainu]	...
29. Hagari	daba	rogo	fuae	vagiduima	vavaramima, agaima <sup>10</sup>	...	...
30. Uberi	(dobavannu)	(orog'ove)	...	dibuia	(vani) <sup>8</sup>	(g'ainu)	...
31. Sogeri	rikuru	orogo	hive	vauhu	vararamima	...	...
32. Koiari	daba, (likuru)	orogo	fuie	vadibu, vauhu, (ubiamanu)	vani <sup>8</sup>	foge, (trog'ela-g'anu)	vata-rohima <sup>15</sup>
33. Maiari	lukuru, (likuru)	oro'o, (orog'o)	...	ubiamanu	vani <sup>8</sup>	troelaanu, (hokelag'ami)	...
34. Koita	gogo, rukuru	orog'o	fuge, huge	vadibu	vani <sup>8</sup>	hoge, foge	roho, rovo
35. Mulaha	(nanupa)	kautu, (kuwana-kausa)	ua, (huwaa)	(dibura)	(bauwa) <sup>8</sup>	ipisi, (ibisi)	(isani)
36. Manukolu	nanuue	onsio	...	dipura	mada	rune	...
37. Kokila	...	ealome	...	...	...	ugamo <sup>11</sup>	...
38. Yoda	...	...	...	...	...	...	...
39. Binandele	dademo	gubari	iōaga	tuba, muña <sup>7</sup>	iji <sup>8</sup>	betari	awaegari, mapari <sup>16</sup>
40. Berepo	...	ehai, puvia	...	mune <sup>7</sup>	...	...	...
41. Amara	...	puyo, kubari	kekeru	...	...	...	eda
42. Adaua	...	oromema <sup>6</sup>	...	...	...	ula <sup>11</sup>	...
43. Musa	...	ino	waia	...	...	...	...
44. Domara	nakura	aieni, ainoā	vaia, wama	...	nina <sup>8</sup>	bau	raviravi-bonataia
45. Mailu	nakura	aita	uaea	galu	nina <sup>8</sup>	bau	goragora
46. Yela	guo, nunua	abwiye	pia	ua <sup>7</sup>	kara <sup>8</sup>	boaboai, adwid-widi	mubūa, kieunini, ma

<sup>1</sup> Toaripi, *vevekoko*, fever.<sup>2</sup> Toaripi, *vevesere*, lukewarm.<sup>3</sup> Shiver with cold.<sup>4</sup> Come from East.<sup>5</sup> Come from West.<sup>6</sup> Come here.<sup>7</sup> Dark.<sup>8</sup> Cf. sun.<sup>9</sup> Kadepa, sun, kabigi, big.<sup>10</sup> Light.<sup>11</sup> Dead. In Tugeri, also extinguished, as a fire.<sup>12</sup> Um, death, asi, go with.<sup>13</sup> Dan, eye, uradai, cover.<sup>14</sup> Dig with hands.<sup>15</sup> Cf. earth.<sup>16</sup> Dig for water.

	36. Dog	37. Door	38. Drink	39. Ear	40. Earth	41. Eat	42. Egg
1. Tugeri	gôtékē	yarisékē <sup>1</sup> , kibē-kékē <sup>2</sup>	apikē	kabètékē	...	...	kanākē
2. Bangu	twat'	...	genot'ov	taroba, tarup	bat, taritari	jamuqa	...
3. Dungenwab	ād	tweba, odapele <sup>3</sup>	toned	tanald	waguma	taned	bwe
4. Bugi	darana	wede <sup>3</sup>	ni-nana <sup>5</sup>	laadra	qata	wata	pa-kapa <sup>18</sup>
5. Dabu	darau	wudo, dodok	ine-debone, ine-noni <sup>5</sup>	ran, ika <sup>7</sup>	punagi	noto, uatota	kap <sup>19</sup>
6. Mabuiag	umai	pasa, gud <sup>2</sup>	uni	kaura	apa, baradar	purutai	kakuru
7. Kunini	drego	tamu	enen	tablame	gawe, ewe	eruwani	ku <sup>19</sup>
8. Jibu	yauga	yomjeke	yonare	vekrom	...	yove	kōpō <sup>19</sup>
9. Miriam	omai	pau, meta-te <sup>2</sup>	eri	laip <sup>7</sup> , gerip <sup>8</sup>	seb	eregli <sup>14</sup> , eroli <sup>16</sup>	wer <sup>20</sup>
10. Mawata	umu	birigi, gabo <sup>2</sup> , [wuroro]	odio	hepate <sup>9</sup> , gare <sup>7</sup>	hopu, [hobu]	iriho	iopu <sup>19</sup>
11. Kiwai	sio	barara, episuro-romoa <sup>2</sup>	odio	sepate <sup>9</sup> , gare	sopu	oruso	iopu <sup>19</sup>
12. Pisirami	...	...	mabiamia	suapi	tamago, piro	...	...
13. Tagota	...	...	iemo	tuap	...	moistamumu	...
14. Gaima	soke	ogosa <sup>2</sup>	nidē	gibi	boigawerabega	nou, nana	...
15. Girara	suke	...	winida	igibi	boigate	au-nana <sup>16</sup>	...
16. Tumu	kākā	...	ōbōra	qopāti	sāpō	kai (?)	...
17. Namau	oroko	kikau	navai <sup>6</sup>	keporo	miri	navai <sup>17</sup>	uru <sup>19</sup>
18. Elema	ave	okiape <sup>2</sup>	lari-vie <sup>6</sup>	ava-ku <sup>10</sup>	kekere	lari-vie <sup>17</sup>	hae <sup>19</sup>
19. Uaripi	avi	...	lela <sup>6</sup>	ava-to	tetere	lela <sup>17</sup>	fae <sup>19</sup>
20. Milareipi	avi	...	laria <sup>6</sup>	ovaraukia	tetere	laria <sup>17</sup>	fae'e <sup>19</sup>
21. Toaripi	ave	utape <sup>4</sup>	laurai <sup>6</sup>	ava-uta <sup>11</sup> , kerori <sup>9</sup>	tetere, folo, (mea)	laurai <sup>17</sup>	fare <sup>19</sup>
22. Lepu	avi	...	lapura <sup>6</sup>	ava-ura	avuavu	lapura <sup>17</sup>	fare <sup>19</sup>
23. Sikube	hu, fu, (hoa)	(ago)	...	gaderu, (gadero)	...	iaruma	(hoboro)
24. Iworo	...	...	...	...	wata	...	...
25. Neneba	to	fari	ei-vi, eka-isi <sup>5</sup>	goriba	foraru	isi	...
26. Gosai	to	...	...	kuvana	...	isi	...
27. Suku	to	...	...	ufana	...	nananu	...
28. Agi	[o]	...	...	gorema, [kerema]	ata	...	[ugu-ni]
29. Hagari	to	...	...	gorema, korama	vata, wata	iareike, gabaima	...
30. Uberi	(o)	...	...	kerema, [korema]	goāa, [wa]	...	(ugu-ni) <sup>21</sup>
31. Sogeri	to	...	...	(ihiko)	vata	...	...
32. Kolari	to, totoka, (dodoka)	udua	ima	ifiko, (ipiko)	vata	bai	uni-kava, (ugu-ni) <sup>21</sup>
33. Maiari	do	...	...	iika, (ihiko)	...	...	ugu-uni <sup>21</sup>
34. Koita	totoka	udua	e-isa <sup>5</sup> , e-bai <sup>5</sup>	ihiko	vata	bai	uguva-hunika <sup>21</sup>
35. Mulaha	ona	(abe) <sup>2</sup>	(ina)	aku, akube, (akuru)	apa, (geba) <sup>12</sup>	(inatū)	(abegi)
36. Manukolu	g'one	hedeai	...	abi	...	...	tomi
37. Kokila	...	...	...	...	...	egoego	...
38. Yoda	do	...	...	tegire	...	...	...
39. Binandele	sino	maguro, be <sup>2</sup>	idari <sup>6</sup>	denoro	butu	idari <sup>17</sup>	mudu
40. Berepo	...	...	...	tenere	...	igisa	...
41. Amara	ino	be-gure	...	tanere	eda	idiora	mudu
42. Adaua	sika	...	beno <sup>6</sup> , koisa, muduri	omi	...	(ani), beno <sup>17</sup>	...
43. Musa	nino, neno	...	...	kari	eda	mudari, nedi	...
44. Domara	dari, veai, otu	boti	sisi <sup>6</sup>	ope	one <sup>13</sup>	isisi <sup>17</sup>	muruu
45. Mailu	waai, sari	bodi	idi <sup>6</sup>	obe	dagaorava	iti <sup>17</sup>	muruu
46. Yela	wōa, wua	game, kaiva, goa-kame	dani, dagini	nanea, nwaiya, nadian	teva	gwame, nabō	nauo

<sup>1</sup> Midrib of sago used in house building.<sup>2</sup> Doorway. Cf. mouth.<sup>3</sup> Cf. nose.<sup>4</sup> Cf. uta, hole; ape, mouth.<sup>5</sup> Water-eat.<sup>6</sup> Eat.<sup>7</sup> External.<sup>8</sup> Internal.<sup>9</sup> Lobe.<sup>10</sup> Cf. Toaripi, avaku, expand as wings.<sup>11</sup> Uta=hole.<sup>12</sup> Clay.<sup>13</sup> Gravel, earth. Cf. "Melanesian Vocabulary" root. Cf. sit, sleep, speak.<sup>17</sup> Cf. drink.<sup>14</sup> Eat animal food.<sup>15</sup> Eat vegetable food.<sup>16</sup> Au probably does not belong to the<sup>18</sup> Pa, bird, kapa, cf. Dabu, etc.<sup>19</sup> Cf. fruit.<sup>20</sup> Cf. star.<sup>21</sup> Ugu, bird.



	43. Elbow	44. Eye	45. Face	46. Father	47. Fear	48. Feather	49. Finger
1. Tugeri	...	kidékē, [tsuri]	...	waikē	...	kaisumēkē, [t'hāk'le]	sāga-itirēkē
2. Bangu	t'uti	ti <sup>9</sup>	...	...	...	t'obu	Cf. Note 22
3. Dungenwab	tod-ityub <sup>1</sup>	tarabo <sup>9</sup>	cab	...	bereber	cebi	todo-pur, purbur
4. Bugi	tran-qibe <sup>1</sup>	kalye <sup>9</sup>	yet	...	damae	pa-qum <sup>17</sup>	tran-lepelta
5. Dabu	tan-kum <sup>1</sup>	ikapa <sup>9</sup>	ikap <sup>12</sup>	baba	yaradan, yar- bagin	pa-kum <sup>17</sup>	robutu <sup>23</sup>
6. Mabuiag	kudu	dana, purka <sup>9</sup>	paru	tati, baba <sup>15</sup>	aka	palisa, baba <sup>18</sup>	dimur
7. Kunini	nawenawe	ireu	opo	babe	walu	neli	kukuluta
8. Jibu	yem-koko <sup>2</sup>	yere	wopo	bu-u	moga	iyu	po-iskak
9. Miriam	au-kok <sup>3</sup>	pone, irkep <sup>9</sup>	op	abe, baba <sup>18</sup>	geum	lub	ke
10. Mawata	tu-popo <sup>4</sup> , [bopu]	damari	horahora	abera, baba <sup>15</sup>	tore, [dere]	waro, [baho]	tu-iopu
11. Kiwai	tu-puo	damari	sosora, muba	abera, baba <sup>15</sup>	tore	gorumo, pasa	tu-giri
12. Pisirami	...	paridi	...	...	...	...	turuga <sup>24</sup> , eke- geina <sup>25</sup>
13. Tagota	...	pari	...	sauiki <sup>16</sup>	goea	...	...
14. Gaima	mobe	tao	sosoko	wawa	emo	kona <sup>19</sup>	...
15. Girara	mopopira <sup>5</sup>	taudaba	...	wawa	...	puide-kono <sup>20</sup>	moi-nikiki
16. Tumū	...	i	...	...	...	maharibata	...
17. Namau	eve-kau <sup>6</sup>	inamu	upaku	mekai	kore	ke'ere	eve-uru <sup>16</sup>
18. Elema	mai-are <sup>7</sup>	ovohae	oropape	oa	oauka	(oriri-hahereva) <sup>21</sup>	mai-lakoka <sup>27</sup>
19. Uaripi	mai-are <sup>7</sup>	ofae	ovoape <sup>13</sup>	oa	uaua	...	mai-lakoka <sup>27</sup>
20. Milareipi	mai-kiri <sup>8</sup>	ofae	alaha	oa	sia	...	mai-eveveka <sup>27</sup>
21. Toaripi	mai-kiri <sup>8</sup>	ofae	soso, (omopa)	oa	tore	mehe	mai-lakoka <sup>27</sup>
22. Lepu	mai-hau <sup>6</sup>	ovofare <sup>10</sup>	soso	oa	tore	...	mai-lakoka <sup>27</sup>
23. Sikube	iara-kūsi <sup>1</sup>	ima, (emurese)	(hodu)	(babe)	...	(nibuma)	hu-gube <sup>28</sup> , (iara) <sup>29</sup>
24. Iworo	ada-goumuya <sup>1</sup>	ni	atu <sup>14</sup>	...	...	adu-woko <sup>30</sup>	adu-woko <sup>30</sup>
25. Neneba	gauda	di	...	mama	...	firuku	Cf. Note 31
26. Gosisi	nukai	ni-abai	...	...	...	fomove <sup>19</sup>	fiso <sup>32</sup>
27. Suku	rekireki	ni	...	...	...	fomo <sup>19</sup> , birafe	iso <sup>33</sup>
28. Agi	...	ni-elū, [ni]	...	mama, [noia]	...	[ugu-homo] <sup>20</sup>	ada-vizo <sup>24</sup>
29. Hagari	...	ni	vari, pari	mama	deturivima	kala	ida-wiro <sup>34</sup>
30. Uheri	...	ni-aba, [ni- abai] <sup>11</sup>	...	maia, [mama]	...	(ugu-ho)	ada-viz'u, (ada- kobi), [ata-iviya]
31. Sogeri	...	ni	vari	...	hiri	...	(gobi)
32. Koiari	ada-komoko <sup>1</sup>	ni	vari, ni	mame	si, sigoroima	pomoka, ugu- fomo <sup>20</sup>	fiso <sup>35</sup> , (kobinifu)
33. Maiari	...	ni	...	mama	...	ugu-homo <sup>20</sup>	kobinifu, (kobi- niho)
34. Koita	ada-komukoni <sup>1</sup>	ni, ni-tahaka <sup>9</sup>	ni	mame	sigoa	ugua-homoka <sup>20</sup>	ada-kakuna <sup>36</sup>
35. Mulaha	didi-koba <sup>1</sup> , (komo, agi)	iabae, (boivi) <sup>11</sup>	vaia, (kauki)	ba, bage	...	(iguvi)	didi, dive <sup>1</sup> , (lakoi)
36. Manukolu	...	nbuma	vaila	makarai	...	rafune <sup>19</sup>	evere <sup>37</sup>
37. Kokila	...	...	...	...	sufamo	...	...
38. Yoda	ugube	mageri	kairi, ofo <sup>14</sup>	...	...	tiwara	ò-rae <sup>24</sup> , ania
39. Binandele	ubugo	jisi	dobu	mamo, mamaka <sup>15</sup>	adu, ioru	tu <sup>19</sup>	ipa-toro, ao <sup>18</sup>
40. Berepo	...	kiti	...	...	...	...	...
41. Amara	egelubuke	disi	dobu	mamaka <sup>15</sup>	adu	ninivo, suvi	sigi <sup>39</sup>
42. Adana	...	nanata	...	...	...	moata-moata- pekina	ipoa, ubi <sup>40</sup>
43. Musa	...	diti, mata	...	...	...	sega <sup>19</sup>	ika
44. Domara	igutu, gegeta	ini	aurūro	abai	dobi, dobikana	manu-papa	ima-duri <sup>27</sup>
45. Mailu	aboma	ini	idana, isana	apai	daguru	uru <sup>10</sup>	suuri
46. Yela	barania, gerado- ba, keurenwa- nai	ñala, nwala, nala	womuni, nogo- mugi	...	nomaga, mena, neuneu, nuno	byaga, giyada, cada	korid'u, dibu

<sup>1</sup> Cf. hand, arm. <sup>2</sup> Cf. arm, and Miriam, *kok*. <sup>3</sup> Big joint. <sup>4</sup> Arm bundle. <sup>5</sup> Cf. finger, nail. <sup>6</sup> Arm-knot. <sup>7</sup> Arm, and Toaripi, *lare*, pillow. <sup>8</sup> Arm, and Toaripi, *kiri*, bottom. <sup>9</sup> Eyeball. <sup>10</sup> Toaripi, *fare*, fruit. <sup>11</sup> Cf. fruit. <sup>12</sup> Cf. eye. <sup>13</sup> Cf. eye, mouth. <sup>14</sup> Cheek. <sup>15</sup> Vocative. <sup>16</sup> Cf. husband. <sup>17</sup> Pa, bird. <sup>18</sup> Wing and tail; *kaikai*, quill. <sup>19</sup> Cf. hair. <sup>20</sup> Bird-hair. <sup>21</sup> Toaripi, *ori*, bird. <sup>22</sup> *Ke'ere*, little finger; *mit'ene*, ring; *tetetayum*, middle; *teteñu*, index; *gabicum*, thumb. <sup>23</sup> *Tirnitohi*, little; *karitola*, ring; *mutukini*, middle; *tupi*, index; *mag*, thumb. <sup>24</sup> Index. <sup>25</sup> Little finger; *putubadura*, thumb. <sup>26</sup> Hand-fruit. <sup>27</sup> Cf. hand. <sup>28</sup> *Hu-gube*, any one of the three middle fingers; *hu-tarofe*, little finger; *iaru-ma*, thumb. <sup>29</sup> Cf. arm. <sup>30</sup> Thumb. <sup>31</sup> *Akikini*, little; *akakinivava*, ring; *fisonini*, *adai-namu*, middle; *baugavava*, *adai-fiso*, index; *bauga*, thumb. <sup>32</sup> *Ekikono*, little; *fiso*, ring and index; *atikoro*, middle; *ogovada*, thumb. <sup>33</sup> *Ekikino*, little; *iso*, any other finger. <sup>34</sup> *Akikono*, little; *piroi*, ring; *ida-wiro*, middle; *pidobi*, index. <sup>35</sup> *Akakeni*, little; *tanufe*, ring; *minamoreferi*, middle; *fiso-re*, index; *ugutava-kobako*, thumb. <sup>36</sup> *Ada-kakuna*, little; *ada-umukari*, ring; *ada-umukaketani*, middle; *ada-kuruku*, index. <sup>37</sup> Cf. hand. <sup>38</sup> *Ipa*, hand; *toro*, any one of the three middle fingers; *ao*, little finger; *gisi*, thumb. <sup>39</sup> Middle finger.

	50. Fire	51. Fish	52. Flesh	53. Flower	54. Fly, n.	55. Fly, v.	56. Food
1. Tugeri	taukōvêkê	hawekê <sup>3</sup> , para-rêkê <sup>4</sup> , orêbêkê <sup>5</sup>	...	...	bara <sup>6</sup> urêkê	...	hawekê, tamukê
2. Bangu	meni	t'aua	...	...	janum	...	...
3. Dungenwab	peda	agwur	dwi-bwi <sup>7</sup>	diram	bwerana	...	anabod
4. Bugi	iu	qalba	seseruwede	popo	alako	...	...
5. Dabu	yu, dubrel	pudi	mid	pupu	arko, akuraimi	...	narapan, oto-tumu
6. Mabuiag	mui	wapi	madu	kausa <sup>8</sup>	buli	palgi	ai
7. Kunini	muie	ibu	mazu	popo	idreba	...	lolo
8. Jibu	para	waji	möre	popo	yerebra	...	nina
9. Miriam	ur	lar	med	sik	narger	eperda	lewer <sup>14</sup>
10. Mawata	era	arimina	madu	hura	huhuomere	eirarubia	oruhona
11. Kiwai	era	irisina <sup>9</sup> , arimina	sirigo	mu <sup>9</sup> , sura	susuome	arubia	irisina-mabu <sup>15</sup>
12. Pisirami	...	...	...	...	...	...	...
13. Tagota	jau	...	...	...	...	...	...
14. Gaima	ira	mauka	obe	kabadikabadi	guapo	apuiwi	nana-ropan <sup>13</sup>
15. Girara	ila	muka	...	ikara	guapu <sup>12</sup> , amadu	apuiwi	nana-roja <sup>13</sup>
16. Tumu	ibani	namu	...	...	mōrapo	...	...
17. Namau	iau	nava	oi	paina-puru	moropo	area-kainavai	pei
18. Elema	ha-hari	ekaka	haivao, harava	pupure, (kanpa)	orope <sup>12</sup>	ururukaki	capoi
19. Uaripi	ha-hari	tava <sup>6</sup>	viaini	tola-fae (?) <sup>10</sup>	oro <sup>12</sup>	uraurai	...
20. Milareipi	ha-hari	tava <sup>6</sup>	osa	eve	elopea <sup>12</sup>	ekakaiai	...
21. Toaripi	ha-hari	ekaka	salava	popore	oropea <sup>12</sup>	fufukai	lari-etau <sup>15</sup>
22. Lepu	ā-hari	ekaka	salava	popore	oropea <sup>12</sup>	fufukai	...
23. Sikube	okia, (okia)	(mada)	(hude)	...	(suguru)	...	...
24. Iworo	viana, lele	...	...	...	...	...	...
25. Neneba	lele	...	misiwa	civi	komada	...	...
26. Gosisi	vene, fene	...	misive	oguru	...	...	...
27. Suku	vene	...	misi	agave	...	...	...
28. Agi	wodavi, [vene]	[mesia]	[avata]	...	[g'omede]	...	...
29. Hagari	vene, maine, boene	mesia	ove-misi	...	komedo	...	iareika, gabai-ma <sup>16</sup>
30. Uberi	(vene)	(mesia)	(afata)	...	g'omede	...	...
31. Sogeri	(vene)	mesia <sup>6</sup>	mihika	...	...	...	iarero
32. Koiari	vene	karava, (mesia)	misika, (afata)	idi-kava	fonogo	...	g'abafu, tamuta
33. Malari	vene	nepuia, (mehuia)	haha, (huha)	...	hinoa	...	...
34. Koita	veni	karava	misikaa	madi-kava	honega, fonega	...	demaka
35. Mulaha	ova <sup>1</sup> , (boareki)	baida, (baita)	(busaki)	(pawaiiana)	(yogaba)	...	(boara)
36. Manukolu	ile	maita	averahe	...	ofene	...	...
37. Kokila	manu	uhouno	...	...	...	...	...
38. Yoda	ii	...	...	...	...	...	...
39. Binandele	ni <sup>2</sup>	wo	pisi	be <sup>8</sup>	tomeni <sup>12</sup>	aito-sibari <sup>13</sup>	rorae
40. Berepo	...	...	...	...	...	...	...
41. Amara	i	ohabure, wo	...	adepedia	...	...	...
42. Adaua	(kaivi), ireri	mivan	...	...	...	...	...
43. Musa	ivari	yokai, rorou	dama	...	ginoda	...	...
44. Domara	eu	orebe	...	lora	lamaga, nagama, levota	...	sisi <sup>16</sup>
45. Mailu	eu	orepe	sauna	ana-lora <sup>11</sup>	...	...	idiidi <sup>16</sup>
46. Yela	dia, deua, dauwa, dua	tā, teu, te-da	jini, gu	noa, yinana, yiano	boreme, kulu, knowe	nogabe	dii

<sup>1</sup> Iaihu, ova, wood.<sup>2</sup> Fire and fuel.<sup>3</sup> Cf. food.<sup>4</sup> River fish.<sup>5</sup> Sea fish.<sup>6</sup> Mullet.<sup>7</sup> Cf. body.<sup>8</sup> Cf. fruit.<sup>9</sup> Red hibiscus flower.<sup>10</sup> Tola, tree. Toaripi, fai, bud (?).<sup>11</sup> Ana, tree.<sup>12</sup> House-fly.<sup>13</sup> Aito, skin, sibari, float.<sup>14</sup> Yam or food.<sup>15</sup> Eating-thing. Cf. v. to eat.<sup>16</sup> Cf. v. to eat.

	57. Foot	58. Forehead	59. Fowl	60. Fruit	61. Give	62. Go	63. Good
1. Tugeri	tagukē, (kahukē)	pākē	...	nikē <sup>6</sup>	mam, (abam)	mēgēkē, (ah-ōma) <sup>10</sup>	winigupēkē
2. Bangu	kabokabo	mit'ago	...	...	yarisop, tonat	mat'a <sup>10</sup>	...
3. Dungenwab	tsor	cabo-qod	amuñe	daram <sup>7</sup>	yaraman	widan, yidan	namnu
4. Bugi	maka <sup>1</sup>	ieta	kaiek	miun	namadaga	...	audi
5. Dabu	tule, mak <sup>1</sup>	yat	pa <sup>6</sup>	kopa <sup>8</sup>	anai-iminiga	naibe, ibi	amul, amōl
6. Mabuiag	ngar	paru	kalakala	kausa <sup>7</sup>	poibai	uzari	kapu <sup>13</sup> , mina <sup>14</sup>
7. Kunini	wabo <sup>2</sup>	...	karakara	kuu <sup>8</sup>	eari	biri	mizig
8. Jibu	qau	mone	wober	köpō <sup>8</sup>	aio	nikin (?)	wōgle
9. Miriam	teter	mat	kalkal	turum	ikwari	bakeam	debe
10. Mawata	hairo-pata <sup>3</sup>	guri, [wairi]	karakara	iopu <sup>8</sup>	owoha, agiwai, (P. ua)	ogu	adina, geso
11. Kiwai	sairo-pata <sup>3</sup>	nobe	kakabe	iopu <sup>8</sup>	agiwai, owosa	ogu	wade
12. Pisirami	nati	apira	...	...	...	...	wanatine <sup>15</sup>
13. Tagota	nati	apora	...	...	...	peiana	...
14. Gaima	egwana	dogo	...	rapira	...	werero	sarebega
15. Girara	ai-dabu, ai-gu-ana <sup>3</sup>	...	...	...	mamakaka	nauwerero	sarebega
16. Tumu	da	...	...	...	terema (?)	utu	nato <sup>16</sup>
17. Namau	are <sup>4</sup>	ikane	kokora (intro.)	uru <sup>8</sup>	ōkuai	enavakana	ima
18. Elema	roa <sup>4</sup>	evere	kokora (intro.)	hae <sup>8</sup> , (kaupa) <sup>7</sup>	avaraki	auki <sup>11</sup>	meikakure
19. Uaripi	...	harihari	...	tola-fae <sup>7</sup>	miari	aurai	metaka
20. Milareipi	...	harihari	...	fae'e <sup>8</sup>	aviarai	aria	metapapa
21. Toaripi	mora <sup>4</sup>	harihari	kokora (intro.)	fare <sup>8</sup>	miarai	terai <sup>11</sup> , isai <sup>12</sup>	lareva
22. Lepu	...	patira	...	fare <sup>8</sup>	aviari	terai	metahua
23. Sikube	suku-tobu <sup>3</sup> , (suge)	...	...	(iudede)	(g'eihete)	hena, (savisav-ina)	(namana)
24. Iworo	geina	...	...	...	...	...	...
25. Neneba	...	fari, vari-tava	...	...	...	detiwa	...
26. Gosisi	pata-gova	fari	...	...	maita	tanaratai, wasi	...
27. Suku	vata-gova	wari	...	...	hogoano	dubis'inatinu	...
28. Agi	velo, [velo]	...	...	[idi-ebai]	[mairo]	[oeve]	[maie]
29. Hagari	gina, vevoto	hiri, emo	...	...	...	oteve	maiteigana
30. Uberi	bae-gava, [wōro], (veto)	...	...	(idi-eba) <sup>9</sup>	(mairo)	(oeve)	(maie)
31. Sogeri	(wata) <sup>3</sup>	emo	...	...	...	ote	kiai-araiaima
32. Koiari	wasi-fotoka <sup>3</sup>	vari	koko	idi-tafa, (idi-fana) <sup>9</sup>	momi, moina, minu, (miro)	namara, oti	luuka, rugukava
33. Maiari	vahi	...	...	idi-taha <sup>9</sup>	miro	ote	maite
34. Koita	vasi-fotoka <sup>3</sup>	vari	kokoroku	idi-tahaka <sup>9</sup>	moi	oti	mage
35. Mulaha	koi, (koina-iapai) <sup>3</sup>	(beva)	(kokorugo)	(boivi)	enatu	evana	(vasua)
36. Manukolu	oda	...	...	ibadade	edehonai	onamorahe	mudiri
37. Kokila	...	...	...	...	gudamo	waho	mieu-aoudo
38. Yoda	kaigi	tobo	...	...	...	...	...
39. Binandele	tai	beo	kokora	be <sup>7</sup>	piari	babari	beiamana <sup>17</sup> , ewa
40. Berepo	tei	...	...	...	ike	...	...
41. Amara	joka	...	hohora	...	piari	irou	gabijiwai
42. Adaua	(buri), tōdua	...	...	...	...	kusi <sup>10</sup>	imona
43. Musa	(papai, eka)	...	...	...	itari	evi, eka	wivi
44. Domara	au-duri, au-doi	oara	kamukamu	...	evasi, miniau	babai	enadeo, eboebo
45. Mailu	au-paba	ovara	gamugamu	...	mini	...	epoepo
46. Yela	iyiyada, yiyaru	kora-boa	kamkam	baga	oqaieni, yehna-galni	naleb	baaba

<sup>1</sup> Cf. Miriam, *mek*, footprint. <sup>2</sup> Cf. arm. The full form is probably *erne-wabo*. <sup>3</sup> Foot-sole. Cf. hand. <sup>4</sup> Cf. leg. <sup>5</sup> Bird.  
<sup>6</sup> Seed. <sup>7</sup> Cf. flower. <sup>8</sup> Cf. egg. <sup>9</sup> *Idi*, tree. <sup>10</sup> Go East. <sup>11</sup> Go West. <sup>12</sup> Go away. <sup>13</sup> Good in appearance.  
<sup>14</sup> Real, genuine, right. <sup>15</sup> Better. <sup>16</sup> Mr Bevan gives also the Motu, *namo*. <sup>17</sup> Cf. bad.



	64. Great	65. Hair	66. Hand	67. Hard	68. Head	69. Hear	70. Hill
1. Tugeri	sōbēkē	bavakē <sup>2</sup> , rurēkē <sup>3</sup> , [galdzigi]	segakē	kascēkē	manōekē	...	...
2. Bangu	...	gobu	tabia <sup>6</sup>	...	kabu	...	...
3. Dungenwab	dibal	mōrjib	toda <sup>6</sup>	...	mōgwod	edobōnar	tobim
4. Bugi	raisida	bega-lala	tran-qab <sup>6</sup>	...	beneget	adarla	pad
5. Dabu	rati	bukum	tan-kor <sup>6</sup>	...	bukut	dodorimi	tukume
6. Mabuiag	koi	ial	geta	kunakan	kuiku	karenemi	pada
7. Kunini	babo	edinali	ime <sup>6</sup>	magezuli-tatu <sup>9</sup>	mope	agesi	doro
8. Jibu	būe	mokuwiz	yema <sup>6</sup>	...	mopu	yentete	doro
9. Miriam	au	mus	tag <sup>6</sup>	...	kerem	asoli	paser
10. Mawata	auo	muho	tu-pata <sup>7</sup> , tu	waiwai <sup>10</sup>	epuru	erebidiro (P. mi- tidiro), [irodo- romai]	podo, [poto]
11. Kiwai	auo	muso	tu-pata <sup>7</sup>	...	epuru	irovidiro	podo, damera
12. Pisirami	...	puna	natin	...	puna	...	...
13. Tagota	...	puna	...	...	kana	...	...
14. Gaima	kabigi-bega	tita	mai-guana <sup>7</sup>	...	ganabi	...	sakasidibega
15. Girara	kabigi-napa	tita <sup>2</sup> , kona <sup>3</sup>	kuetakueta	...	ganabi	aininaweta	...
16. Tumu	...	aubadi	sii	...	...	...	...
17. Namau	ovarā	kimari	eve <sup>6</sup>	kane	uku	miriai	akapu
18. Elema	eapapu	koru	mai <sup>6</sup> , (mai-hara) <sup>7</sup>	haheke	haro	iapai	kela
19. Uaripi	kakaiapu	utu	mai-eahoru <sup>7</sup>	koko <sup>11</sup>	haro	mapaira	raepa
20. Milareipi	karuravu	tui	mai <sup>6</sup>	koko <sup>11</sup>	haro-fave <sup>12</sup>	avapai	raepa
21. Toaripi	rovaea	tui	mai <sup>6</sup> , mai-ere <sup>7</sup>	kere	haro-fave <sup>12</sup>	mapai	raepa
22. Lepu	oaharo	tupe	mai <sup>6</sup>	kere	haro-kuku	mapai	raepa
23. Sikube	(eminogi)	ha, (ha)	iara <sup>8</sup> , (iaruse)	(kageva)	(giginafe)	...	...
24. Iworo	...	kina	ada	...	...	...	...
25. Neneba	...	kire <sup>2</sup> , voma <sup>3</sup>	ada	...	umu	...	...
26. Gosiai	...	kinai-voma	ada, ada-foto <sup>7</sup>	...	kina	...	...
27. Suku	...	kina-numu <sup>2</sup> , fomo	ada	...	kina	...	...
28. Agi	[buruka]	ina-vomo, [oro- g'omo]	ada, [ada]	[dera]	kina, [oro]	...	otima
29. Hagari	baruga	kina	ada <sup>6</sup> , edi-wotu <sup>7</sup>	...	emoto	...	obadi
30. Uberi	(baruka)	ina-romo, (oro- g'omo), [ina]	ada, [ada]	(dero)	oro, [ina]	...	oima, [oena]
31. Sogeri	...	oro-komo, (oro- omo)	(ada) <sup>6</sup>	...	oro, (emo)	...	numuta, (kolo)
32. Koiari	keari, kaiare	kina, oro-homo, gina-omo	ada <sup>6</sup> , ada-hoto <sup>7</sup>	(doroka)	kina	ufaima	numuta
33. Maiari	keare, (kedare)	oro-homo	ada	deroanu, (oroka)	oro	...	...
34. Koita	vamo, raha	omo-banaka	ada <sup>6</sup> , ada-hura <sup>7</sup>	...	omote	ihima	nimu
35. Mulaha	dobudaki, (au- puaki)	iorova, (yoroba)	dive, didia-bara, (iapai)	...	ioreva, (yoarowai)	(gouata)	(boivi)
36. Manukolu	vauua	rafune <sup>4</sup>	everi	vahe	rafune	...	...
37. Kokila	oreore	...	...	...	...	...	foula
38. Yoda	...	sapore	enaere	...	ogobi	...	...
39. Binandele	siakabadae <sup>1</sup>	tu <sup>4</sup>	ino, ipa	okañ, dagaia	kopuru	gari <sup>13</sup>	peji
40. Berepo	...	...	ineri	...	hohoru	...	...
41. Amara	siakabada	cilo-to	ipa	...	cilo	...	...
42. Adana	...	(ome), foma	(age), rorawu	...	(ome)	...	...
43. Musa	yagasi	puma-sega, (kenasi)	ino, (fake)	...	pouma, puma	...	...
44. Domara	ogoda	uru	ima	...	moru	naninani	oro
45. Mailu	ogota	uru, rimu <sup>3</sup>	ima-paba	...	moru	naninani	oro
46. Yela	dagobai, dai	bara <sup>2</sup> , beuga <sup>2</sup> , yeuga <sup>6</sup> , maga <sup>3</sup>	kō, bwōa	...	bara, barsaido, beura, mara	ñanai, nadagu	bu, yaba

<sup>1</sup> Cf. small. <sup>2</sup> Hair on head. <sup>3</sup> Hair on body. <sup>4</sup> Cf. feather. <sup>5</sup> Hair on leg. <sup>6</sup> Cf. arm. <sup>7</sup> Hand-palm, cf. foot. <sup>8</sup> Iara-tobo, hand-palm, cf. arm, foot. <sup>9</sup> Magezuli, stone, tatu, many, i.e. stony, strong. <sup>10</sup> The wild mango. <sup>11</sup> Cf. Toaripi, kukuwa, to coagulate. <sup>12</sup> Haro, skull, fave, stone. <sup>13</sup> Cf. know, see.

	71. Hot	72. House	73. Husband	74. Iron	75. Kill	76. Know	77. Land
1. Tugeri	inèkē	savākē	ezumēkē <sup>2</sup>	wōkērikē	mede-kadabēkē	...	...
2. Bangu	...	boot, muka	...	...	...	...	...
3. Dungenwab	wabodo	mono	poivog	tod	yar	muña	waubarod
4. Bugi	waba	māē	mode	turika	mak	...	...
5. Dabu	tatarapa	ma	gumua	...	nabodā	...	...
6. Mabuiag	kamanal	mud	alai	turik	uma-matamai <sup>7</sup>	nulai	laga
7. Kunini	hunuge	mete	...	...	...	...	...
8. Jibu	tuni	meta	rega	...	yunade	...	...
9. Miriam	urweri	meta	kimiar <sup>3</sup>	tulik, malil <sup>5</sup>	ipiti-eumila <sup>7</sup>	umele	ged, geseb
10. Mawata	enaena	moto, darimo <sup>1</sup>	uramu	turika	...	ainemitidiro	dirimoro
11. Kiwai	eraera	moto, darimo <sup>1</sup>	uramu	kerere, turika	opia	umoro	dirimoro, na- mira
12. Pisirami	...	tarima	...	...	...	...	tarima
13. Tagota	...	darimo <sup>1</sup>	sauogo <sup>4</sup>	...	...	...	...
14. Galma	...	genamo	...	...	rapoda	itaua	boiga
15. Girara	gira	genama	...	...	akoe	...	...
16. Tumu	...	vi	...	...	wōtu	...	...
17. Namau	iva	marea, rave <sup>1</sup>	vaki <sup>3</sup>	auri <sup>6</sup>	anai	ipa	pani-ma'au, eiei <sup>12</sup>
18. Elema	hahea	uvi, (elamo) <sup>1</sup>	vira	...	arivie	ore	mea
19. Uaripi	haihea	uvi	...	...	loiaselai	ore	...
20. Milareipi	hahea	uvi	...	...	paeai	ore	...
21. Toaripi	hehea	uvi, eravo <sup>1</sup>	vita <sup>3</sup>	auri <sup>6</sup>	paeai, savai	ore	mea
22. Lepu	hahehea	uvi	...	...	paeai	ore	avuavu
23. Sikube	(giginafi)	(ema)	(harea)	...	...	...	...
24. Iworo	...	laga	...	...	...	...	...
25. Neneba	...	laga	...	sidenā	...	...	...
26. Gosisi	...	...	...	...	...	...	...
27. Suku	...	...	...	...	...	...	...
28. Agi	[gugune]	gone, [iaga]	...	...	...	...	...
29. Hagari	eieburumoke- noave	oerogo, oko	...	...	bogigatin	...	...
30. Uberi	(g'unug'unu)	urapu, (iaga)	...	...	...	...	...
31. Sogeri	taite	ioga	...	...	...	...	...
32. Kolarī	garuma, fufuni, (fufune)	yaga	mabara	...	g'ama	tagaui-gamiari	vata
33. Maiari	huhune	iaga, (iaka)	...	...	...	...	...
34. Koita	aivago, uisa	yaga	mabare	...	gama	diba <sup>10</sup>	ogodai
35. Mulaha	(siau)	niva	(veki)	...	(ibani)	...	...
36. Manukolu	omoru	nehe	unude	...	...	...	...
37. Kokila	...	...	...	...	begamo <sup>8</sup> , anamo <sup>9</sup>	deba <sup>10</sup>	...
38. Yoda	...	...	...	...	...	...	...
39. Binandele	vevera	mado, oro <sup>1</sup>	iu	oto	(wakokori-gi- topu)	gari <sup>11</sup> , kotebari	butu
40. Berepo	...	mado, oro <sup>1</sup>	ibu	...	...	...	...
41. Amara	...	mado, oro	...	...	...	jeni	...
42. Adaua	...	keba, dobu	...	...	ula, ulago	...	...
43. Musa	...	dubo	...	...	...	...	rori
44. Domara	otaota	uru	avesa	tamudu	maia, maimai	vegarai	one <sup>13</sup>
45. Mailu	odaoda	uru	avesa	...	maimai, ota-pau	...	oni
46. Yela	au-a-ua	noa, gola, katu, yamo	augwama	du, tuu	ivye	noiyia	...

<sup>1</sup> Men's house, club house.<sup>2</sup> Cf. wife.<sup>3</sup> Cf. male.<sup>4</sup> Cf. father.<sup>5</sup> Sheet iron.<sup>6</sup> Introduced from Rarotonga andTahiti, *auri*, clothes-iron.<sup>7</sup> Dead-strike.<sup>8</sup> With spear.<sup>9</sup> With club.<sup>10</sup> Cf. "Melanesian Vocabulary."<sup>11</sup> Cf. hear, see.<sup>12</sup> *Pani*, land or time (Toaripi, *mea*); *ma'au*, long; *eiei*, district.<sup>13</sup> Sand, earth.

	78. Leaf	79. Leg	80. Lime	81. Lip	82. Live	83. Liver	84. Louse
1. Tugeri	...	kanakē <sup>3</sup> , wāpēkē <sup>4</sup>	sēdēkē-kōēkē	wotupēkē	kapakohagē	wōkē	bōbōkē
2. Bangu	tabi ...	gauqer <sup>3</sup> , t'oqir <sup>3</sup> , tubut'om <sup>4</sup>	...	berijan	...	pa/kabū	yamo
3. Dungenwab	arau	borgob <sup>3</sup> , kēb	purwak	birbirpon <sup>9</sup>	torje <sup>18</sup>	yodom	du, bwe
4. Bugi	lu-pi <sup>1</sup>	niana	yudei	boda <sup>9</sup>	traama <sup>18</sup>	zebe	kabana
5. Dabu	oro-popo, ru-pi, ro-rual	tule, makopa <sup>3</sup> , bora <sup>4</sup>	atkui	umebab, boda <sup>10</sup>	tupako-ipiliga <sup>18</sup>	yoa	bumet, kobau
6. Mabuiag	nis	ngar, dokap <sup>4</sup>	kunar <sup>7</sup>	ira-gud <sup>11</sup>	danalaig <sup>19</sup> , igil <sup>20</sup>	sibu	ari, supa
7. Kunini	lame <sup>2</sup>	erne	basiwarige	lame <sup>12</sup>	eiti	...	name
8. Jibu	yeparómo	qao, seltu <sup>3</sup> , vōvō <sup>4</sup>	upedena	tog-mōre <sup>9</sup>	yirkokaro <sup>18</sup>	...	bōnōm
9. Miriam	lam	teter, merōt <sup>3</sup> , wakei <sup>4</sup>	kiaur, giaud	mit	eded <sup>20</sup>	o	nem
10. Mawata	ota-pea <sup>1</sup> , [baha]	hairo, e <sup>3</sup>	[amea]	ipuhu <sup>10</sup>	igiro	beo	nimo
11. Kiwai	ota-pasa <sup>1</sup>	sairo, e <sup>3</sup> , wagi <sup>4</sup>	eka, amer <sup>8</sup>	ipusu <sup>10</sup>	igiro	beu	nimo
12. Fisirami	...	caron <sup>3</sup> , waika <sup>4</sup>	...	tapur	...	...	...
13. Tagota	...	sara <sup>3</sup> , waika <sup>4</sup>	...	taper	...	...	...
14. Gaima	i-sapa <sup>1</sup>	ei, udina <sup>3</sup> , tuba <sup>4</sup>	...	magata-pi <sup>13</sup>	kanikeworo <sup>20</sup>	...	ami
15. Girara	ei-baga <sup>1</sup>	ai, udina <sup>3</sup> , sepu <sup>4</sup>	...	magata-pi <sup>13</sup>	...	gauna	...
16. Tumu	kiwā	...	...	...	...	...	...
17. Naman	ao	are, kono <sup>3</sup> , ò <sup>4</sup>	opa	li-ani <sup>14</sup>	rokoai	mokono	kaū
18. Elema	koro	roa, roa-hae <sup>3</sup> , mauki <sup>4</sup>	oro	ape-iru <sup>15</sup>	ovokaki	iki	lia
19. Uaripi	tola-iru <sup>1</sup>	...	oro	ape-iru <sup>15</sup>	makuri <sup>21</sup>	koro	lia
20. Milareipi	roro	...	oro	ape-ruru <sup>15</sup>	makuri <sup>21</sup>	hai	lia
21. Toaripi	roro	mora, mora-fai <sup>3</sup> , maute <sup>4</sup>	oro	ape-poi <sup>16</sup>	makuri <sup>21</sup>	hai	lia
22. Lepu	orore	...	oro	ape-poi <sup>16</sup>	makuri <sup>21</sup>	haie	lia
23. Sikube	itu, (idu-rutu)	suku-misuo <sup>5</sup> , mude <sup>4</sup>	...	(ude) <sup>9</sup>	(asi) <sup>18</sup>	...	(hi)
24. Iworo	...	geina-utavi <sup>6</sup> , honi <sup>4</sup>	...	...	...	...	...
25. Neneba	...	fasi, asi-miki <sup>3</sup> , migu <sup>4</sup>	udi <sup>7</sup>	ai <sup>9</sup> , avida <sup>10</sup>	...	manue	umaa
26. Gosisi	anās	fabutinai <sup>3</sup> , honi <sup>4</sup>	...	ai-abo <sup>9</sup>	...	...	mimu
27. Suku	idi-fana <sup>1</sup>	vabia <sup>3</sup> , figu <sup>4</sup>	...	firua	...	...	eharomonu
28. Agi	idi-wana <sup>1</sup> , [susu]	...	...	avila <sup>9</sup> , [aua]	[iarag'anu]	...	[umu]
29. Hagari	idie-vana <sup>1</sup>	vabuti <sup>3</sup> , figu <sup>4</sup> , igu	geama	viruate	...	rutive	...
30. Uberi	idi-wana <sup>1</sup> , (susu), [idi-wana] <sup>1</sup>	...	...	aum, (aua), [biluai]	isarag'anu	...	(umu)
31. Sogeri	...	vahi	...	hiriva, (idiva)	...	iru-hunika <sup>22</sup>	...
32. Koiari	idi-fana <sup>1</sup>	vasi <sup>6</sup> , toburu <sup>3</sup> , befi <sup>4</sup>	udi <sup>7</sup>	firiva, (aua)	urialma, (isa- lag'anu)	ilifu	umu
33. Maiari	idi-hana <sup>1</sup>	...	...	aua <sup>9</sup>	ialag'anu, (isa- rag'anu)	...	umu
34. Koita	hanaka	vasi <sup>6</sup> , daribu <sup>3</sup> , beha <sup>4</sup>	gudi	hirua	magurivanu	iluhu-kava <sup>23</sup>	omo
35. Mulaha	(tubaia-iki)	(koina) <sup>6</sup> , (ku- rina) <sup>3</sup>	(kaniber)	(asiva)	(iaisi) <sup>18</sup>	(sowa)	(umana)
36. Manukolu	evarau	...	...	ebere	vabode	...	nomone
37. Kokila	...	...	guwo	...	ureamimo <sup>20</sup>	...	...
38. Yoda	ikoko	yaboko	udi, okoma	...	...	...	...
39. Binandele	gi, giba	tai <sup>6</sup> , taida-mu- du <sup>3</sup> , udu <sup>4</sup> , tope <sup>4</sup>	on	be-gisi <sup>17</sup>	wasiri <sup>20</sup>	gomo	jin
40. Berepo	...	utu <sup>4</sup>	...	...	...	...	...
41. Amara	gigi	neke, aka <sup>3</sup> , borua <sup>4</sup>	...	pe <sup>9</sup>	...	...	ji
42. Adaua	...	buri <sup>6</sup>	soama, s'ikaka	...	...	...	...
43. Musa	...	gona, (umuna, ke)	soma	popu <sup>10</sup>	...	banibani	digi, tuma
44. Domara	ana-beka <sup>1</sup> , bega	au <sup>6</sup> , aubila <sup>3</sup> , obe <sup>4</sup>	lele, lere	bibita	mauri <sup>21</sup>	arame	tuma
45. Mailu	...	au <sup>6</sup> , munu <sup>4</sup>	rere	noga-pipita <sup>9</sup>	mauri <sup>21</sup>	alame	noga
46. Yela	ya	dobwa, gemeyia- gada, yimo <sup>3</sup> , qaluna <sup>4</sup>	kowa, kaw, pwa	komoo, komai- daberi	rebyugu	koaw, gadu	yōa, yimawe

<sup>1</sup> Tree-leaf.<sup>2</sup> Cf. lip.<sup>3</sup> Calf of leg.<sup>4</sup> Thigh.<sup>5</sup> Cf. *lara-mis'obe*, fore arm.<sup>6</sup> Cf. foot.<sup>7</sup> Cf. ashes.<sup>8</sup> Burnt shell.<sup>9</sup> Cf. mouth.<sup>10</sup> Upper lip.<sup>11</sup> Shade-mouth.<sup>12</sup> Cf. leaf.<sup>13</sup> Cf. Kiwar, *magota*, mouth.<sup>14</sup> *Ani*, mouth.<sup>15</sup> *Ape*, mouth, *iru*, *ruru*, skin.<sup>16</sup> Probably Toaripi, *poi*, bank, as in *mai-poi*, river-bank.<sup>17</sup> Mouth-front.<sup>18</sup> Life.<sup>19</sup> Possessing eyes.<sup>20</sup> Alive.<sup>21</sup> Cf. "Melanesian Vocabulary."<sup>22</sup> Cf. Koiari, egg.<sup>23</sup> Cf. egg.



	85. Male	86. Man	87. Mat	88. Moon	89. Mosquito	90. Mother	91. Mouth
1. Tugeri	...	onimkē	igairēkē	...	negitōkē	wākē, ōkē	babākē
2. Bangu	...	...	yame	...	gwani	...	daka-yeva
3. Dungenwab	...	aar	ame	tugiu	gwañe	aam	bōrbōr
4. Bugi	...	la	kaibia	kak	eamana	...	boda <sup>12</sup>
5. Dabu	...	rabu	apun	qar, qak	boija	yai	talam, bodo <sup>12</sup>
6. Mabuiag	turukiai, inil <sup>1</sup>	garka, mabaeg <sup>6</sup>	waku	mulpal <sup>10</sup> , kisai	iwi	apu, ama <sup>11</sup>	gud <sup>13</sup>
7. Kunini	ima	binam	tire	mabie	bagi	mage	tage
8. Jibu	...	vietete, rega	krua, prepu	mobi	wōje	mogo	tog-mepe <sup>12</sup>
9. Miriam	kimiar <sup>2</sup>	kimiar, le <sup>6</sup>	moder	meb	lag	apu, amau <sup>11</sup>	te
10. Mawata	[dubu]	auana, arubi <sup>6</sup>	tiro <sup>8</sup> , [hava] <sup>8</sup>	ganume	nāti	aida, [maramu]	magota-bia <sup>14</sup>
11. Kiwai	dubu	didiri, arubi <sup>6</sup>	tiro <sup>8</sup>	sagana	nati	maramu	magota-sia <sup>14</sup>
12. Pisirami	...	...	...	...	...	...	kam
13. Tagota	...	...	...	mano	...	qam	...
14. Galma	...	daragi	ikaka	samoso	...	agi	magata
15. Girara	...	daragi	...	samoso	...	agi	mageta
16. Tumu	makori	taunama (?) <sup>7</sup>	...	...	...	...	ūti
17. Namau	vaki <sup>2</sup> , ukua <sup>3</sup>	a'a <sup>6</sup>	kile	ia	ore	me	ani <sup>12</sup>
18. Elema	mea <sup>4</sup> , haihava	haiera	kile, (eara)	papare	heare	lou	ape <sup>12</sup>
19. Uaripi	kea <sup>5</sup>	loiea	...	papare	efalea	papure	ape <sup>12</sup>
20. Milareipi	i'sava <sup>4</sup>	karu <sup>6</sup>	...	papare	falea	lou	ape <sup>12</sup>
21. Toaripi	vita <sup>2</sup> , kaisava <sup>4</sup>	karu <sup>6</sup>	kite	papare	falea	lou, kōka <sup>11</sup>	ape <sup>12</sup>
22. Lepu	kaisava <sup>4</sup>	karu <sup>6</sup>	...	papare	ifali	lou	ape <sup>12</sup>
23. Sikube	...	inuga, (a)	...	(hama)	...	(mah')	ude <sup>12</sup>
24. Iworo	...	nororo, ana	...	...	...	ai	ai
25. Neneba	...	ana	ama <sup>8</sup>	aige	adu	...	ai <sup>12</sup>
26. Gosisi	...	ana	...	...	kunia	...	neme
27. Suku	...	ata	...	...	isuge	...	ai-evaha
28. Agi	...	oti, [ata]	...	[būu]	...	nena, [neia]	avila <sup>12</sup>
29. Hagari	...	ata	...	...	...	neina	ai-avaga
30. Uberi	...	maraga, [aha], (aan, ata)	...	(paau)	...	neia, [nena]	ilnai, [auaga]
31. Sogeri	...	tau <sup>7</sup>	...	...	...	...	(aua)
32. Kotari	...	ata	geda	bata	kunia	ine, (neina)	...
33. Maiari	...	ata	...	pata	...	neina	...
34. Koita	mo <sup>4</sup>	ata, koita	geda	bata	una	nene, neina	...
35. Mulaha	...	tapata, goasava	(sikeva)	vaesa	(nanuia)	hai, hako, (a?)	abe
36. Manukolu	...	vag'e	...	patu	...	noka	...
37. Kokila	...	amanaga	...	wāsa	gomosedede	...	...
38. Yoda	...	noba	...	...	...	...	ieri
39. Binandele	mai <sup>3</sup> , ebo, jiada <sup>4</sup>	ebo	tero <sup>9</sup> , topi <sup>8</sup>	kariga	deda	ai	be <sup>12</sup>
40. Berepo	...	ebo	...	...	temona	...	pe <sup>12</sup>
41. Amara	...	ebo	...	kariga	...	...	ti
42. Adana	...	memero <sup>7</sup> , gōma	wes'imira	marebi	...	...	wate
43. Musa	...	tamata	gaitu <sup>8</sup>	...	...	...	...
44. Domara	era <sup>4</sup>	emegi	epa <sup>7</sup>	doveri, dowere	nemo	adei	naga-itiliti <sup>13</sup>
45. Mailu	arabai <sup>4</sup>	emegi	...	tovere	nemo	atei	tou, kobu, g'no
46. Yela	...	mo, pi, pyii	woadu, tidaigu	tomo, dyo, dobu	gwidumai, nabai	nia, neia	...

<sup>1</sup> Adj. from *ini*, penis.  
<sup>7</sup> Cf. "Melanesian Vocabulary."  
<sup>14</sup> Mouth-hole.

<sup>2</sup> Cf. husband.  
<sup>8</sup> Pandanus.

<sup>3</sup> Boy.  
<sup>10</sup> Coco-nut fibre.

<sup>4</sup> Of animals.  
<sup>11</sup> When nearly full.

<sup>5</sup> Toaripi, *kea*, boar's tusk.  
<sup>12</sup> Vocative.

<sup>6</sup> Human being.  
<sup>13</sup> Cf. lip.

	92. Nail (finger)	93. Name	94. Navel	95. Neck	96. Night	97. Nose	98. Outtriggerfloat
1. Tugeri	...	igisēkē	dakōmēkē	inbogēkē <sup>7</sup>	hāpēkē	agēpēkē, [gabale]	...
2. Bangu	taka ...	manaia	nabut	taker	...	...	...
3. Dungenwab	...	madodo	lebud	kubal	yiri <sup>9</sup>	...	(saimai) <sup>12</sup>
4. Bugi	...	benā	kam-bea	qata	qete <sup>10</sup>	wede	...
5. Dabu	rure	bin, bina	wukum, ukum	pak	kuteme <sup>10</sup>	murun	...
6. Mabuiag	tal, tar	nel	kupar	mudu, kata	kubil	piti	sarima, saima <sup>12</sup>
7. Kunini	...	ni	opolo	siniae	ie <sup>9</sup>	keke	...
8. Jibu	ego-kak	yektete-eso	qopōro	kona, envō <sup>7</sup>	serin	soku	...
9. Miriam	pot	nei	kōpor	pereg <sup>7</sup> , tabo	ki	pit	sirib
10. Mawata	igiri	paina	upuro	mau	duo, [tuwo]	wodi	harima <sup>12</sup>
11. Kiwai	igiri, pitu	paina	upuro, gupuru	mau	duo	wodi	sarima <sup>12</sup>
12. Pisirami	...	...	...	sukeapa	...	niu	...
13. Tagota	...	...	tumu	sukiapa <sup>7</sup>	...	miu	...
14. Gaima	kalivi	gagi	kamadidi	mada, mada-mudi <sup>7</sup>	wāitivi	mina	...
15. Girara	moi-kariwi <sup>1</sup>	...	...	naduduri	itirare	mine	arima <sup>12</sup>
16. Tumu	...	...	...	...	...	yu	...
17. Namau	eve-inaō <sup>2</sup>	noi	kau-moro <sup>5</sup>	ke	kipere	pinā	...
18. Elema	(mai-haro) <sup>3</sup>	lare	ekore	kerave-aulape	oroa	overa	viruira
19. Uaripi	...	rare	lokore	...	filā'a	...	...
20. Milareipi	...	lare	ele-lalave <sup>6</sup>	...	fai'ia	evera	...
21. Toaripi	mai-aro <sup>3</sup>	rare	elalave <sup>6</sup>	kavari-fai <sup>8</sup>	faita	evera	vito
22. Lepu	...	rare	ele-lalave <sup>6</sup>	...	faila	evera	...
23. Sikube	iakudube	...	...	(fida), (hiudu) <sup>7</sup>	putuperere	hune, (unuga)	...
24. Iworo	ada-oko	...	damodo	eano	...	uni	...
25. Neneba	ade-bio	...	nemodo	ero	...	udi	...
26. Gosisi	...	...	...	gobe	...	uri	...
27. Suku	...	...	...	tu	...	uri	...
28. Agi	...	...	...	[ui], [au] <sup>7</sup>	[vadibu]	uri, [g'usavaeru]	...
29. Hagari	aeako, edioko	...	demodo	eno, tu	vaudibuaime	uri	...
30. Uberi	...	evil, [ivila]	...	(ui)	vadibu <sup>9</sup>	uri, (g'usavanu)	...
31. Sogeri	...	...	...	eno	vaveubuiama <sup>9</sup>	(uri)	...
32. Koiari	...	vadibenu	demo	bado, tau <sup>7</sup> , (tui)	vaubu <sup>9</sup>	uri, (g'usa)	...
33. Maiari	...	...	...	tui, tau <sup>7</sup>	vaubu	gumavanu	...
34. Koita	ada-koka	ihiva	demono	eno, eno-kava <sup>7</sup>	vahivi	uri	...
35. Mulaha	lekahe	(waa-anu)	(iboara)	o, koto <sup>7</sup> , (oara), (godoi) <sup>7</sup>	(wabua)	ina	...
36. Manukolu	...	...	...	utune, onu <sup>7</sup>	u	iajore	...
37. Kokila	...	...	...	...	...	...	...
38. Yoda	inisi <sup>4</sup>	...	...	tubo	...	maeti	...
39. Binandele	inisi <sup>4</sup>	dao	ovivi	dubo	muña <sup>9</sup>	medo, medo-to <sup>11</sup>	taono
40. Berepo	...	...	...	...	mune	...	...
41. Amara	foka	dou	...	toga	...	vede, mero-to <sup>11</sup>	ituba
42. Adaua	ifo	...	...	nodo, mōdo	...	isu	...
43. Musa	ifoga	...	kepudu	māde, rago <sup>7</sup>	...	ibo, medo	...
44. Domara	ima-toeri <sup>2</sup>	maunua	inibo	kutani, unari <sup>7</sup>	garu	duruma	gini
45. Mailu	...	omu	inibo	kutani	galu	durumu	...
46. Yela	keu-niava, keu, niaba	loobini, nō-adobi	niuma, niame	bwudo, bwaa, bwana	ua <sup>9</sup> , uwō	nō, nu	ta

<sup>1</sup> Cf. elbow, finger.    <sup>2</sup> Cf. hand.    <sup>3</sup> Hand-shell.    <sup>4</sup> Cf. Binandele, *ino*, hand, *gisi*, front.  
 Cf. *elahafu*, knot in string; *ela*, string, *la*, pimple.    <sup>7</sup> Throat.  
*kut*, end, end of day, evening.    <sup>11</sup> Nostril; *to*, opening, hole.    <sup>8</sup> *Kavari*, neck, *fai*, husk, shell.    <sup>9</sup> Cf. darkness.    <sup>10</sup> Cf. Mabuiag, *...*  
<sup>12</sup> Cf. "Melanesian Vocabulary."

	99. Paddle, <i>n.</i>	100. Pig	101. Pot	102. Rain	103. Rat	104. Red	105. River
1. Tugeri	...	basikē, (sapi)	...	ehēhē	abukē	rākē <sup>10</sup>	evoruēkē
2. Bangu	yagwil	rougu	...	narujar	...	kaiyin, goneame	tauqar-jevō <sup>13</sup>
3. Dungenwab	karai	kibo	...	emot'i	tobōla	guluvetagul <sup>10</sup>	totugabwe <sup>14</sup>
4. Bugi	karaba	sibel	...	yugula	makata	gulgulteyu <sup>10</sup>	tanwa-bobo
5. Dabu	kaba	mule, cimela, sasa, simara	...	igurai-puñin <sup>8</sup>	makat	mamam <sup>10</sup>	peija
6. Mabuiag	kaba, karaba	burum	alup <sup>3</sup>	ari	makas	kulkadgamul <sup>10</sup>	kasa
7. Kunini	ewēi	blome	...	nupe	ubi	udiudi <sup>10</sup>	baduge
8. Jibu	aibi	woroma	bokbok-ejaie <sup>4</sup>	piro	...	wōjewōje <sup>10</sup>	sepa
9. Miriam	uzer	borom	ezer <sup>5</sup>	irmer	mokeis	mamamamam <sup>10</sup> , [dobo]	...
10. Mawata	aibi	boromo	wedere <sup>3</sup>	wiari, (P. wiai)	geno'o	...	gowa, [kouwa]
11. Kiwai	aibi	boromo	wedere <sup>3</sup>	mauburo, wisai	kaiani	dogodogo <sup>11</sup>	oromo, gaua <sup>15</sup>
12. Pisirami	...	minau	...	mogoua	...	...	...
13. Tagota	uteara	minao	...	...	...	...	arama
14. Gaima	keari	wōe	...	gui	totode	wasā	tara
15. Ghrara	kiari	wue	...	goi	...	wasā-napa	ture-kabiki <sup>16</sup>
16. Tumu	tari	kūta, wida	...	...	...	...	...
17. Namau	mariai, (lei)	auri	mana <sup>5</sup> , ainau <sup>6</sup>	lai	aiane	aro <sup>10</sup>	aiara
18. Elema	kaita	ira	(ero'o) <sup>5</sup>	lai	aire	ovoka <sup>10</sup>	mai, mai-ape
19. Uaripi	taita	ila	...	lai	aire	ovoka <sup>10</sup>	mai
20. Milareipi	tei'ia	i'ia	...	lai	aire	ovohare <sup>10</sup>	mai
21. Toaripi	teisa	ita	eraera <sup>6</sup>	lai	aire	mohare	mai
22. Lepu	teita	ira	...	lai	aire	ovohare <sup>10</sup>	mai
23. Sikube	...	obu	...	ianus'e, (ianose)	...	...	(iu) <sup>13</sup>
24. Iworo	...	...	...	...	...	...	ei <sup>13</sup> , tumukia <sup>15</sup>
25. Neneba	idevoka	torea, owi	...	fari	...	taeti	ei <sup>13</sup>
26. Gosisi	...	toreka	uro <sup>1</sup>	otogo	...	taoeti	...
27. Suku	...	ofu	...	veni	...	tana	[uvulu]
28. Agi	...	...	...	[veni]	...	kibi	goridudu, aiava
29. Hagari	...	ovo, owo	...	veni gubila	mani <sup>9</sup>	...	(uvulu)
30. Uberi	...	...	...	veni	ioima <sup>9</sup>	...	...
31. Sogeri	...	oho	...	veni	mikoia	korika, kokila	eita, (uhulu)
32. Koiari	hode <sup>1</sup>	ofu	kobi, nagu <sup>1</sup>	ua, va, (veni)	...	...	uhulu
33. Maiari	...	...	...	veni	meraoka	...	tinavai <sup>1</sup>
34. Koita	hode <sup>1</sup>	oho	vi, nagu <sup>1</sup>	veni	(iauyoa)	kerekare	(iacora) (? c)
35. Mulaha	(peva)	(aba)	(woarana) <sup>7</sup> , (nua) <sup>6</sup>	(iabara)	...	(boareki)	gobune
36. Manukolu	...	...	...	ieme	mudora	...	senevai <sup>1</sup>
37. Kokila	...	...	...	va	...	oogonakaki	...
38. Yoda	...	owo	...	wa	...	...	...
39. Binandele	tarau	pu, bonomo <sup>2</sup>	ou	wa	kadoro	manema <sup>12</sup>	uriri <sup>13</sup> , kumusi <sup>17</sup> , (utou)
40. Berepo	...	...	...	...	...	...	...
41. Amara	rara	pu	onusi	wa, waduliga	urufa	hoje	umu-gona, ku- musi
42. Adaua	javi	puka, boro <sup>1</sup>	okia	obi	...	...	bibira <sup>15</sup>
43. Musa	mam, bai	boro, siko, oko, eu	ovu	obi	...	fofora, nua, inibo	...
44. Domara	goga, reva <sup>1</sup>	boraa	umu, ponua	guba <sup>1</sup>	...	lalalala <sup>1</sup>	gwina
45. Mailu	leva <sup>1</sup>	poraa	omu	bailo	oure	laralala <sup>1</sup>	bomu
46. Yela	kee, keve	boama, bwo	dyoa, doa <sup>5</sup>	pti, pi, ki	yima	kamakama, piepie	bwa-dai <sup>13</sup>

<sup>1</sup> Cf. "Melanesian Vocabulary." <sup>2</sup> Introduced word *bonomokau*, i.e. bull and cow. Cf. Fiji, *putumokau*. Other names are: *koreke*, *koko*, white pig, *beguma*, black pig, *taoro*, brown pig. <sup>3</sup> A large shell. <sup>4</sup> *Bokbok*, big, *ejaie*, probably a shell. <sup>5</sup> Clay. <sup>6</sup> Bowl. <sup>7</sup> Cooking pot. <sup>8</sup> Cf. *igura*, rain cloud. <sup>9</sup> Mouse. <sup>10</sup> Cf. blood. <sup>11</sup> *Dogo*, flame. <sup>12</sup> Red clay, paint, seeds. <sup>13</sup> Cf. water. <sup>14</sup> Apparently a proper name. *Totogabwe* is also given as the name of the river marked *Kuji kasa* on maps. <sup>15</sup> Creek. <sup>16</sup> *Kabiki*, large. <sup>17</sup> Apparently a proper name.



	106. Road	107. Root	108. Rope	109. Sago	110. Sail, n.	111. Salt	112. Sand
1. Tugeri	koikē	...	...	dēkē <sup>7</sup>	...	...	sākē
2. Bangu	mot'e	...	bemat, tenana	...	...	...	...
3. Dungenwab	wōdōgōlo	...	agoda	kapam	ame	taboda <sup>11</sup>	tredre <sup>14</sup>
4. Bugi	ñano	...	pimisire, kab <sup>5</sup>	bitsi	kabie	droqal, kapian <sup>11</sup>	dedigea <sup>14</sup>
5. Dabu	nuino, ñunu	...	kab	bisi, imi	gara-pun	gagōra, adabour <sup>11</sup>	cirum, dardar <sup>14</sup>
6. Mabuiag	iabu, iabu-gud	sipi	uru, wali <sup>5</sup>	bisi	gulnu-waku <sup>9</sup>	adabad <sup>11</sup>	butu
7. Kunini	gabe	brazu	seia	...	awē	malu-nīe <sup>12</sup>	tuwe
8. Jibu	nia	...	mode	dū-u	...	wite, bosabosa <sup>11</sup>	aba <sup>14</sup>
9. Miriam	gab	sip, giz <sup>2</sup>	lager, ked	bisi	moder	gur <sup>13</sup>	...
10. Mawata	gabo	ota-tibi <sup>3</sup> , [mabu]	karai, idihira, ivi <sup>5</sup>	dou, [tou]	oa, [hava]	oromobo, [kiri-buo]	gimini <sup>15</sup> , dodo <sup>14</sup>
11. Kiwai	gabo	miti	karai, isisira	dou	sawa-tiro <sup>10</sup>	karakara	wio, dodoro <sup>14</sup>
12. Pisirami	...	...	...	baita	...	...	...
13. Tagota	iwadigum	...	...	...	...	...	karani <sup>15</sup>
14. Gaima	nabidi	...	tao	baia	...	...	osama <sup>15</sup> , sasasa <sup>14</sup>
15. Girara	nabidi	sasa	...	baia	ibua	wasioibi <sup>11</sup>	...
16. Tumu	...	...	kobiar, kar <sup>6</sup>	...	...	...	kigini
17. Namau	kapeai	uku	kokou	pu	maula-maula	aura	miri, iniki <sup>15</sup>
18. Elema	okiharo	elele	(horou), ela <sup>5</sup>	(pai)	(eara)	kaikara <sup>11</sup>	miri, kekere
19. Uaripi	otiharo	tusu	ela <sup>5</sup>	...	...	mato	miri
20. Millareipi	otiharo	lakelea	ela <sup>5</sup>	...	...	mahea	miri
21. Toaripi	otiharo	likilea	orou, ela <sup>5</sup>	poi	auvia	kaikara <sup>11</sup>	miri, tetere
22. Lepu	otiharo	lakele	ela <sup>5</sup>	...	...	kaikara <sup>11</sup>	miri
23. Sikube	ara	...	...	(barega)	...	...	...
24. Iworo	kuwa	...	koti	...	...	amari	bawou
25. Neneba	kuwa	...	kiria, ginara <sup>5</sup> , edeite <sup>6</sup>	...	...	amari	...
26. Gosisi	umaha	...	varo <sup>1</sup> , panou <sup>6</sup>	...	...	...	...
27. Suku	umaha	...	goda <sup>6</sup> , utava <sup>5</sup>	...	...	...	...
28. Agi	...	...	araho, goda <sup>6</sup>	...	...	...	...
29. Hagari	gumadaga	...	goda, gada <sup>6</sup>	[ilimo]	...	...	...
30. Uberi	...	...	...	...	...	...	...
31. Sogeri	uma	...	...	...	...	...	...
32. Kofari	uma	...	kig'ote, gote <sup>5</sup>	rabi <sup>1</sup>	geda	damena <sup>1</sup>	eve-baba <sup>14</sup>
33. Maiari	...	...	...	(ilimo)	...	...	...
34. Koita	guma	...	qanau <sup>1</sup> , gote <sup>5</sup>	rabi <sup>1</sup>	yara	damena <sup>1</sup>	kone <sup>1</sup>
35. Mulaha	abei	...	varosi, (varoti) <sup>1</sup> , uia <sup>5</sup> , (ua) <sup>5</sup>	(iabi) <sup>1</sup>	(iara)	(ba'ava), (kone-va) <sup>11</sup>	(baiva) <sup>14</sup>
36. Manukolu	...	...	...	iabia <sup>1</sup>	...	...	...
37. Kokila	oredo	...	...	...	...	mesu	...
38. Yoda	ori	...	ira	...	...	...	...
39. Binandele	begata	tai <sup>4</sup>	asi, buri	abe	bowa	kato	koita, deu <sup>14</sup>
40. Berepo	pekata, detaḅu	...	...	...	...	...	...
41. Amara	begata	...	asi	abe	...	hao	...
42. Adaua	duri, daba	...	toro	(odeiarua, orabia)	...	...	...
43. Musa	dare	...	uturuve, eri <sup>5</sup>	baiyan <sup>9</sup> , yabia <sup>1</sup>	...	difode, bara	...
44. Domara	laea <sup>1</sup>	tai	goga, oro <sup>6</sup>	odei	laiiai, ororaia	tari <sup>1</sup> , tarigua <sup>11</sup>	one <sup>16</sup>
45. Mailu	laea <sup>1</sup>	...	oraoragauma, maina <sup>5</sup>	ode	laea <sup>1</sup> , epa <sup>1</sup>	damena <sup>1</sup> , tari <sup>1</sup>	...
46. Yela	...	...	yiradi <sup>5</sup> , yevani <sup>6</sup>	...	lie	di	ti

<sup>1</sup> Cf. "Melanesian Vocabulary." <sup>2</sup> Stump of root, base of stem. <sup>3</sup> Ota, tree. <sup>4</sup> Cf. foot. <sup>5</sup> String. <sup>6</sup> Twine. <sup>7</sup> Cf. tree.  
<sup>8</sup> Cf. Binandele, be, leaf stem of sago palm. <sup>9</sup> Gul-nu, canoe-from, waku, mat. <sup>10</sup> Canoe-mat. <sup>11</sup> Salt-water. Cf. sea. <sup>12</sup> Cf. nie, water, and Mabuiag, malu, sea. <sup>13</sup> Sea. <sup>14</sup> Beach. <sup>15</sup> Sand-bank. <sup>16</sup> Gravel.

	113. Scratch	114. Sea	115. See	116. Shark	117. Sit	118. Skin	119. Sky
1. Tugeri	...	etubēkē	...	...	abidēkē, aboko-vimēkē	pōrēkē	avaravēkē, missa-rōkē
2. Bangu	vērok	...	...	...	metokatif, meta-kot'op	wakopu (?)	...
3. Dungenwab	...	cōb	yidyo	abwiad	nano	terim	dabar
4. Bugi	...	enepanagan	iedepaineyaua	baidam	ademin	walad	tuka
5. Dabu	...	bāu <sup>1</sup>	raboi-ikopinagan	baidamo	domina, adami	toi	utali
6. Mabuiag	kurtumai	ur, malu <sup>2</sup>	imai	baidam	apa-tanuri <sup>10</sup>	gamu, pura	dapar <sup>13</sup>
7. Kunini	...	bawe <sup>1</sup>	napanine (?)	baidam	adnati	tape	dume
8. Jibu	...	wurau	yirionena	...	omete	genu	...
9. Miriam	ikrisi	gur, karem <sup>2</sup>	dasmeri	beizam	emrida	gegur, paur	kotor, arem
10. Mawata	...	uro, oromobo <sup>2</sup>	eauri	baidam	omioi	tama, pauna <sup>12</sup>	aromoipi
11. Kiwai	arigiti	uro, oromobo <sup>2</sup>	eauri	baidam	omioi	tama	aromoipi, osua
12. Pisirami	...	...	...	...	mosowode	...	teo
13. Tagota	...	...	...	...	peakat	...	...
14. Gaima	...	wasewavi, gaura-bega <sup>2</sup>	...	...	mana	ikaka	iti
15. Girara	kakatisopi	...	atiramora	...	au-mana <sup>11</sup>	kaka	iboa
16. Tumu	...	...	...	...	...	sēvitau	nōro
17. Namau	eke-eke-liai	aura-ere <sup>3</sup> , kaea <sup>2</sup>	inamu-oiai <sup>5</sup>	ai'i	pokoiai, pa'avai	kape	pani-muku <sup>14</sup>
18. Elema	kariraki	kaikara	ovohae-eavaki	itare	hainvai, (ori-ava)	hi'iru	kaea
19. Uaripi	karira	kikara	ofae-eavai	...	avaira	iru	kauri
20. Milareipi	karikiai	ma-kaikara <sup>4</sup>	ofae-eavie	...	avai	ruru	laepa
21. Toaripi	karitai	ma-kaikara <sup>4</sup>	ofae-avai <sup>6</sup>	itare	au-avai	ruru	kauri
22. Lepu	karira	ma-kaikara <sup>4</sup>	ovofare-eavie	...	avai	veatoro	kauri
23. Sikube	...	(kavara)	(eage)	...	...	nenere	...
24. Iworo	...	...	...	...	kuku-maus' (?)	...	...
25. Neneba	tutumi, kirere	...	...	...	...	badivi, vate	...
26. Gosisi	tumanu	...	...	...	ugumai	wati	...
27. Suku	tumanu	...	...	...	daitiadatianu	vate	...
28. Agi	...	mader	[eleg'ima]	...	...	wati	...
29. Hagari	...	...	elea	...	uguima	...	otogu
30. Uberi	...	...	(eleg'ima)	...	...	wai, [wai]	...
31. Sogeri	...	...	ereva	...	gurama	...	(yebata)
32. Koiari	...	evi	eregima	tavata	gogi	vateka	vauni
33. Maiari	...	...	eleg'ima	...	...	...	...
34. Koita	...	eve	erag'a	koya	guraha	vadaka	va
35. Mulaha	...	paiva, (tauru)	babugai, (babu-nari)	(koara) <sup>9</sup>	ukenatausi, (tauna)	(iaina)	pukiva
36. Manukolu	...	me	godoni	...	...	...	...
37. Kokila	...	...	agamo	...	...	...	...
38. Yoda	...	...	kirimusu, guburi	...	...	...	...
39. Binandele	batari	ewa, sina	gari <sup>7</sup>	dera	anubari	tamo, ainto	utu
40. Berepo	...	...	...	...	anube	...	...
41. Amara	...	...	disi <sup>8</sup>	...	ebiora	gelekopaka	...
42. Adaua	...	...	...	...	asubi	...	...
43. Musa	nita	...	gari	...	...	adōra, goma, (ri)	...
44. Domara	...	loa	iririka, eriepi	...	auri	nini, ubuna, off	guba-ogada
45. Mailu	...	loa	erieri	baea <sup>9</sup>	auri	obi	nokara
46. Yela	nañiga, widiwidi, niga	di, gie	tamoa, uwo, nala	byo	obaiyak, bware-yage	ta, toabe, doa	nalediwave, gali-sonbe

<sup>1</sup> Cf. Mabuiag, *bau*, wave. <sup>2</sup> Deep sea, ocean. <sup>3</sup> *Aura*, salt, *ere*, water. <sup>4</sup> *Ma*, water, *kaikara*, salt water. <sup>5</sup> *Inamu*, eye.  
<sup>6</sup> *Ofae*, eye, *avai*, have. <sup>7</sup> Cf. hear, know. <sup>8</sup> Cf. eye. <sup>9</sup> Cf. "Melanesian Vocabulary." <sup>10</sup> *Apa*, ground. <sup>11</sup> *Au* is probably no part of the root. Cf. sleep, speak, etc. <sup>12</sup> Animal skin. <sup>13</sup> Cloud. <sup>14</sup> Place-high. Cf. land.

	120. Sleep	121. Small	122. Smoke	123. Snake	124. Soft	125. Sour	126. Speak
1. Tugeri	nu	...	...	...	hadēdēkē	...	kanikē
2. Bangu	meramat, etc- bet'a	...	cerun	fothabor	...	...	...
3. Dungenwab	edabel	libwa-sabwi	tuoda	kanam	...	...	itsi
4. Bugi	yidu	baibo-katra	tenei	diben	...	...	...
5. Dabu	inu	kad, katerami	imo	dibe	...	...	umule
6. Mabuiag	utui	magi	tu	elma	pira, napi	teral	ia-muli <sup>10</sup>
7. Kunini	ogiri	matikla	kloka	obiam	oniage	...	mene
8. Jibu	wonrib	sobejog	wibra	wulem	...	...	...
9. Miriam	ut	kebi	kemur	tabu	gebgeb <sup>6</sup>	zurabzurab	detageri, detauti
10. Mawata	utuwa, irowama	sobo	tema	arua	auo-kabu	...	arogo, overa
11. Kiwai	uo-aitowa	sobo, eke	tema	ede	...	...	arogo
12. Pisirami	...	...	...	...	...	...	...
13. Tagota	...	...	...	...	...	...	...
14. Gaima	imoa, tene	kokoabi	wōu	marebe	...	sokamabegerero <sup>8</sup>	girarero
15. Girara	au-tene <sup>1</sup>	kobipura, koko- abi	ila-kaka <sup>4</sup>	marabe	...	...	au-magate <sup>1</sup>
16. Tumu	kaida	...	...	...	...	...	...
17. Namau	ōō	mauō	ia-ra <sup>4</sup>	paiko	eapa <sup>6</sup>	lipi	omoro-kuruai <sup>10</sup>
18. Elema	avuku	ekai	a'aro, (abahubu)	ikaroa	paruparu <sup>7</sup>	...	maiaki
19. Uaripi	ivutu	keaku	akoera <sup>5</sup>	ekaroa	mafuka	...	omioi
20. Milareipi	ivutu	ehare	aikaiera <sup>5</sup>	ikaroa	luluauki <sup>7</sup>	...	omeaia
21. Toaripi	ivutu	seika	aikaiera <sup>5</sup>	ikaroa	mafu	peloro, eakere <sup>8</sup>	omoi, o-auai <sup>10</sup>
22. Lepu	ivutu	keaia	aikaiera <sup>5</sup>	ikaroa	mafu	...	omoi
23. Sikube	imurida, (imau- ride)	...	is'iona	...	...	...	...
24. Iworo	namea	...	dio	...	...	...	...
25. Neneba	namai, namaa	...	bioiya	...	...	...	...
26. Gosisi	baua, yahai	...	fene-dio	huma	...	...	...
27. Suku	iahanu	...	fene-diu <sup>4</sup>	manufa, inufa	...	...	...
28. Agi	[g'amu]	...	...	...	...	...	...
29. Hagari	lagama, lagai	...	vene-dui, go- godio	inuvuia, sarama	...	...	larima, goto
30. Uberi	(g'anu)	...	...	...	...	...	...
31. Sogeri	iagima	...	vene-dui <sup>4</sup>	inuhu, iarama	...	...	goto
32. Koiari	yagima, (iag'a)	ramika	vene-dui <sup>4</sup>	utei	...	...	vatoima, goto
33. Maiari	iag'a	...	...	...	...	...	...
34. Koita	yaga	amikaiki	vene-duka <sup>4</sup>	ugimaka, uho- duka	...	...	gaa
35. Mulaha	uiui, (hunatu)	kiriki, (goigi)	(utubuna)	ialaba	...	...	tuene, kue, (guna)
36. Manukolu	baipio	...	...	...	...	...	...
37. Kokila	apeno	gamususi	...	taba	...	...	vobola
38. Yoda	aewo	...	iboi	...	...	...	...
39. Binandele	jिताo-awari <sup>2</sup>	siaka <sup>3</sup> , babaigae	ibosi	jibago, jimano	gadae, raraga	jizani, dokaka <sup>8</sup> , buto <sup>9</sup>	ge-tari <sup>10</sup>
40. Berepo	...	...	...	...	...	...	ke
41. Amara	jitou	siaka	...	gigisa	...	...	ge
42. Adaua	aauto-aima, ebo	oma	...	...	...	...	...
43. Musa	evo	...	gibo, mudi-kuku	...	...	...	...
44. Domara	uiui, garu	oviatu, gigiri, kinavoi	bauta	orimu, miu	...	...	riba <sup>11</sup>
45. Mailu	uiui	ginovoi	pautu	mio	...	...	riba <sup>11</sup>
46. Yela	na-dua, peu- naabwa	ptoagan, noma- dai	poda, diadwuna <sup>4</sup>	moe, wale, tabii	...	...	co, tedānu

<sup>1</sup> Au does not belong to the root. <sup>2</sup> Jitao, sleep, awari, to lie down. <sup>3</sup> Cf. large. <sup>4</sup> Cf. fire. <sup>5</sup> Cf. ashes. <sup>6</sup> Also weak.  
<sup>7</sup> Cf. Toaripi, parurukai, to sink; rurua, soft mud. <sup>8</sup> Bitter. <sup>9</sup> Stale. <sup>10</sup> Word-say. <sup>11</sup> Cf. "Melanesian Vocabulary."



	127. Spear	128. Spit	129. Spittle	130. Stand	131. Star	132. Stay	133. Stone
1. Tugeri	...	hōdēkē, kasekē	...	akitimike <sup>6</sup>	waiārē	matōbi <sup>9</sup>	katārēkē <sup>15</sup>
2. Bangu	...	...	barim	yugratup	...	...	tan
3. Dungenwab	tode-tawid	berim	berim	...	kodo	niban	tūda
4. Bugi	tota	koka-sepal	koka	...	qatai	aziplan	dader
5. Dabu	pudi-jiwi	kak-sipun	koka, burme	gogabor <sup>6</sup>	piro	bidininau	dadar
6. Mabuiag	kalak, dagulal <sup>1</sup>	mosal-adai <sup>3</sup>	mos	kadaka-mizi <sup>7</sup>	titui	niai <sup>10</sup> , siai <sup>11</sup>	kula
7. Kunini	...	mote	mote	abuzaniti	wale	adnati	magezuli
8. Jibu	...	wisgiēna	ovia	...	guje	yepabobo	nora
9. Miriam	dab, baur <sup>1</sup>	mos-ituli	mos	ekweida	wer <sup>8</sup>	imi, dali, emrida	baker
10. Mawata	gatopato <sup>1</sup> , (P. baura) <sup>1</sup> , [da-rako]	...	orobere, [ira-moroa]	otoboa, oriboa	zogubo, (P. gugi), [iso-kupa]	omi	nora-api, ebiba, [iupu] <sup>3</sup>
11. Kiwai	tete <sup>1</sup>	geradu	geradu	otoboa, oriboa	gugi	omi	kuraere-opi
12. Pisirami	...	...	...	...	...	...	...
13. Tagota	...	...	...	peramut	durupa	bigatara <sup>12</sup>	tamaga
14. Gaima	tibiri	getu	...	pata	ibina	mana	bakere
15. Girara	...	...	...	pata	ipini	rererere <sup>13</sup>	me
16. Tumu	...	...	...	...	...	...	...
17. Namau	ivai, malapu <sup>1</sup>	kanu-ere <sup>4</sup>	kanu	la'avai	nopu, (dopo)	pokoiai	rore, (dore)
18. Elema	hara, (nape), eaho <sup>1</sup>	apea-koakivie	apea	urai, urouki	koū	avai, pave <sup>14</sup>	have
19. Uaripi	...	...	...	uroi	koru	harai <sup>14</sup>	fave
20. Milareipi	...	...	...	fuoi	koru	pavai <sup>14</sup>	fave
21. Toaripi	haura, heāsu <sup>1</sup>	apea-toai <sup>5</sup>	apea	itoi	koru	serai, pavai <sup>14</sup>	fave
22. Lepu	...	...	...	urai	koru	pave <sup>14</sup>	fave
23. Sikube	...	...	...	...	(hama-dofee)	...	(io)
24. Iworo	bi	...	...	lawilo	...	...	furi
25. Neneba	...	tohoio	...	...	puluma	...	pure, fure
26. Gosisi	io <sup>2</sup>	fioai, sabai	...	tai, urahai	...	...	muni
27. Suku	bi	saba	...	hurahairamino	...	...	muni
28. Agi	...	...	...	...	[oro]	...	muni, [muni]
29. Hagari	bi	gaba	...	kadi, ulaga <sup>6</sup> , la-mima	...	...	muni
30. Uberi	...	...	...	...	(oro)	...	tagi, (muni), [muna]
31. Sogeri	bi	haba	...	uriami <sup>6</sup> , ramia	...	...	(muni)
32. Koiari	bi, ginika <sup>1</sup>	saba-tohuma	saba	dauriaima	kolo, (koro)	guaima	muni
33. Maiari	...	...	...	...	koro	...	muni
34. Koita	vaiga, karaudi	saba-rama	saba	raima	va-momo (?)	reguigurama	muni
35. Mulaha	kodiva, (goadiva)	(ebesa)	(ibesa)	iahi	hisiu <sup>2</sup> , (itu) <sup>2</sup>	tausi, (wasiani-taunatu)	haropa, (aroba)
36. Manukolu	...	...	...	...	boiova	...	hadi
37. Kokila	uwo	...	...	...	...	...	umare
38. Yoda	gorobo	...	...	...	...	...	...
39. Binandele	gi, taita <sup>1</sup>	kosiwa	kosiwa	petari, erari <sup>6</sup>	dabori	itari, doari	ganuma
40. Berepo	...	...	...	ere <sup>6</sup>	...	...	...
41. Amara	ki	...	...	ereoura <sup>6</sup>	...	is'ira	koro
42. Adaua	...	...	...	enima <sup>6</sup>	murina	...	gibiri
43. Musa	gi, gika, bi	fisoga	...	erari, erara	...	...	gebiro
44. Domara	gara, udi <sup>1</sup>	arimu	bura, arima	idara <sup>6</sup>	visiu <sup>2</sup>	aauribei	gomana
45. Mailu	kara, udi <sup>1</sup>	arimu	arimu	...	idui <sup>2</sup>	aauri-paupau	goibo
46. Yela	ga, ka, ŋa	tugwo	teu, tugua	gadi <sup>6</sup> , ganagi <sup>6</sup>	gwoda, budu, puru	...	capu, cebu, cavi, gwag'ero

<sup>1</sup> Fish-spear. <sup>2</sup> Cf. "Melanesian Vocabulary." <sup>3</sup> Adai, put forth. <sup>4</sup> Ere, water. <sup>5</sup> Toai, strike. <sup>6</sup> Stand up. <sup>7</sup> Upright become. <sup>8</sup> Cf. egg. <sup>9</sup> Let it remain as it is. <sup>10</sup> Stay here. <sup>11</sup> Stay there. <sup>12</sup> Wait. <sup>13</sup> Stop. <sup>14</sup> Dwell. <sup>15</sup> Stone, reef, cliff.

	134. Sugar cane	135. Sun	136. Sweet	137. Tabu	138. Taro	139. Taste, v.	140. Thick
1. Tugeri	...	...	hadēdēkē	...	...	...	sōbēkē
2. Bangu	...	epot'a	...	...	tuka	...	...
3. Dungenwab	qōl	abiad, abwiar	...	laag	piana	...	...
4. Bugl	wala	yabada	...	...	bie	...	...
5. Dabu	wora	yabada	...	...	otota, ototo	...	...
6. Mabuiag	geru	goiga	mital <sup>2</sup>	sabi	goin	miti-patai <sup>6</sup>	badal
7. Kunini	galuwe	bimu	...	udege	gube	...	eboebo
8. Jibu	groba	loma	...	...	voru	...	...
9. Miriam	neru	lem	debe-laglag <sup>3</sup>	gelar	aneg	tep-desker <sup>7</sup>	dobdob
10. Mawata	ure	iwio, (P. ivio), [opia]	[doboia]	zugu	anega, [aneka]	[dobai]	orona, gudogudo, (P. borogobo- rogo)
11. Kiwai	madaia	sai	...	moguru	saso	...	dumodumo, bata
12. Pisirami	...	dari	...	...	...	...	...
13. Tagota	aiaba	dari	...	...	sese	...	...
14. Gaima	aii	kadepa	...	auana	bibi	...	...
15. Girara	ai, i	kadepa	...	...	bibi	...	...
16. Tumu	kamo	nāra	...	...	...	...	...
17. Namau	nara	lare, (dare)	mera	mupu, omorope <sup>5</sup>	omera	kevere-eai	mo'ono
18. Elema	ahi	hare	kapare	pupu	hoera	...	parula
19. Uaripi	asi	sare	tapare	...	...	...	pisosoro
20. Milareipi	asi	sare	tapare	...	...	...	papu
21. Toaripi	asi	sare	tapare	pupu, ovariave <sup>5</sup>	soera	ukupai	kafearu
22. Lepu	asi	sare	tapare	...	...	...	kafeharu
23. Sikube	tebe	...	...	...	mude	...	...
24. Iworo	iviori	...	...	...	gogeri	...	...
25. Neneba	ima	hari	...	...	muda, barua	...	...
26. Gosisi	buradu, terebu	fanieni	...	...	...	...	...
27. Suku	imi	vani	...	...	...	...	...
28. Agi	...	pani, [vani]	...	...	...	...	...
29. Hagari	imi	vani	...	...	ia	...	...
30. Uberi	...	wani, (vani), [wali]	...	...	...	...	...
31. Sogeri	imi	(vani)	...	...	vadu	...	...
32. Koiari	imi	vani	...	...	uadu	...	...
33. Maiari	...	vani, (nini)	...	...	...	...	...
34. Koita	imi	vani	...	...	vadu	...	...
35. Mulaha	deva, (eva)	pava, (bauwa)	...	...	būa	...	...
36. Manukolu	...	...	...	...	...	...	...
37. Kokila	emu	...	...	...	...	...	...
38. Yoda	iwi	...	...	...	basou	...	...
39. Binandele	doun	iji	be-damodamo <sup>4</sup>	ida	ba	(idogari)	...
40. Berepo	...	...	...	...	ba	...	...
41. Amara	dovo, daveva, pekuna	iji	...	...	ba	...	...
42. Adaua	yauvuia, fo, ena	...	...	...	mina	...	...
43. Musa	asube	fefera <sup>1</sup>	...	...	garo	...	...
44. Domara	oau, ou	nina	...	...	tebere	...	...
45. Mailu	ou	nina	...	tutuo <sup>5</sup>	teberi	...	...
46. Yela	qigi, pigi	kara, gara	...	...	ka, doabe	...	...

<sup>1</sup> Cf. Binandele, *vevera*, hot.<sup>2</sup> Tasty.<sup>3</sup> Good-tasting, also good-smelling.<sup>4</sup> Mouth cold, i.e. when sweet things are tasted.<sup>5</sup> Sacred.<sup>6</sup> Taste project.<sup>7</sup> Mouth project.

	141. Thin	142. Tongue	143. Tooth	144. Tree	145. Village	146. Water	147. Weep
1. Tugeri	...	...	[bādzikē]	dēkē	mirēvēkē	dākē, dākēkē	evike
2. Bangu	...	t'amina	ter	...	...	tauqar	...
3. Dungenwab	...	...	tōl	wōle	mono-tou <sup>11</sup>	nōu	ye
4. Bugi	...	danamai	lene	lu	maidu	ni	dalan
5. Dabu	...	dogmar	nui, goia	rati-ra, ro <sup>7</sup>	awōra, magida- ma	ine	anaginin, nane
6. Mabuiag	pepe, ridal <sup>1</sup>	noi	dang	pui	gogait	nguki	mai-adai <sup>17</sup> , ngudi-suli <sup>18</sup>
7. Kunini	bloala	weta	giri	uli	pomure	nīe	suru
8. Jibu	...	vrate	or-kak	nōvare, būle <sup>8</sup>	tone	nia	ye, gale <sup>19</sup>
9. Miriam	gemkak <sup>2</sup> , lidlid <sup>1</sup>	werut	tereg	lu	uteb	ni	ezoli
10. Mawata	tamatama <sup>3</sup>	watotorope	ibuanara, (P. iawa)	ota	auo-moto-ia <sup>12</sup>	ōbo	idobi-oroto
11. Kiwai	durupitato <sup>3</sup> , ta- matama <sup>3</sup>	watotorope	iawa <sup>4</sup> , ibuanara	ota	tauataua, maura	obo	idobi-oroto <sup>19</sup> , emerete <sup>20</sup>
12. Pisirami	...	wo	kam	nauka <sup>8</sup>	...	mauka	...
13. Tagota	...	uo	kam	atiati <sup>8</sup>	...	mauka	...
14. Gaima	ropa	merepira	poso	Y	pediwina	ivi	adimadoro
15. Girara	...	...	pōso	soba, ēi	...	wi-sarebega <sup>13</sup>	adimadoro
16. Tumu	...	...	magū	ii	...	ū, nanā	...
17. Namau	kape-kerema	anai	ni'iri	iri	pai'iri	ere	nainei
18. Elema	veveroro, hehe- roro	uri	kao	kora	karikara	ma-huhu <sup>14</sup>	hiarivie
19. Uaripi	saseraka	airitupa	tao	tola	karikari	ma-rorora <sup>15</sup>	fiera <sup>21</sup>
20. Milareipi	<del>saseraka</del>	uri	tao	tola	karikara	ma-fuso	faria <sup>21</sup>
21. Toaripi	saseroro, sesera	uri	tao	tola, susu <sup>8</sup>	karikara	ma-puso	fiauai <sup>22</sup>
22. Lepu	saseroro	uri	tao	tola	meafere	ma-puso	fiaupua <sup>21</sup>
23. Sikube	...	asese, (asese)	ado, (ado)	(ora) <sup>8</sup>	emo	iu, (iu-ni)	...
24. Iworo	...	neami	aibia	idi	...	ei, umu	ario
25. Neneba	...	neme	albai <sup>4</sup> , anagi <sup>5</sup> , sisā <sup>6</sup>	idi	...	ei <sup>16</sup>	...
26. Gosisi	...	neme	aieyu <sup>4</sup> , ovoiai <sup>5</sup>	idi <sup>9</sup>	duba	eia, warabu	ivinaima
27. Suku	...	neme	ai, arigo <sup>5</sup>	idi	omakaki	eia	ninanu
28. Agi	...	neme, [nemu]	ai-elū, [ai]	idi, [idi]	...	e, [e]	...
29. Hagari	...	neme	ai	idi	oo	ee, eata	ninaima
30. Uberi	...	neme, [neme]	ai, [ai]	idi, [idi]	...	e, [e]	...
31. Sogeri	...	(neme)	egi, (ei)	(idi)	...	...	...
32. Koiari	...	neme	egi, (eg'i)	idi	ogo	eita <sup>16</sup>	ninaima
33. Maiari	...	neme	gi, (eg'i)	idi	...	ita, (eita)	...
34. Koita	...	mei	egi	idi	ogo	eē	nivima
35. Mulaha	...	bebura	vāi, (waina)	tuba	(niva) <sup>11</sup>	vara	(poasini)
36. Manukolu	...	manane	onone	ibado	...	eo	...
37. Kokila	...	...	...	edu	galoo	eido	...
38. Yoda	...	iwi	di	ofo-dodobi, kasaba	<del>imma</del>	umu	...
39. Binandele	garoroari, (jijinu)	iwawa	ji	ni <sup>10</sup> , ukuta <sup>9</sup>	nasi	un	ji-tari <sup>23</sup>
40. Berepo	...	...	...	utuba <sup>9</sup>	<del>imma</del>	umo	...
41. Amara	supaku	evivi	ti	peruāa, ikuta <sup>9</sup>	nasi	umu	...
42. Adaua	...	avivi-meana	...	urabu	...	uwu	...
43. Musa	...	...	dūi, (nuga)	ana	...	ogo, yuig, ugo	ji
44. Domara	...	...	ma <sup>4</sup> , kagina <sup>5</sup>	ana	mari	<del>ama</del>	ini
45. Mailu	...	kopa	maa <sup>4</sup>	ana	mari	a'ama, mami	ini-a'ama <sup>24</sup>
46. Yela	...	teu, tōu	nio, űao	qaiye, yi	nelepe, pa	buwa, bwa	miauerē, beu

<sup>1</sup> Bony. Cf. bone. <sup>2</sup> Body-not, i.e. without substance. Cf. body. <sup>3</sup> Skinny. Cf. skin. <sup>4</sup> Incisors. <sup>5</sup> Molars. <sup>6</sup> Canine.  
<sup>7</sup> Ro, wood, but probably also tree: rati ra, (rati-ro), big tree. <sup>8</sup> Wood. <sup>9</sup> "Stick" in the Vocabulary. <sup>10</sup> Fire and fuel, as well  
as tree. <sup>11</sup> Cf. house. <sup>12</sup> Big-house-very. <sup>13</sup> Water good. <sup>14</sup> Cf. sea. <sup>15</sup> Cf. Toaripi, rorou, rain. <sup>16</sup> Cf. river.  
<sup>17</sup> Mourning-put out. <sup>18</sup> Tears shed. <sup>19</sup> Gale, idobi, tears. <sup>20</sup> Wail aloud. <sup>21</sup> Fi, crying. <sup>22</sup> Auai, say. <sup>23</sup> Ji, tears, tari, say.  
<sup>24</sup> Cf. eye, water.



	148. White	149. Wife	150. Wind	151. Wing	152. Woman	153. Yam	154. Yellow
1. Tugeri	koiekē	wazumēkē	avedikē	tākē	bubti	hiskōvēkē	darōkē
2. Bangu	...	...	boribor	...	...	bepe, yabebe	...
3. Dungenwab	jabrad	tōmab	wirlam	daḥ	mōēg	me	jabarda-tanal
4. Bugi	palamau	gitram	wurlem	draba	mala	gilebea	sagodag
5. Dabu	paraparan	mura <sup>4</sup> , gumu- umara <sup>5</sup>	bue	kum, nipuru- ginin <sup>7</sup>	mure	mate, gegai	sekadag
6. Mabuiag	maidgamul, miakal	ipi <sup>4</sup>	guba	bata, naka	ipi-kazi	gabau	murdgamul <sup>14</sup>
7. Kunini	...	...	buwe	tame	magebi, ule <sup>9</sup>	luie	...
8. Jibu	bulbūl	kona <sup>4</sup>	rubo	yionene	koma	zura	mülemüle
9. Miriam	kakekakek, giaudgiaud <sup>1</sup>	kosker <sup>4</sup>	wag	pao	kosker	lewer	bambam <sup>15</sup>
10. Mawata	keakea <sup>2</sup> , [geagea]	orobo <sup>4</sup> , uramu	huhua, [hohuo]	tamo	orobo, upi <sup>10</sup>	umamu, [obno]	[bana], [hoahoa]
11. Kiwai	keakea <sup>2</sup>	orobo <sup>4</sup> , uramu	susua	tamu	orobo, upi <sup>10</sup>	buruma	agoago, sowora <sup>12</sup>
12. Pisirami	...	...	pueri	...	moriam	...	...
13. Tagota	...	sarika	...	...	moream	ruma	...
14. Gaima	abiro	...	ibua	...	ato, susagi	masaga	...
15. Girara	sakewa-napa <sup>2</sup>	...	bitununa	...	busi <sup>11</sup>	wisa	mara-napa
16. Tumu	...	...	...	...	wor, paimāto	...	...
17. Namau	evaea	a'e <sup>4</sup>	kavaea	maho	a'e	iri-mao	lakolako
18. Elema	a'auka, (hohuka)	uva <sup>4</sup>	mea	maho	uva	mapore	kairuka
19. Uaripi	seraka	ua	mea	ma'o	uva	...	papare <sup>17</sup>
20. Milareipi	measea <sup>3</sup>	ua	mea	maho	uva	...	koavai <sup>18</sup>
21. Toaripi	measea <sup>3</sup>	ua <sup>4</sup>	mea	maho	ua	maho <sup>12</sup> , efali	koavie <sup>18</sup>
22. Lepu	measea <sup>3</sup>	ua <sup>4</sup>	...	maho	ua	...	apapare <sup>17</sup>
23. Sikube	(igei)	...	...	...	amuri, (amu)	iarua	...
24. Iworo	...	amuro	...	...	...	asina, buaka	...
25. Neneba	ororoi	amuro	...	...	...	asina	...
26. Gosisi	...	...	...	...	keate	gameru	...
27. Suku	...	...	...	...	keati	haba	...
28. Agi	tanamuti, [æve]	...	...	...	kiad, [magi]	...	logo
29. Hagari	...	...	...	...	magina	iraii, loku, go- gona	...
30. Uberi	...	...	...	...	mag'ina, [ma- gina]	...	...
31. Sogeri	...	...	...	...	magi	vaia, (ago)	...
32. Koiari	kaiwa <sup>2</sup> , [kaeva]	mabara	fifi	adaka	magi, (mag'i)	sago, zina	foka, maiakiva, soika
33. Maiari	kaeva	...	...	...	mai, (magi)	...	...
34. Koita	kae <sup>2</sup>	mebare	nono	uguva-nonomu <sup>8</sup>	magi	sina	maikotave
35. Mulaha	(kuia)	abei, (veki)	(oraburiki)	(iaeki)	sina, (tina) <sup>12</sup>	nona, baobu	(bornu)
36. Manukolu	oroorovae	...	...	...	none	...	...
37. Kokila	oogonagabaru	...	...	...	balano	...	...
38. Yoda	...	...	...	...	yada	...	...
39. Binandele	aiña <sup>2</sup>	aro	bisi, bubura <sup>6</sup>	wasi	eutu	ana, anaba	gouña <sup>19</sup>
40. Berepo	...	pamone <sup>4</sup>	pisi	...	pamone	...	...
41. Amara	hawo	...	...	...	gagara <sup>13</sup>	age	...
42. Adaua	...	...	...	...	...	orani, kuta, kau, koba	...
43. Musa	sagai <sup>3</sup>	...	...	...	...	sini, koba	kabe
44. Domara	goia	aueta <sup>4</sup>	aruaru	papa, lealea	ause, aveta	ua, obiri	qabuqabura
45. Mailu	emeeme	avesa <sup>4</sup>	ani	...	avesa	obiri	...
46. Yela	gamagama, kankumive	waba, agwamue	towu	leuma	piyo, bio	kini	peoka

<sup>1</sup> *Giaud*, lime. <sup>2</sup> *Kea*, *sakewa*, *kaia*, *aiña*, *sagai*, white cockatoo. <sup>3</sup> *Mea*, prefix of condition. <sup>4</sup> Cf. woman. <sup>5</sup> Cf. Kiwai, *nurumura*, totem. <sup>6</sup> *Gale*. <sup>7</sup> Cf. butterfly. <sup>8</sup> *Ugu*, bird. <sup>9</sup> Female. <sup>10</sup> Plural. <sup>11</sup> Cf. Kiwai, *busere*, girl. <sup>12</sup> Cf. "Melanesian Vocabulary." <sup>13</sup> Cf. Binandele, *gagara*, girl. <sup>14</sup> *Mur*, yellow ochre. <sup>15</sup> *Bam*, turmeric. <sup>16</sup> Turmeric. <sup>17</sup> Cf. Toaripi, *papare*, moon. <sup>18</sup> Cf. Toaripi, *koa*, pepper catkin. <sup>19</sup> Cf. *goañ*, yolk of egg.

## THE MELANESIAN LANGUAGES OF BRITISH NEW GUINEA.

### 1. Introduction.

In his work on the Melanesian languages<sup>1</sup>, the Rev. Dr Codrington has given a comprehensive view of the chief grammatical forms of the island languages, comparing their common characteristics and their relationship to other languages of Oceania. His "Short Comparative Grammar of the Melanesian Languages<sup>2</sup>," forms therefore a convenient means for ascertaining the position of the New Guinea languages with regard to those of the islands and through them to the Oceanic languages in general. If it can be shown that the essentials of grammar are the same in New Guinea as in the islands, and that words and particles are the same and combined in the same way, it may be safely asserted that the two groups of languages are akin to each other.

My material for the "Comparative Grammar of the Melanesian languages of British New Guinea" is here arranged under the same headings as those adopted by Dr Codrington. Comparisons are made, as a rule, with his examples, but in some cases reference is made to Melanesian island languages which are not fully discussed in his book. For these I have had to use manuscript materials and Scripture translations, as the printed literature of grammars and vocabularies is somewhat scanty<sup>3</sup>.

Very little reference has been made in the "Comparative Grammar" to the languages of Micronesia, Polynesia and the Malay Archipelago. The establishment of New Guinea languages as Melanesian carries with it the assumption of a relationship to the other island groups. This subject will be briefly dealt with in the concluding part of this volume.

### 2. List of the Melanesian Languages of British New Guinea.

The following table indicates all the Melanesian languages or dialects of British New Guinea of which the names have been recorded. The localities in which they are spoken, and the nature and source of the information available are also given<sup>4</sup>.

<sup>1</sup> Rev. R. H. Codrington, D.D., *The Melanesian Languages*, Oxford, 1885. (Cited hereinafter as *Mel. Lang.*)

<sup>2</sup> *Mel. Lang.* pp. 101-192.

<sup>3</sup> The principal printed collections are contained in: Rev. D. Macdonald, *New Hebrides Languages*, Melbourne, 1889, and *South Sea Languages*, Melbourne, 1891.

<sup>4</sup> The following abbreviations are used: **G.** Grammar; **D.** Dictionary; **V.** Vocabulary; **N.** Notes; **T.** Translations; **W.** Words; **Num.** Numerals; **S.** Sentences; (MS.), Manuscript; A.R. *Annual Report on British New Guinea*; B.N.G.V. *British New Guinea Vocabularies*, Society for Promoting Christian Knowledge; *Voy. Voyage*; J.R.S.N.S.W. *Journal of the Royal Society of New South Wales*.

**Group 1.**

<i>Language or Dialect</i>	<i>Locality</i>	<i>Authority</i>
<b>Waima or Maiva.</b>	Villages of Waima (Maiva) and Kevori, on coast of the Papuan Gulf, West of the Angabunga (St Joseph) River.	V., N. Rev. P. Guis (MS.). V. Rev. Dr W. G. Lawes, <i>Motu Gram.</i>
<b>Roro.</b>	Yule Island and villages on the lower Angabunga River.	N., V. Rev. L. M. Cochard (MS.). T. Sacred Heart Mission.
<b>Mekeo.</b>	Villages on middle Angabunga River.	G. Rev. P. Vitali (MS.). N. Rev. P. Bouillat (MS.). V. Rev. P. Bouillat, A.R. 1900-1. V. Rev. V. Rijke (MS.).
<b>Uni or Kuni.</b>	Villages at head waters of Angabunga and Aroa Rivers.	V. C. Kowald, A.R. 1892-3.
<b>Arabule.</b>	Villages at head waters of Angabunga and Aroa Rivers.	

**Group 2.**

<b>Pokau, Lala, Nala, Rara or Kalau.</b>	Villages on left bank of lower Angabunga River.	G., V. Rev. V. Rijke (MS.). V., S. A.R. 1890-1.
<b>Doura.</b>	Mouth of Vanapa River.	V. Rev. J. Chalmers, B.N.G.V. and (MS.).
<b>Kabadi.</b>	Between Aroa River and Galley Reach.	G., N. Timoteo, J.R.S.N.S.W. 1897. V., S. J. Green in A.R. 1893-4.
<b>Motu.</b>	Coast villages from mouth of Vanapa River to Round Head.	G., D. Rev. Dr W. G. Lawes.

**Group 3.**

<b>Sinaugoro.</b>	Rigo, Saroa and other villages inland from Kapakapa, and on East side of the Wanigela (Kemp Welch) River.	S. Rev. Dr Lawes (MS.). V. F. E. Lawes, A.R. 1890-1.
<b>Hula.</b>	Bula'a, Kalo, Babaka and other villages on Hood Peninsula, between Beagle Bay and Hood Bay.	S., V. S. H. Ray (MS.). V. of Bula'a. R. Guise in A.R. 1890-1.
<b>Keapara or Kerepunu.</b>	Villages of Keapara and Alukune on East side of Hood Lagoon.	T. Four Gospels and Acts, Rev. S. Pearse. V. Rev. Dr Lawes, <i>Motu Gram.</i>
<b>Galoma (Aroma) and Keakalo.</b>	Maopa village in Keakalo Bay and villages from Kererupu to Paramana Point.	N. S. H. Ray (MS.). S. S. H. Ray (MS.). V. F. E. Lawes, A.R. 1892-3. V. Rev. Dr Lawes, <i>Motu Gram.</i>
<b>Rubi.</b>	Villages of Kererupu tribe, West of the middle Wanigela River.	V. A. C. English, A.R. 1896-7.

**Group 4.**

<b>Mugula.</b>	Dufaure Island.	V. J. Macgillivray, <i>Voy. Rattlesnake</i> , 1852.
<b>Dani.</b>	Coast from Orangerie Bay to Fife Bay.	N. Rev. H. P. Schlenker (MS.).
<b>Suau.</b>	South Cape.	T. Mark by Pi, Acts by Rev. C. W. Abel.
<b>Bonarua.</b>	Brumer Island.	V. Rev. Dr Lawes, <i>Motu Gram.</i> V. J. Macgillivray, <i>Voy. Rattlesnake</i> , 1852.
<b>Roges.</b>	Heath Island.	V. Rev. S. MacFarlane, B.N.G.V.
<b>Wari.</b>	Teste Island.	V. Rev. S. MacFarlane, B.N.G.V.
<b>Sariba.</b>	Basilaki and Hayter Islands.	V., S. D. Ballantine, Sir W. MacGregor, A.R. 1890-1.
<b>Tubetube.</b>	Islands of Engineer Group.	T. Extracts and Catechism, Wesleyan Mission.

**Group 5.**

.....	Brierly Island.	V. J. Macgillivray, <i>Voy. Rattlesnake</i> , 1852.
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<i>Language or Dialect</i>	<i>Locality</i>	<i>Authority</i>
.....	Du Château Islands.	<b>Num. J. Macgillivray, <i>Voy. Rattle-snake</i>, 1852.</b>
<b>Fanaletti.</b>	Deboyne Island, West of St Aignan Island.	<b>T. Mark, Rev. S. B. Fellowes.</b>
		<b>G., V. Rev. S. B. Fellowes, A.R. 1892-3.</b>
<b>Misima.</b>	St Aignan Island.	<b>V. B. Thomson, Hely, Moreton, A.R. 1889-90.</b>
<b>Tagula.</b>	Sud-Est Island.	<b>V. B. Thomson, Hely, Moreton, A.R. 1889-90.</b>
<i>Group 6.</i>		
<b>Murua.</b>	Woodlark Island.	<b>V. A.R. 1889-90.</b>
<b>Kitawa or Nowau.</b>	Julien Island, East of Kiriwina.	No information.
<b>Kiriwina.</b>	Probably Emarakana village, in North of main island of Trobriand Group.	<b>G., V. Rev. S. B. Fellowes, A.R. 1900-1.</b>
<i>Group 7.</i>		
<b>Wamea.</b>	Wamea and Urassi Islands near Ferguson Island.	A.R. 1893-4.
.....	Goodenough Island.	No information.
.....	Ferguson Island.	No information.
<b>Dobu.</b>	Goulvain Island, between Ferguson and Normanby Islands.	<b>V., A.R. 1891-2, and T. (Gospels and Acts), Rev. W. E. Bromilow.</b>
.....	Normanby Island.	No information.
<b>Wagipa.</b>	Wagipa Island.	A.R. 1893-4.
.....	East Cape.	<b>T. Primer by Wachene.</b>
<i>Group 8.</i>		
<b>Nada.</b>	Laughlan Islands, North East Louisiades.	<b>V., S. Tetzlaff, A.R. 1890-1.</b>
<b>Tavara.</b>	East end of Milne Bay.	<b>T. Matthew, Rev. C. W. Abel.</b>
<b>Awalama.</b>	Chad Bay, West of Cape Ducie.	<b>V. Rev. C. King (MS.).</b>
		<b>V. of Awaiama. A.R. 1889-90.</b>
<b>Ataiyo.</b>	Ataiyo village, North of Awalama, and Kairaga Island.	A.R. 1890-1.
<b>Taupota.</b>	Coast between Chad Bay and Bartle Bay.	<b>V. Rev. C. King (MS.).</b>
<b>Wedau.</b>	West shore of Bartle Bay.	<b>G., D. Rev. C. King.</b>
		<b>T. Four Gospels, Acts, etc. Anglican Mission.</b>
<b>Wamira.</b>	East shore of Bartle Bay.	<b>W. Rev. C. King, <i>Wedau Gram.</i></b>
<b>Galavi.</b>	Boianai village on South West shore of Goodenough Bay.	<b>V. Rev. C. King (MS.).</b>
		<b>V. Rt Rev. Bp New Guinea (MS.).</b>
<b>Boniki.</b>	Village of Menapi, six miles South of Cape Vogel.	<b>V. Rev. C. King (MS.).</b>
<b>Mukawa (Kapikapi).</b>	Village at Cape Vogel.	<b>V., S. Rev. S. Tomlinson (MS.).</b>
		<b>T. St Luke, Rev. S. Tomlinson.</b>
<b>Kwagila.</b>	Villages on Kwagila River, South of Collingwood Bay.	<b>V. R. Guise, A.R. 1893-4.</b>
<b>Kubiri or Ubiri.</b>	Waiawana tribe on South shore of Collingwood Bay, West of Kwagila.	<b>V. Rt Rev. Bp New Guinea (MS.).</b>
<b>Raqa.</b>	Awanabairia tribe, Fir Tree Point, Collingwood Bay, West of Kubiri.	<b>Story. Rev. P. J. Money (MS.).</b>
		<b>V. Rt Rev. Bp New Guinea (MS.).</b>
<b>Kiviri.</b>	Part of Wanigela village, on South West shore of Collingwood Bay.	<b>V. Rt Rev. Bp New Guinea (MS.).</b>
<b>Oiun.</b>	Part of Wanigela village, on South West shore of Collingwood Bay.	<b>V. Rt Rev. Bp New Guinea (MS.).</b>
<b>Maisin ?</b>	Between Kubiri and Oiun.	<b>Mr Giblin quoted by Dr C. G. Seligmann in <i>Lancet</i>, Feb. 17, 1906, p. 428.</b>
<b>Artifamu.</b>	Cape Nelson.	<b>Mr Giblin quoted by Dr C. G. Seligmann in <i>Lancet</i>, Feb. 17, 1906, p. 429.</b>

**3. Names and Localities of Languages of the Melanesian Islands  
referred to in the following pages.**

- |   |   |
|---|---|
| 1. Ambrim, New Hebrides.                      | 28. Mwala, Solomon Is. (Malaita or Malanta).          |
| 2. Aneityum, New Hebrides.                    | 29. Nengone, Loyalty Is.                              |
| 3. Arag, Pentecost Is., New Hebrides.         | 30. New Britain (Raluana dial.) Bismarck Archipelago. |
| 4. Aulua, Malekula Is., New Hebrides.         | 31. New Georgia (Rubiana dial.), Solomon Is.          |
| 5. Baki, Epi Is., New Hebrides.               | 32. Nggao, Ysabel Is., Solomon Is.                    |
| 6. Bugotu, Ysabel Is., Solomon Is.            | 33. Nguna, Montague Is., Central New Hebrides.        |
| 7. Duke of York Is., New Britain.             | 34. Nogogu, Espiritu Santo, New Hebrides.             |
| 8. Ebon, Marshall Is., Micronesia.            | 35. Opa, Lepers' Is., New Hebrides.                   |
| 9. Efate, Sandwich Is., New Hebrides.         | 36. Pama, Central New Hebrides.                       |
| 10. Epi, New Hebrides.                        | 37. Pangkumu, Malekula Is., New Hebrides.             |
| 11. Eromanga, New Hebrides.                   | 38. Rotuma, N. of Fiji.                               |
| 12. Fagani, San Cristoval Is., Solomon Is.    | 39. Saa, Mwala Is., Solomon Is.                       |
| 13. Fanting, Ambrim Is., New Hebrides.        | 40. Santa Cruz (Deni dial.).                          |
| 14. Fiji.                                     | 41. Santo = Espiritu Santo, New Hebrides.             |
| 15. Florida, Solomon Is.                      | 42. Savo, Solomon Is.                                 |
| 16. Gaua, Banks Is., N. of New Hebrides.      | 43. Sesake, Three Hills Is., Central New Hebrides.    |
| 17. Gilbert Is., Micronesia.                  | 44. Tangoa, Espiritu Santo, New Hebrides.             |
| 18. Lifu, Loyalty Islands.                    | 45. Tanna, S. New Hebrides.                           |
| 19. Maewo, Aurora Is., New Hebrides.          | 46. Tasiko, Epi Is., New Hebrides.                    |
| 20. Makura, Central New Hebrides.             | 47. Ulawa, Contrariété Is., Solomon Is.               |
| 21. Malekula, New Hebrides.                   | 48. Vanua Lava, Banks Is., N. of New Hebrides.        |
| 22. Malo, S. of Espiritu Santo, New Hebrides. | 49. Vaturanga, Guadalcanar Is., Solomon Is.           |
| 23. Marina, Espiritu Santo, New Hebrides.     | 50. Wango, San Cristoval Is., Solomon Is.             |
| 24. Merlav, Banks Is., N. of New Hebrides.    |   |
| 25. Mortlock Is., Caroline Is., Micronesia.   |   |
| 26. Mota, Banks Is., N. of New Hebrides.      |   |
| 27. Motlav, Banks Is., N. of New Hebrides.    |   |

## PHONOLOGY OF THE MELANESIAN LANGUAGES OF BRITISH NEW GUINEA.

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| 1. Notes on the Alphabet.                  | Languages of British New Guinea and those of |
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### 1. Notes on the Alphabet.

In many of the languages there appears but little difference between the surds and sonants in the guttural, dental and labial series, but usually both are written.

#### 1. GUTTURALS.

**k, g.** In Mekeo *k* only is written, and in Keapara *k* serves both for *k* and hard *g*, as the sound of *g* is that of *g'*, the Melanesian guttural trill.

**g'.** The "Melanesian *g*" has not always been recognised, and in most of the languages has no special character. It is probably this sound which is meant in Motu, when it is said that *g* in some words has a sound between the ordinary *g* and *k*<sup>1</sup>; or is sounded as an aspirated *k*<sup>2</sup>. It was plainly heard by me in Hula, where it is represented in translations by *g*. On the North East coast, *g'* is printed *g* in the *Wedau Dictionary and Grammar*, but is not used in the translations, the distinction between *g* and *g'* being left to the native reader. In Awalama hard *g* is alone found, but in Taupota, as in Wedau, both *g* and *g'* are used<sup>3</sup>.

**k, g.** The nasalization of *k* and *g* is found only in Panaieti, and is not frequent at the beginning or middle of words. It is stated that "the consonantal endings—'k,' 'g,' 't,' 's,' finish the sound with a sort of nasal 'n,' made by pressing the root of the tongue against the palate. The consonantal ending 'b' takes 'm' in the same manner<sup>4</sup>."

#### 2. DENTALS.

**t, d.** There is no *t* in Kabadi, Keakalo and Galoma, and it is of rare occurrence in Hula and Keapara. In Tubetube, Waima, Roro and Mekeo, there is no *d*. In Hula *d* is interchangeable with *l* and *r*.

**t, d, dr.** The nasal *t* is found only as a final in Panaieti, but is not written. In Tagala *d* is found, and this sometimes is strengthened with *r* as in Fiji, *dr*.

<sup>1</sup> Rev. W. G. Lawes, *Motu Grammar*, 3rd edit. p. 1.

<sup>2</sup> Rev. W. G. Lawes, *Motu Grammar*, 2nd edit. p. 74.

<sup>3</sup> Rev. C. King, *Wedau Grammar*, p. 5, and letter to S. H. Ray.

<sup>4</sup> Rev. S. B. Fellowes, "Panaieti Grammar," in *Annual Report*, 1892-3, p. 85.



### 3. Names and

- of the English *ch* is found only in Mekeo, Uni and Awalama, guages it is closely approached by the sound given to *t* before *i* in Motu and Wedau as equivalent to *ts*, and is written *t* by missionaries in Waima and Roro. In a Kabadi vocabulary sound was written *ch*<sup>1</sup>.
1. Ambrim, New Hebrides
  2. Aneityum, New Hebrides
  3. Arago, Pentecost Is.
  4. Aulua, Malekula Is.

#### c. LABIALS.

**p, b.** These are both generally written, but in Kiviri and Oiun no *p*, and in Mekeo and Awalama no *b* is found. In Tagula, Mukawa and Raqa *b* is sometimes nasal *b*, and in Panaieti both *p* and *b* occur as finals. That the sound of *b* approaches *v* is shown by the English missionaries writing *v* where the French have *b*<sup>2</sup>.

**v, f.** In most of the languages *v* is found, but it does not appear in Tubetube, Panaieti, Dobu, Tavara and Awalama.

Only in Mekeo at one end of the list, and in Kubiri, Raqa, Kiviri and Oiun at the other does *f* appear.

#### 4. NASALS.

**n, m.** These are in general use.

**n.** The absence of *n* pronounced as *ng* in "*sing*" is a remarkable feature of the languages of the mainland of New Guinea, as it is a very common sound in the languages of the Melanesian Islands. On the mainland it is found only in Mekeo, where, however, it has no relation to the Melanesian sound, but occurs as a change from *r*, as in the numeral *nua*, two, and the native name of the St Joseph River, *Anabuna*, which in Roro is *Arabure*. In the Louisiades *n* is found only in Tagula. There is another nasal *n* in Mekeo in which the guttural is not prominent. This was written *nn* by PP. Vitali and Bouillat in the word *inna*, mother<sup>4</sup>.

**m.** A more nasal sound of *m* was written *mu* in Dobu, *mw* in Kiriwina, Tagula and Panaieti, and *m̃* in Tubetube. It was recognised in Mekeo and written *mm* in the words *amma*, father, and *imma*, hand<sup>4</sup>.

**ñ.** The liquid *ñ* is found only in the same languages as *n*, i.e. in Mekeo and Tagula.

#### 5. LIQUIDS AND SEMI-VOWELS.

**r, l.** These are written in nearly all the languages. In Roro *r* only is used, but the English missionaries have sometimes written *l* where the French have *r*<sup>3</sup>. In Pokau and Tagula only *l* is written, and in the former language there is a confusion of *n*, *l* and *r*, as in the name of the Pokau language Nara, Rara or Lala.

**l', gl.** There is another *l* sound in Wedau, Mukawa and the neighbouring languages on the North East coast which is "pronounced with the tongue between the lips." This is stated in the *Wedau Grammar* to be the proper pronunciation of *l'*<sup>5</sup>. In the first vocabulary of the language *th* was indefinitely (*th* in "*the*" or in "*think*"?) written

<sup>1</sup> *Annual Report*, 1893-4, p. 107.

<sup>2</sup> Cf. *Mel. Lang.* p. 207.

<sup>3</sup> As e.g. *rabi* and *lavi*, night; *roborobo*, *rovorovo*, bird; *wapura*, *uabula*, dark.

<sup>4</sup> MS. notes for S. H. Ray.

<sup>5</sup> Rev. C. King, *Wedau Grammar*, p. 5.

where *l* is now used<sup>1</sup>. In Nada *l* is found with *g* as *gl*: *vagla*, to pull an oar<sup>2</sup>, *avigigla*, a drill. In Nada also *gr* appears in *grelai*, the south-west wind, *dagra*, white plume, but there is probably an elided vowel<sup>3</sup>.

*y*. In Awalama (or Awaiaama) while *r* is distinct *l* has a tendency to the sound of *y*, and words which the Rev. C. King has written with *l*<sup>4</sup>, are spelled with *i* in the *Annual Report* for 1889-90; as e.g. *malau*, *maiyaui*, fire, *talaha*, *taiaha*, path, *vipola*, *vipoia*, hot.

In Sariba *y* is written where the neighbouring Suau has *e* or *i*, and in other languages its presence is no doubt obscured by the practice of writing *i* for *y*. It is written in Misima, Tagula, Nada and Murua, and also on the North East coast in Awalama, Mukawa, Kubiri, Kiviri and Oiun.

*w*. In many languages it is difficult to ascertain whether the consonantal sound of *w* occurs, owing to the practice of writing *u* for this sound. In those languages where a simple *w* is not written it appears as a component of the compound *q*. In Kabadi and Suau neither *w* nor *q*<sup>5</sup> is found, but the spelling of such words as Kabadi *oaka*, conquer, *oava*, shark (Motu *galaha*), and Suau *kuasi*, blood, suggests the presence of *w*.

#### 6. SIBILANTS.

*s*, *ʃ*. In the languages of Group 3, in Hula, Keapara, Galoma and Keakalo, there is no *s*. In Taupota and Wedau it is not found in native words. In Motu it only appears before *a*, *o*, or *u*. A nasal *s* appears in Nada in the word printed *gensa*, a month (March).

*s'*. The only New Guinea example of *s'* is found in the vocabularies of Macgillivray<sup>6</sup>, where *ishuda* is given for "nose" in Brumer and Dufaure Is., *bushuda* in Brierly Is.

*z*. This letter is written only in Roro and Pokau, where it takes the place of the Motu and Kabadi *t*, pronounced *ts*, before *e* or *i*. In the present notice *z* is written in the latter languages for *ts*, and also in Wedau.

*z'*. This sound occurs only in Nada. "The proper sound is not that of our '*z*,' but more like '*zh*' or '*zsh*'<sup>7</sup>."

#### 7. ASPIRATE.

*h*. This sound is found in two languages of the Louisiades only, in Panaieti and Misima. On the mainland *h* is written in Waima, Roro, Motu, Keapara, Suau and Sariba, and on the North East coast in Tavera, Awalama, Taupota and Oiun.

#### 8. COMPOUND CONSONANT.

*q*, *gw*, *pw*, *bw*. The compound guttural and labial consonant, which is common in the Melanesian Islands, is found also in New Guinea, but nowhere with its full sound *kpw*. Just as in the Island languages, "as the guttural is sooner or later superseded by the labial, the sound of *k* or *p* relatively predominates. In some languages, or in some words in one language, one or the other element is conspicuous; so conspicuous perhaps that either the guttural or labial is missed<sup>8</sup>."

On the mainland of New Guinea the sound is always a combination of a guttural with *w*, and is written *q* or *kw* in Motu, Sinaugoro, Hula and Keakalo. It is also *q* in

<sup>1</sup> *Annual Report*, 1892-3.

<sup>3</sup> Cf. Dobu *dayura*, feather.

<sup>5</sup> In the *Annual Report*, *qarumena*, fish, is probably a Motu word. Rev. W. G. Lawes, *Motu Grammar*, has *veana*.

<sup>6</sup> J. Macgillivray, *Voyage of the Rattlesnake*, p. 325.

<sup>8</sup> *Mel. Lang.* p. 211.

<sup>2</sup> Cf. Tagula *vara*, Kiriwina *wola*, paddle.

<sup>4</sup> Rev. C. King, MS. Vocabulary.

<sup>7</sup> *Annual Report*, 1890-1, p. 132.



Taupota, Galavi, Kubiri and Raqa. In Awalama, Wedau, Mukawa and Oiun it appears both as q (or kw) and gw.

In the Louisiades q (or kw) and gw are found in Tagula, Nada and Dobu, and q alone in Murua and Kiriwina.

It is remarkable that whilst the combination with a labial is not found on the mainland, it is very common in the Louisiade Islands, where pw and bw are found in all the languages except Misima and Tagula. In Dobu they are written pu and bu, in Tubetube b̄ is written for bw, p̄ for pw.

In Tagula both guttural and labial have the nasal sound as nw and bw.

In Suau, Panaieti and Tavara it is probable that the sounds of q and gw occur, but, written as ku and gu, have not been distinguished.

## 2. Phonetic Changes.

The phonetic changes which occur in the Melanesian languages of New Guinea have exactly the same characteristics as those of the Melanesian Islands illustrated by Dr Codrington. "The same word will appear in many languages in various forms, and no one can determine which form is the original, no order of change can be asserted<sup>1</sup>." "In the changes which do occur it is generally impossible to find a law of change<sup>2</sup>." "The reason for this probably is that the various languages and dialects have been brought irregularly into their present seats, not in successive and considerable migrations from one quarter or another, but by chance and petty movements of people whose language, though belonging to one family, was already much broken up and diversified<sup>3</sup>."

I now proceed to give, as far as my material allows, a summary of the chief phonetic changes between the various Melanesian languages of British New Guinea.

### 1. GUTTURALS.

**k, g.** The interchange of k and g by neighbouring dialects is very common as e.g. Motu *kesi*, shield, *roge*, storehouse, are Keapara *gei*, *loke*; Keapara *rigu*, bathe, *nakula*, cold, are Galoma *riku*, *nagula*.

**k, g', h.** The Motu and Hula k is represented in Keapara by h, or is sometimes entirely lost, as in Motu *laka*, walk, *kurokuro*, white, *reke*, net, *kopi*, skin; Hula *laka*, *kulokulo*, *leke*, *kopi*, which appear in Keapara as *laha* or *laa*, *hurokuro* or *uloulo*, *rehe* or *lee*, *opi*. On the other hand Keapara and Hula g is lost in Motu, Galoma, Kabadi and Waima, as in Keapara and Hula *gima*, arm, *gulo*, cooking pot, *maguli*, life; Motu and Waima *ima*, uro, *mauri*; Kabadi and Galoma *ima*, *ulo*, *mauri*. Galoma also has g where it is wanting in Motu and Keapara as in *goi*, *gaiva*, *gage*, for Motu *oi*, *aiha*, *ae*, and Keapara *oi*, thou, *haiva*, centipede, *hage*, leg. None of these changes are according to fixed rule, and apply only to the individual words. Similar changes take place on the North East coast where k, g' and g are lost in certain languages, and retained in others. Thus Mukawa and Galavi *kae*, foot, is in Taupota, Wedau, Kubiri and Raqa *ae*; and Taupota, Wedau and Galavi *waga*, canoe, is *wa* in Raqa, Kiviri and Oiun; Wedau and Taupota *tanig'a*, ear, is *taina* in Mukawa, Kubiri, Raqa, Kiviri and Oiun. Awalama *viogona*, flesh, is Galavi and Boniki *viona*. There is still no rule.

<sup>1</sup> Mel. Lang. p. 199.

<sup>2</sup> Mel. Lang. p. 201.

<sup>3</sup> Mel. Lang. p. 202.



**g', w.** The neighbouring dialects of Wedau and Wamira show a change between *g'* and *w*: Wedau *g'avug'avu*, Wamira *wavuwavu*, mist.

**k, b.** On the North East coast there is the appearance of a change from *k* to *b*, by way of *v*, as in Mukawa, Galavi *kae*, Taupota, Wedau *ae*, Kiviri and Oiun *bai*, foot. This is the common word *vae*.

## 2. DENTALS.

**t.** There is no *t* in Keapara, Hula and Galoma, where *ma*, *ama*, *ari*, *agi* represent the Motu *mata*, eye, *tama*, father, *tadi*, brother, *tai*, weep.

**t, h.** The Motu *t* is rarely represented in Keapara by *h* as in *ahai* for *atai*, above, but there is the change to *h* in Waima before *a* and *e*, where the Roro word has *t*, as in *iha*, *nihe* for the Roro *ita*, see, *nite*, tooth; Motu *ita*, *ise*.

**t, z, c.** In Motu, Waima, Roro and Wedau, *z* takes the place of *t* before *e* and *i*, and the same sound is confused with *c* in Kabadi. The Roro *z* regularly represents the Waima *t*, as in Roro *izu*, Waima *itu*, house.

**t, k.** In Kabadi and Pokau the Motu and Suau *t* is regularly represented by *k*, as in *muka*, eye, *kau*, man, for Motu and Suau *mata*, *tau*. Hula sometimes has *k* for Motu *t*: *kage*, *koi* for Motu *tage*, excrement, *toi*, three.

**t, r.** A change from *t* to *r* is found on the North East coast where Taupota, Wedau, Mukawa *tara* represents Raqa and Oiun *rara*.

**t, w, q.** In Keapara *wano*, Hula *qano*, earth, which represent the Motu and Suau *tano*, there is a change from *t* to *w* and *q*.

**d, r, l.** In Hula *d*, *r* and *l* appear to be interchangeable, and in this language compared with Motu, Keapara and Galoma there is no rule as to the interchange of the sounds. Motu *rara*, blood, *daudau*, distant, *lara*, sail, *diba*, know, are in Hula *rala*, *raurau*, *la*, *dipa*; in Keapara *lala*, *laulau*, *la*, *riba*; in Galoma *lala*, *raurau*, *lala*, *ripa*.

**d, k.** In Mekeo and Waima *k* represents the *d* of Motu, as in Mekeo *eakava*, marry, *aka*, name, for the Motu *headava*, *lada*, and Waima *eku*, occiput; Motu *gedu*.

**d, z'.** This change is found in Nada where *kez'a*, *muz'ina* represent the Sariba *keda*, road, and *madina*, shame.

## 3. LABIALS.

**p, b.** These sounds are rarely distinct and often interchange in neighbouring dialects. Motu *diba*, Keapara *ripa*, *riba*, Galoma *ripa*, know, Motu (*kau*)-*bebe*, Keapara and Galoma *pepe*, Suau *bebe*, butterfly. So on the North East coast, Awalama (*ka*)*peu*, Taupota, Wedau *bebeu*, butterfly.

**p, b, h, k.** A change from *p* or *b* to *h* is seen in Galoma *ripo*, Motu *diho*, down; Galoma *peo*, Suau *beu*, Keapara *heo* or *eo*, fall; Keapara, Galoma *boiboi*, Motu *hoihoi*, buy or sell. Hula has *keo*, fall.

**p, b, v.** Galoma *p* or *b* becomes *v* in Keapara, as in Keapara *nivi*, *leva*, *magivi*; for Galoma *nipi*, dream, *leba*, paddle, *magipi*, thin. There is a similar change on the North East coast where Taupota, Wedau, Galavi *vou*, new, represents the Kubiri, Raqa *baubau*, Kiviri, Oiun *bobu*; and *voe*, paddle, represents Mukawa, Kubiri, Oiun *boe*, Kiviri *boi*.

**p, b, f.** The rare sound of *f* in Mekeo represents *p* or *b* in Waima, Motu, Galoma and Suau, as in *fefe*, Galoma *pepe*, Suau *bebe*, butterfly; *fuko*, Kabadi *puko*, navel; *fi'ina*, Motu, Keapara, Kabadi *bibina*, Galoma *pipina*, Waima *pina*, lips. Similarly on

the North East coast, Kiviri and Oiun *fefek*, butterfly, for Taupota and Wedau *bebeu*; Raqa, Kiviri and Oiun *tefana*, *tefan*, *tefo* for Galavi and Kubiri *tepa*, hair.

v, w. In Waima, Keapara and Galoma, w represents the Motu or Suau v, as in Waima, Keapara *waira*, face, Motu *vaira*; Waima, Keapara, Galoma *waro*, string, Motu *varo*; Waima, Keapara *wapu*, Galoma *wabu*, Motu and Suau *vabu*, widow.

v, h. Waima v is represented by h in Motu, as in *hui*, *honu*, *hani* for the Waima *vui*, hair, *vonu*, full, *vani*, four.

#### 4. NASALS.

In Wedau and Taupota n is usually dropped in words where the neighbouring dialects retain it, as in *ivo*, tooth, Mukawa *nibo*.

n, r, l. In New Guinea there is very rarely a change in the nasal sounds. When a change does occur it affects the same words as in the Island languages. The interchange of n, r and l is seen in the word for "water," Keapara *nanu*, Galoma *nalu*, Motu *ranu*. There are also the Keapara, Galoma, Suau *numa*, house, Motu and Kabadi *ruma*. In Kiriwina l interchanges with and represents n, as in *luia*, *nuia*, coco-nut, -*na*, -*la*, the pronominal suffix "his."

n, d. A change between n and d is seen in Keapara *nanu*, boil, Motu *nadu*.

#### 5. LIQUIDS AND SEMI-VOWELS.

In Waima, Kabadi, Keapara, Galoma and Suau l is often dropped. The Motu *lalo*, inside, becomes in Waima, Kabadi and Keapara *ao*, Suau *alo*. In Wedau also an initial r or l is often lost, as in *api*, cut, *ano*, inside, *arai*, burn, Motu *lapai*, *lalo*, *rarai*.

r, l. These sounds are often interchanged, and there is no rule. Examples are: Motu, Kabadi *rara*, blood, Keapara, Hula *rala*, Galoma *lala*; Keapara, Hula *legi*, grass, Motu, Kabadi, Suau *rei*; Keapara, Hula, Galoma *lau*, leaf, Motu, Kabadi, Waima *rau*; Kabadi, Waima *rovo*, to fly, Motu *roho*, Galoma *lobo*, Keapara *robo*, Hula *lovo*, Suau *loi*.

r, l, n. The change of r or l to n has been already noted. In Wedau also n sometimes appears for l, as in *ano*, pith, inside, Motu *lalo*.

#### 6, 7. SIBILANTS AND ASPIRATE.

s, h. In Waima, Roro, Mekeo, Keapara, Hula and Galoma where s is not used its place is sometimes taken by h, but very often it is unrepresented. Thus Waima *pohea*, Galoma *poea*, are the Motu *bosea*, basket; Keapara *gei*, *ivi*, Galoma *ibi*, are the Motu *kesi*, shield; Motu, Suau *sihi*, Kabadi *sivi*, girdle; Waima *hina*, Keapara, Galoma *ina*, Motu and Suau *sina*, mother. Also in Wedau *poa*, *poia*, *buo* represent the Suau words *bosa*, basket, *bosia*, parent-in-law, *uso*, navel.

s, d. The Motu sometimes represents Suau s by d. Motu *diu*, *maeda*, *udo* for Suau *siu*, elbow, *maisa*, cooked, *uso*, navel. But every s in Suau is not d in Motu as e.g. Suau *sihi*, girdle, *sina*, mother, are *sihi*, *sina* in Motu.

s, t. In a few words Waima t corresponds with the Motu or Suau s, as in *keti*, shield, *tutu*, milk, Motu *kesi*, Motu and Suau, *susu*.

s, g', g. In Wedau the trilled g' often stands for s as in *g'ug'u*, breast, *g'ama*, outrigger float, *g'ei*, go up, which represent the Galavi, Mukawa, Kubiri *susu*, and the common words *sama* and *sake* which are in Motu *darima* and *dae*. In Awalama, which has no "Melanesian" g', hard g takes its place and the word for "breast" is *gugu*.



**s, n.** The change from *s* to *n* is seen in the same word for "breast," which Raqa and Oiun have as *nunu*.

**z, h.** Roro *z*, which is a change from *t*, becomes *h* in some words in Waima; Roro *ziabu*, Waima *hiabu*, tooth.

#### 8. COMPOUND CONSONANT.

In Waima there is no representative of *q*. The Motu *qanau*, rope, *qara*, head, appear there as *anau*, *ara*. In Pokau the initial vowel changes: *onau*, *ola*.

**q, w.** The *q* of Motu and Hula is represented in Keapara by *w*. Motu, Hula *qalimu*, conquer, Keapara *walimu*; Hula *qarea*, die (Motu *qare*, sign of death), Keapara *warea*; Motu *qadua*, Hula *qaua*, knot, Keapara *waua*.

**9. VOWELS.** There is very little variation in the vowels. There is in a few cases the modification of *a* to *e* as in the Motu *maoro*, Kabadi *meoro*, straight; Motu *hua*, Keapara, Galoma *bue*, Kabadi *ue*, moon; or Mukawa *taina*, Galavi *teina*, ear. There is also sometimes a change between *o* and *a* as in Wedau *pou*, Mukawa *pau*, egg; Dauí *gogu* and Galoma *gage*, foot. A final *u* or *e* often becomes *i* or is dropped, as in Tubetube *mani*, Murua *man*, bird, Nada *mati*, die, in most of the languages *manu*, *mate*. No rule can be given for the changes which do appear.

**10. METATHESIS.** A few examples of inverted syllables may probably be found. Examples are seen in Pokau *lalo-maka*, Doura *luo-maka*, a fly, Sinaugoro *na-gama*, Keapara *na-kama*; Motu, Kabadi, Waima *inu*, drink, Keapara, Galoma *niu*; Keapara *gibu*, Galoma *biu*, star.

### 3. Phonetic Changes between the Melanesian Languages of British New Guinea and those of the Islands.

In this section I propose to give a summary of the changes which may be observed in common Melanesian words when they appear in the Melanesian languages of New Guinea. It has been already stated that there is no law of phonetic change either in New Guinea or in the islands, but it is nevertheless of some interest to observe how, in passing from one language to another, some words undergo very little alteration of form, whilst others are so altered as to be hardly recognised until words from other languages are brought in for comparison. To illustrate by examples from New Guinea it is evident that *mate* (*maze*), die, *ura*, prawn, *tano*, ground, in Motu are identically the same as those in use all over Oceania<sup>1</sup>. But it is not so clear that the Keapara word *gibu*, star, is also a variant of the common Oceanic word *vitiu*<sup>2</sup>; that *vio* represents the New Hebrides word *pitolo*, hungry<sup>3</sup>, or that Awalama *gugu* and Raqa *nunu* are cognate with the usual Oceanic word for "breast," *susu*<sup>4</sup>.

<sup>1</sup> Cf. Malagasy *mati* (*maty*), Malay *mati*, Efate, Fiji, Mota, Samoan *mate*; Malagasy *ura* (*orana*), Malay *uda*(ng), Efate, Fiji, Mota *ura*, Samoan *ula*; and Malagasy *tani* (*tany*), Malay *tana*(h), Efate, Mota, Gilbert Islands *tano*.

<sup>2</sup> The stages by which *vitiu* became *gibu* appear in New Guinea languages as follows: Pokau and Kabadi *viziú* (i.e. *vitsiu*), Doura and Roro *biziú*, Waima *bihiu*, Galoma *biu*, by metathesis *ibu*, and by the Keapara practice of prefixing *g*, *gibu*.

<sup>3</sup> The stages here are simpler. Keapara retains the original *v* in the word which appears in Motu as *hitolo* (Fiji *vitolo*), but loses *t* and *h*, and thus becomes *vioo* or *vio*.

<sup>4</sup> Cf. preceding section (Sibilants and Aspirate).



1. **VOWELS.** The vowels usually remain unchanged as in Motu *maze*, die, *boi*, night, *manu*, bird, Fiji, Florida *mate*, *boni*, *manu*. A final vowel is sometimes weakened as in Tubetube *mani*, bird, Nada *mati*, die, or a final vowel may be lost as in Murua *man* for *manu*. The diphthong *ai* becomes sometimes *ei* as in Mekeo, Pokau, Doura *vei*, water. Cf. Fiji, Mwala *wai*.

2. **GUTTURALS.** **k, g.** These are generally (1) retained as in Nada, Mukawa *kutu*, Sinaugoro *gutu*, but may be (2) lost as in Motu *utu*. Cf. Fiji *kutu*, Florida *g'utu*.

3. **DENTALS.** **t.** This may be (1) retained as in Motu, Suau, Wedau *mata*, eye; (2) changed to **k** as in Doura, Kabadi *maka*; (3) changed to **h** as in Waima *maha*; (4) changed to **c** as in Uni *maca*; (5) omitted as in Hula, Keapara *ma*. Cf. Fiji and Florida *mata*.

**d.** This is (1) changed to **t** on the North East coast as *tara*; or (2) changed to **r** or **l** as in Motu *rara*, Pokau *lala*. Cf. Fiji *dra*, Banks Islands *dara*.

**c, j.** These being modifications of **t** and **d**, follow similar changes.

4. **LABIALS.** **p, b.** Generally (1) unchanged in New Guinea as in Keapara *pepe*, Suau *bebe*; (2) changed to **f** in Mekeo, Kiviri and Oiun *fepe*. Cf. San Cristoval *bebe*, Ulawa, Mwala *pepe*, butterfly.

**v, f.** (1) Sometimes retained as in Suau *vaka*, boat; but (2) usually changed to **w** as in Wedau, Nada *waga*; (3) in a few cases represented by **l** as in Motu *laka* (in *laka-toi*). Cf. Florida *vaka*, Fiji *waka*.

5. **NASALS.** **m, n.** These rarely change, as in Motu, Suau, Wedau *manu*, Kiriwina *manua*, bird. Cf. Mota, Florida *manu*.

**n.** This sound is (1) entirely lost as in Motu, Nada *lai*, wind; or Motu *tai*, Waima *hai*, cry; (2) changed to **g** as in Keapara *agi*, Galoma *gagi*, Murua *agi*, wind; Sinaugoro *tagi*, Keapara *agi*, cry; or (3) changed to **n** as in Waima *lani*, wind, Pokau *kani*, Uni *cani*, cry. Cf. Mota *lan*, Efate *lani*, wind; Mota, Florida, Efate *tani*, cry.

6. **LIQUIDS AND SEMI-VOWELS.** **r.** This sound being commonly interchangeable with **l** follows similar changes.

**l.** This (1) is retained when initial, as in Motu *lao*, a fly; Mota, Fiji *lano*; but (2) is lost when medial as in Motu *taia*, Kabadi *kaina*, Mukawa *taina*, Dobu *tena* (**n** for **n** as above), ear; (3) becomes **n** in Awalama, Taupota, Wedau *taniga*, Panaieti *tanani*, ear. Cf. Efate *telina*, Fiji *dalina*.

**w.** Represented (1) by **h** in Motu *diho*, Misima *rahu*, downward; (2) by **g** in Keapara, Sinaugoro *rigo*; (3) by **p** in Galoma *ripo*, Wedau *ipu*, Nada *kapus*. Cf. Mota, Efate *siwo*.

7. **SIBILANTS.** **s.** The **s** of common words in the Melanesian Islands undergoes many strange changes in New Guinea. It is (1) retained in some languages as in Kiriwina, Dobu *tasi*, younger brother, or in some words in other languages as in Suau *esa*, name, *vose*, paddle, Sariba *woase*, paddle; (2) changed to **t** as in Waima *hati*, brother, *bote*, paddle, or Motu *turia*, bone. Then (3) by change of **t** to **k** it is **k** as in Kabadi *kuria*, bone, *kae*, upward, Mekeo *poke*, paddle. A similar change in Wedau (4) is to **g'** as in *g'ae*, ascend, *g'ama*, outrigger float. This (5) is hard **g** in Awalama *gama*, outrigger float. In Motu and Kabadi **s** is represented (6) by **d**, as in Motu *tadi*, Kabadi *kadi*, brother, Motu *dae*, upwards, *lada*, name; and the

change to *r* gives (7) words like the Misima, Panaieti *tari*, brother; Keapara, Galoma, Sinaugoro *rage*, upwards; Keapara, Hula, Galoma *ari*, brother. The change of *d* or *r* to *l* gives (8) Sinaugoro *tali*, brother, Raqa *bol'e*, paddle. Finally (9) *s* is sometimes lost as in Keakalo *agi*, upwards; Waima *uria*, bone; Awalama, Wedau *voe*, paddle. Cf. Mota *tasiu*, Malo *tasi*, younger brother; Mota *wose*, Efate *wos*, paddle; Mota *sasai*, Malo *isa*, name; Mota *suriu*, Malo *sui*, bone; Mota *sage*, Efate *saki*, go up; Mota *sama*, Malo *isama*, Efate *semen*, outrigger float. It is important to notice that all these changes are irregular.

8. NASAL AND TRILLED CONSONANTS. In the Melanesian Islands these are usually variations of the simple consonants. They have no special representatives in New Guinea.

9. COMPOUND CONSONANT. This is represented in New Guinea by (1) *b* as in Motu *boi*, Galoma, Kiriwina *bogi*, Sariba, Tubetube *boni*; or (2) by *p* as in Keapara *pogi*, Mukawa, Kiviri *pom*, night. Cf. Mota *gon*.

10. METATHESIS. A few inversions of syllables appear in some of the New Guinea words when compared with those of the islands, as in Motu *dui*, banana, perhaps the same as Dobu *udi*, Fiji, Florida *vudi*, Mwala *huti*; and Motu *bada*, Rubi *bara*, great, Banks Is. *lava*.

# A COMPARATIVE GRAMMAR OF THE MELANESIAN LANGUAGES OF BRITISH NEW GUINEA.

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### 1. Demonstrative Particles.

The demonstrative particles may be found in pronouns, adjectives and adverbs, answering generally to the English (1) "this," and (2) "that"; (3) "here," and (4) "there<sup>1</sup>." Those found in New Guinea are the following:

<p><b>Waima, Roro.</b> 1. <i>ina, ineiana</i>; 2. <i>vana, weiana</i>; 3. <i>einea</i>; 4. <i>wa'ia, uaa</i>.</p> <p><b>Mekeo.</b> 1, 2. <i>namoe, nae</i>.</p> <p><b>Uni.</b> 1. <i>ine</i>.</p> <p><b>Pokau.</b> 1. <i>kanae, kanania, kanana, nana</i>; 2. <i>wa, kanau-ana, kanaena, kanaeva</i>; 3. <i>nana, na, nia</i>; 4. <i>wa, wai</i>.</p> <p><b>Kabadi.</b> 1. <i>i'aena, iinana, iidada</i>; 2. <i>aanana, aadada, aaena</i>; 3. <i>iinanai</i>; 4. <i>aananai</i>.</p> <p><b>Motu.</b> 1. <i>ini, ina</i>; 2. <i>enu, una, unu</i>; 3. <i>iniseni</i>; 4. <i>unu-seni</i>.</p> <p><b>Sinaugoro.</b> 1. <i>ini, iniga, maiga</i>; 2. <i>manikea, moakea, moaga</i>; 3. <i>mainai</i>; 4. <i>moanai</i>.</p> <p><b>Hula.</b> 1. <i>era, enai</i>; 2. <i>nera, waraa, wanai</i>; 4. <i>wai</i>.</p> <p><b>Keapara.</b> 1, 3. <i>enai, eraa</i>; 2, 4. <i>wanai, waraa</i>.</p> <p><b>Galoma.</b> 1. <i>enai</i>; 2. <i>wanai</i>; 3. <i>enai</i>; 4. <i>wanai</i>.</p> <p><b>Keakalo.</b> 1. <i>na, enai</i>; 2. <i>wa, wanai</i>; 3. <i>enai</i>; 4. <i>wabanai</i>.</p> <p><b>Rubi.</b> 1. <i>ini, inakanu</i>; 2. <i>eno, enoia, enokana</i>; 3. <i>ine</i>; 4. <i>enoni</i>.</p> <p><b>Mugula.</b> 1. <i>aena, aina, taina</i>.</p> <p><b>Suau.</b> 1. <i>ina</i>; 2. <i>nei</i>; 3. <i>inai</i>; 4. <i>tenei, nei</i>.</p> <p><b>Sariba.</b> 1. <i>tenem, temeta</i>; 2. <i>teina</i>; 3. <i>inai</i>; 4. <i>menai</i>.</p> <p><b>Tubetube.</b> 1. <i>baitete, bwainene</i>; 2. <i>bwaimona</i>.</p>	<p><b>Panaeteli.</b> 1. <i>eia, etotoi</i>; 2. <i>iaka</i>; 3. <i>ia</i>; 4. <i>iaka</i>.</p> <p><b>Misima.</b> 1. <i>eriau</i>; 2. <i>bugali</i>; 3. <i>uneim</i>; 4. <i>itiuhi</i>.</p> <p><b>Tagula.</b> 1. <i>wama</i>; 2. <i>wau</i>.</p> <p><b>Murua.</b> 1. <i>naweka, qeweka</i>; 2. <i>nawenu, qewenu</i>; 3. <i>na-weuka</i>; 4. <i>kunaio</i>.</p> <p><b>Kiriwina.</b> 1. <i>ma, baisa, sina</i>; 2. <i>ma, baisa, siwena</i>.</p> <p><b>Dobu.</b> 1. <i>gete</i>; 2. <i>gote</i>; 3. <i>geteena</i>; 4. <i>goteena, nada</i>.</p> <p><b>Nada.</b> 1. <i>ton</i>; 2. <i>tona</i>; 3, 4. <i>etun</i>.</p> <p><b>Tavara.</b> 1. <i>geka</i>; 2. <i>noka</i>; 3. <i>geka</i>; 4. <i>noka</i>.</p> <p><b>Awalama.</b> 1. <i>geka</i>; 2. <i>nanaka</i>; 3. <i>inai</i>; 4. <i>noka</i>.</p> <p><b>Taupota.</b> 1. <i>wei</i>; 2. <i>lamna</i>.</p> <p><b>Wedau.</b> 1. <i>wei</i>; 2. <i>i'amna</i>; 3. <i>weka</i>; 4. <i>noka, kapu, ananoi, nore</i>.</p> <p><b>Galavi.</b> 1. <i>weni</i>.</p> <p><b>Boniki.</b> 1. <i>weni</i>; 2. <i>touna</i>.</p> <p><b>Mukawa.</b> 1. <i>niko</i>; 2. <i>noi, nokoi</i>; 3. <i>nike</i>; 4. <i>noi, nakai, nomai</i>.</p> <p><b>Kubiri.</b> 1. <i>nio, ato</i>; 2. <i>on, nan</i>; 3. <i>nin</i>.</p> <p><b>Raqa.</b> 1. <i>nito</i>; 2. <i>im</i>.</p> <p><b>Kiviri.</b> 1. <i>ator</i>; 2. <i>on</i>.</p> <p><b>Oiun.</b> 1. <i>iti</i>; 2. <i>i</i>.</p>
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In these examples we find a very general distribution of forms based upon the syllables *na*, *ka* and *wa*. Those with *t* are less common, and those with *r* (represented in Mekeo by *n*) are rare and distant. In the Island languages also *n* and *k* are the

<sup>1</sup> Cf. *Mel. Lang.* p. 105.



commonest components of the demonstratives<sup>1</sup>. There also *s* is rare, as is *t* in New Guinea, which is possibly its representative. Both in the islands and in New Guinea *r* (or its equivalent *l*), though rare, is found in very widely separated places. *Wa* which is found in the western and central districts of New Guinea and on the North East coast as *we*, is found also in Efate, Nguna, etc. of New Hebrides, and in adverbs as *wau* in Saa, *wo* in Wango of the Solomon Islands<sup>2</sup>. In the islands "there is no fixed meaning to the particles with *k*, *n* or *l*; they point, direct the view, demonstrate, everywhere, but generally; and when they particularize, their particular force is local<sup>3</sup>." So also in New Guinea. On the North East coast, *we* points to "this" or "here," in Roro to a more distant place; *ne* in Galoma is "this," *nei* in Suau is "that."

## 2. Articles.

The definite article, which is a kind of demonstrative, occurs usually as a prefixed particle in the Island languages. In New Guinea it is not found. In Kiriwina *na-* is prefixed to nouns with the meaning "this" or "that," but is not recognised as an article. *Na-* is the general form of the article found in the Island languages. In some New Guinea languages an equivalent to the article is formed by a suffix, as in Wedau: *rava*, a man, with suffix *ravana*, the man. In the plural *-i* is used for *-na*, *ravai*, the men<sup>4</sup>. A similar usage without a plural is found in Tubetube: *bulibuli ne ia ianua ne*, the heavens and the earth. In Motu some words begin with *l-*, for which there is no phonetic equivalent in the Island languages. Such words are: *l-ahi*, fire (*afi*); *l-ada*, name (*asa*); *l-aka* in *laka-toi*, treble canoe (*vaka*, *aka*).

## 3. Personal Articles.

Personal articles, which form a personal name from a common noun, are not prominent in the New Guinea languages, and there are no examples which quite agree with those of the Island languages, where *i*, *e* or *a* are the particles usually found<sup>5</sup>. In the Louisiade languages the particle *to* is commonly prefixed to a word to form a personal noun, as in Dobu *to-anawara*, thief, in Tubetube *to-kewari*, Panaieti *to-kaomu*, or Kiriwina *to-sasaopa*, liar. No examples of the similar formation of a personal noun are found elsewhere in Melanesia, except that in New Britain and Duke of York Island *to* precedes men's names, *to Saulo*, *to Konilio*<sup>6</sup>. In Kiriwina *na-* is prefixed to form female personal names, *na-mitugaga*, a bad woman. This corresponds to *ne*, Duke of York Island, and *ia*, New Britain, preceding names of women<sup>7</sup>. The *to-* of Dobu becomes *tau-* on the North East coast and in Suau, Wedau *tau-nol'a*, a labourer, Nada *tau tavivinau*, a thief, Suau *tau-vasa*, a messenger. It is *tou-* in Tavera *tou-danene*, thief. This *to-* or *tau-* may be the same as the Fiji *dau-*, prefixed in a frequentative sense to verbs, the compound being used with the article "to express the agent or

<sup>1</sup> Cf. *Mel. Lang.* p. 106.

<sup>2</sup> The same appears in Mota *asau*, far away, Opa *vag'ahau*, afar.

<sup>3</sup> *Mel. Lang.* p. 106.

<sup>4</sup> With this *-i* cf. the suffixed plural *-i* used with verbs in Florida, Wango, Saa; and also the plural suffix to possessives seen in Ulawa *aku*, Saa *akue*, my thing; Ulawa, Saa *aku-i*, my things.

<sup>5</sup> *Mel. Lang.* p. 109.

<sup>6</sup> This is now generally omitted, and *to* is not used in the translation of the New Testament, 1901.

<sup>7</sup> In the Gilbert Islands, far away in Micronesia, similar forms occur, *te* preceding men's names and *nei* those of women.

subject, and the action, as *a dau-butako*, a thief<sup>1</sup>." The word *tau* means "man," "person" in many New Guinea languages<sup>2</sup>, but is not commonly used in that sense in Wedau.

The languages of the western and central divisions of New Guinea use *tau* or its cognates *kau*, *au* with a suffixed pronoun to express an agent, Motu *henao tauna*, a thief (lit. theft its-man), Keapara *lema-auna*, thief, Sinaugoro *vedogo tauna*, helper.

In the Island languages "where personal articles do not appear to be commonly used with proper names, they seem to show themselves in the pronouns<sup>3</sup>." This appears to be the case with some of the New Guinea languages which prefix a particle in some forms of the pronoun. This is usually *e-* or *i-*, sometimes written *y-*. Examples are seen in the Suau and Tubetube *eau*, Kubiri *iau*, Raqa *iau*, Kiviri *yau*, I. In other cases where the pronoun appears to be really a noun with suffix, there is a vowel prefixed which may represent the personal article of the Island languages. Examples are seen in Kiriwina *i-aegu*, I, *ioku*, thou, Dobu *a-boagu*, I, Mukawa *i-auku* I, *i-akai*, we. The use of the prefix, however, seems confined in most cases to the first person, in which the sense of personality is strongest<sup>4</sup>.

In those languages where *to-* or *tau-* is used for the personal article, the personal pronouns are formed from it by means of suffixed pronouns.

#### 4. Pronouns.

Dr Codrington's description of the general character of the Melanesian pronouns of the islands applies exactly to those of New Guinea. "Each personal pronoun is the word that represents the person or thing, or the number of persons or things, for whom or which it stands. The personal article may be separated, the demonstrative particle may be separated, but the true pronoun can have no case. There is no gender. In the plural number, in all the Ocean languages alike, there are two forms of the first person, the *inclusive* and the *exclusive*<sup>5</sup>." "The dual number, and what is called the trial, are in Melanesian languages, with the exception of a very few words, really no distinct number, but the plural with a numeral attached<sup>6</sup>."

#### 5. Personal Pronouns.

##### Group 1.

##### 1. Waima, Roro.

1st Person	2nd Person	3rd Person
Sing. <i>au</i> , <i>na'u</i> , <i>u</i> * <sup>7</sup>	<i>oi</i> , <i>o</i> , <i>nio</i> , <i>mu</i> *	<i>ia</i> , <i>na</i> *
Plur. <i>aika</i> , <i>naka</i> , incl. <i>ai</i> , <i>namai</i> , excl.	<i>wai</i> , <i>nimi</i>	<i>ia</i> , <i>nakia</i>

##### 2. Mekeo.

Sing. <i>la'u</i> , <i>au</i> , <i>u</i> *	<i>oi</i> , <i>o</i>	<i>i'a</i> , <i>a</i>
Plur. <i>a</i> , incl. <i>lai</i> , <i>mai</i> *, excl. and incl.	<i>oi</i> , <i>mi</i> *	<i>ia</i> , <i>i</i> *

##### 3. Uni.

Sing. <i>lau</i>	<i>oni</i>	<i>ia</i>
Plur. <i>i</i> , incl. <i>ai</i> , excl.	<i>oi</i>	<i>ia</i> , <i>ta</i>

<sup>1</sup> D. Hazlewood, *Fijian and English Dictionary*, London [1872], p. 30.

<sup>2</sup> Cf. "Comparative Vocabulary."

<sup>3</sup> *Mel. Lang.* p. 109.

<sup>4</sup> Cf. also Interrogative Pronouns, *infra*.

<sup>5</sup> In Mekeo alone the inclusive and exclusive pronouns are not distinct.

<sup>6</sup> *Mel. Lang.* p. 111.

<sup>7</sup> The asterisk indicates a pronoun which may be suffixed to a noun, or used as the object of a verb.

*Group 2.*

## 4. Pokau.

1st Person  
Sing. *lau*, 'u\*  
Plur. *eka*, *itaeka*, *iteka*, *ta\**, incl.  
*lei*, *mai\**, excl.

## 2nd Person

*oni*, *mu\**  
*oi*, *mui\**

## 3rd Person

*ia*  
*ia*, *ta\**

## 5. Kabadi.

Sing. *nana*, *u\**  
Plur. *isada*, *ka\**, incl.  
*naida*, *mai\**, excl.

*onina*, *o*  
*uida*, *mui\**

*iana*, *a*  
*iada*, *da\**

## 6. Motu.

Sing. *lau*, *gu\**  
Plur. *ita*, *da\**, incl.  
*ai*, *mai\**, excl.

*oi*, *mu\**  
*umui*, *mui\**

*ia*, *a*  
*idia*, *dia\**

*Group 3.*

## 7. Sinaugoro.

Sing. *au*, *gu\**  
Plur. *ita*, *ra\**, incl.  
*gai*, *ma\**, excl.

*goi*, *mu\**  
*gomi*, *mi\**

*gea*, *a*  
*gea*, *ri\**

## 8. Hula.

Sing. *au*, *ku\**  
Plur. *ia*, incl.  
*ai*, *mai\**, excl.

*oi*, *mu\**  
*omi*, *mi\**

*ia*, *a*  
*ila*, *ra\**

## 9. Keapara.

Sing. *au*, *gu\**  
Plur. *ia*, *ra\**, incl.  
*ai*, *mai\**, excl.

*oi*, *mu\**  
*omi*, *mi\**

*ia*, *a*  
*ila*, *ra\**

## 10. Galoma.

Sing. *gau*, *ku\**  
Plur. *gia*, incl.  
*ai*, excl.

*goi*, *m\**  
*gomi*

*gia*  
*ila*

## 11. Keakalo.

Sing. *eau*  
Plur. — incl.  
*lai*, excl.

*goi*  
*mui\**

*ia*  
*ila*

## 12. Rubi.

Sing. *au*  
Plur. *ita*, incl.  
*ai*, excl.

*vii*  
*gomi*

*ia*  
*ia*

*Group 4.*

## 13. Suau.

Sing. *eau*, *gu\**  
Plur. *ita*, *da\**, incl.  
*ai*, *mai\**, excl.

*oa*, *mu\**  
*omi*, *miu\**

*ia*, *ei*  
*isi*, *di\**

## 14. Sariba.

Sing. *yau*  
Plur. *kita*, incl.  
— excl.

*koa*  
*komi*

*tenem*  
*sia*

## 15. Tubetube.

Sing. *eau*  
Plur. *kita*, incl.  
*kai*, *ma*, excl.

*koa*, *wa*, *wo*  
*koamiu*, *miu\**

*ia*  
*sia*, *li\**



## Group 5.

16. **Panaletti.**

1st Person	2nd Person	3rd Person
Sing. <i>nau, au, u*</i>	<i>owa, iwa, wa</i>	<i>ia</i>
Plur. <i>kira, ira, ra*</i> , incl. <i>ama, ima, ma*</i> , excl.	<i>kumiū, imiū, miū*</i>	<i>herie, ir, r</i>

17. **Misima.**

Sing. <i>nau</i>	<i>owa</i>	<i>ia</i>
Plur. --	--	<i>eria</i>

18. **Tagula**<sup>1</sup>.

## Group 6.

19. **Murua.**

Sing. <i>yegu</i>	<i>yakom</i>	<i>kania, kanmaneti, kaniakesi, mitowen</i>
Plur. <i>yakaimi, kās</i>	<i>yakamiyi</i>	<i>toweaka</i>
Dual <i>kaditei</i>	<i>kamitei</i>	--
Trial <i>kaditei-tonu</i>	<i>kamitei-tonu</i>	--

20. **Kiriwina.**

Sing. <i>iaegu, iegū, aigū, igū</i>	<i>ioku, aim, im</i>	<i>matauna, minana, meina</i> <sup>2</sup>
Plur. <i>iakidasi, aidasi, idasi</i> , incl. <i>iakamaisi, aimaisi, imaisi</i> , excl.	<i>iokomi, aimi, imi</i>	<i>matausina, aisi, isi</i>
Dual <i>iakida, aida, ida</i> , incl. <i>iakamai, aima, ima</i> , excl.	--	--

## Group 7.

21. **Dobu.**

Sing. <i>aboagu, gu*</i>	<i>oaiu, mu*</i>	<i>tauna, na*</i>
Plur. <i>aboada, da*</i> , incl. <i>aboama, ma*</i> , excl.	<i>omi, mi*</i>	<i>taudi, di</i>
Dual <i>ta-te-rua</i> , incl. <i>a-te-rua</i> , excl.	<i>wa-te-rua</i>	<i>si-te-rua</i>

## Group 8.

22. **Nada.**

Sing. <i>togu</i>	<i>tomu</i>	<i>tona</i>
Plur. <i>toda</i> , incl.	<i>tumis</i>	<i>tosi</i>
Dual <i>aditei-yo</i>	--	--
Trial <i>aditei-tolu</i>	--	--

23. **Tavara.**

Sing. <i>tau, u*</i>	<i>tam, m*</i>	<i>tauna, ia, hi</i>
Plur. <i>tauta, ta*</i> , incl. <i>tauiāi, iai*</i> , excl.	<i>taumi, mi*</i>	<i>tauhi, hi*</i>
Dual <i>ei-luaga</i> , excl.	<i>omi-luaga</i>	<i>hai-luaga</i>

24. **Awalama.**

Sing. <i>tau</i>	<i>tam</i>	<i>tauna</i>
Plur. <i>tauta</i> , incl. <i>tauiāi</i> , excl.	<i>taumi</i>	<i>tauhi</i>
Dual <i>tauta-ruaga</i> , incl.	<i>taumi-ruaga</i>	<i>tauhi-ruaga</i>

25. **Taupota.**

Sing. <i>tau</i>	<i>tam</i>	<i>tauna</i>
Plur. <i>tauta</i> , incl. <i>tauai</i> , excl.	<i>taumi</i>	<i>tauhi</i>
Dual <i>tauta-ruaga, atai-rua</i> , incl. <i>tauai-ruaga, ai-rua</i> , excl.	<i>taumi-ruaga, ami-rua</i>	<i>tauwi-ruaga, ai-rua</i>

<sup>1</sup> For the Tagula pronouns *vide* p. 383, *ante*.<sup>2</sup> Also *aila, ila*, used in the objective case of males only.

<b>26. Wedau.</b>		
1st Person	2nd Person	3rd Person
Sing. <i>tau, u*</i>	<i>tam, m*</i>	<i>tauna, i</i>
Plur. <i>tauta, ta*</i> , incl. <i>tauai, ai*</i> , <i>lai*</i> , excl.	<i>taumi, mi*</i>	<i>tauwi, i*</i>
Dual <i>atai-rua</i> , incl. <i>ai-rua</i> , excl.	<i>ami-rua</i>	<i>tauwi-ai-rua</i>
<b>27. Galavi.</b>		
Sing. <i>taku</i>	<i>tam</i>	<i>touna</i>
Plur. <i>touta</i> , incl. <i>taki</i> , excl.	<i>tami</i>	<i>touwi</i>
Dual <i>ita-vi-rua</i> , incl. <i>aki-vi-rua</i> , excl.	<i>ami-vi-rua</i>	<i>isi-vi-rua</i>
<b>28. Boniki.</b>		
Sing. <i>taku</i>	<i>tam</i>	<i>touna</i>
Plur. <i>touta</i> , incl. <i>takai</i> , excl.	<i>toumi</i>	<i>touwi</i>
<b>29. Mukawa.</b>		
Sing. <i>iauku, ku*</i>	<i>kom, m*</i>	<i>kona</i>
Plur. <i>kota, ta*</i> , incl. <i>iakai, kai*</i> , excl.	<i>komi, mi*</i>	<i>kosi, si*</i>
Dual <i>ata-rua-mo</i> , incl. <i>ama-rua-mo</i> , excl.	<i>ami-ruo-mo</i>	<i>asi-rua-mo</i>
<b>30. Kubiri.</b>		
Sing. <i>iau, (jau)<sup>1</sup></i>	<i>om, (tom)<sup>1</sup></i>	<i>oua</i>
Plur. <i>ota</i> , incl. <i>iai</i> , excl.	<i>omi</i>	<i>osi</i>
Dual <i>ata-ruia</i> , incl. <i>ama-ruia</i> , excl.	<i>ami-ruia</i>	<i>asi-ruia</i>
Trial <i>ata-tonu</i> , incl. — excl.	—	<i>asi-tonu</i>
<b>31. Raqa.</b>		
Sing. <i>iau</i>	<i>om</i>	<i>on</i>
Plur. <i>ota</i> , incl. <i>iai</i> , excl.	<i>omi</i>	<i>osi</i>
Dual <i>ata-ru</i> , incl. <i>ai-ru</i> , excl.	<i>omi-ru</i>	<i>asi-ru</i>
<b>32. Kiviri.</b>		
Sing. <i>yau</i>	<i>om</i>	<i>on</i>
<b>33. Oiun.</b>		
Sing. <i>aiu, aju</i>	—	—

The Melanesian languages of British New Guinea differ from those of the islands in the relation of the shortened forms to the longer ones. The short forms are used when the pronoun is under government, that is, when it is suffixed to verbs and prepositions. In the islands "the shortest form is almost always contained in the long," and "the short form comes after some prefix or prefixes which together with it, make up the long form. In the first person singular the very common longer form *inau* is accompanied by the very short form *u*: *inau* or *nau* may be used, which shows *i-* to be a separable prefix; *nau* therefore resolves itself into *na-u*, and *inau* into *i-na-u*." In some New Guinea languages the shorter forms are plainly contained in the longer as e.g. in Panaieti *nau*, *au*, *u*, I, Tubetube *koa*, *wa*, *wo*, thou, or Pokau *itaeka*, *iteka*, *eku*, we, but such cases are somewhat rare. In the first and second person singular, when the

<sup>1</sup> From MS. story by Rev. P. J. Money.

<sup>2</sup> *Mel. Lang.* p. 116.

pronoun is governed by a verb the suffixed form is usually the same as that which is added to a noun to indicate possession. Thus in Motu *ia lau e ita-gu*, he sees me, or *lau oi na ita-mu*, I see thee, *-gu* and *-mu* are distinct from *lau*, I, and *oi*, thou. With these compare the Florida *agaia te rig'i-u*, he sees me, *inau tu rig'i-g'o*, I see thee, where *-u* and *-g'o* may be regarded as short forms of the pronouns *i-na-u*, I, and *i-g'o-e*, thou. This use with verbs of those pronouns which in the islands generally<sup>1</sup> are only suffixed to nouns, extends also to the plural pronouns. It is especially common in the first person exclusive plural, where in many languages the pronoun suffixed to the verb is *mai* or *ma*, when the subject is *lei*, *ai*, *gai* or *kai*.

In the Table of Pronouns those which are suffixed as the object of the verb, but are the same in form as those suffixed to nouns, are marked with an asterisk (\*).

It may be noted that the New Guinea use is not the same as that of Santa Cruz, where the pronouns suffixed to the verb, though the same as those suffixed to the nouns, are still abbreviated forms of those used as the subject. In Santa Cruz *ni-de ti tabu-ne*, he strikes me, or *ni-ne ti tabu-de*, I strike him, the suffixed forms *ne*, *me*, *de*, *him*, though the same as in *ne-ne*, my name, *ne-de*, his name, are yet connected with the subjects *ni-ne*, I, and *ni-de*, he<sup>2</sup>. But the same phrases in Motu *ia lau e lapa-gu*, he strikes me, *lau ia na lapa-ia*, I strike him, show in the first person *-gu* unconnected with *lau*.

Neither is this the same as the Santa Cruz use of suffixing the pronoun as subject to a verb, as e.g. *mope-ne*, my seeing, for "I saw," *wepe-g'o*, swimming ours, for "we swam<sup>3</sup>." In Motu *ita-gu* is "see me," never "I saw."

In those languages of New Guinea (Nos. 19-29) in which, as will be hereafter shown, the word used as a pronoun is really a noun with a possessive suffix, the suffix alone serves as the pronoun, when under government by a verb, as in Dobu *tau-na i guaeguae*, he said, *aboagu ea ite-na*, I saw him, *omi wa ite-gu*, ye see me.

In this there are also some exceptions, as in Wedau, where the pronoun *-i*, him, suffixed in the third singular is not related to the full form *tau-na*, he, as e.g. *tauna i ririwe-i*, he said it, *tau a inana-i*, I saw him.

We may now compare the words used as pronouns in New Guinea with those used in the islands. Dr Codrington has shown by an analysis of the common island pronoun *inau*, I, that the true equivalent is *u*, the *-i* being a personal pronoun and the *na*- probably a demonstrative<sup>4</sup>. Many of the New Guinea pronouns may be thus analysed, but in others there are certain difficulties. The words *au*, *lau*, *garu*, *eau*, *iau*, *nau* in the first seventeen languages of the list may be considered compounds of *u* with a personal article *e* or *i* (*y*) and a demonstrative *la*, *ga*, *a*, *na*, but in the remaining languages there is a different formation. In Nada for example the equivalent of "I" is *togu*. Here *to* is the particle which is used with personal nouns in languages of this region, and *-gu* is the pronoun commonly suffixed to nouns with a

<sup>1</sup> It may be noted that the New Guinea use is found in some of the Island languages, as e.g. Florida *lio-na*, like it, *tala-na*, put it, *na totobo te mana-gu*, the thing applies to me; Nguna *nara eu masau-na*, they desire it (the ordinary suffixes *-a*, *-niu* are related to the pronoun *nae*, he); Pangkumu *kuri bi kaju-m*, dog will bite thee (the ordinary objective pronoun is *k'au*, thou). Cf. *Mel. Lang.* p. 128.

<sup>2</sup> *Mel. Lang.* p. 488.

<sup>3</sup> *Mel. Lang.* pp. 489, 491. With these expressions cf. examples in the "Mabuiag Grammar," p. 34 *ante*.

<sup>4</sup> *Mel. Lang.* p. 117.



possessive sense. Hence *to-gu* is literally my-person, or in native order "person-my." The same construction with *ta* or *tau* instead of *to* is seen in Tavara, Awalama, Taupota, Wedau, Galavi and Boniki. In Dobu where *to* is the personal particle, another word *boa* or *bo'a*, plainly a noun, is used with the suffix, and this noun has a prefixed particle *a-* which has the appearance of a personal article. In Kiriwina and Murua there is the same construction *i-ae-gu*, *i-e-gu*. In Mukawa it is *i-au-ku*, where *au* is probably not the same as in the first sixteen languages of the list, though in the same district in Kubiri, Raqa, Kiviri and Oiun, where *-u* takes the place of *-ku* as the possessive suffix, the Mukawa *i-au-ku* is represented by *i-au*, *yau* (i.e. *i-au-u*) and the Kiriwina *i-ae-gu* by *a-i-u*.

In Kabadi the word for "I" is *nana*. Here *na* is the real pronoun, and *-na* (originally the possessive suffix of the third person singular) is merely the sign of the singular number, as *-da* is of the plural.

The construction of the pronoun of the second person singular follows that of the first. In the first sixteen languages it agrees with the Island languages in derivation from a simple form *ko*, *go* or *o*, usually with an added vowel as *kou*, *goi*, *oa* (*owa*) or *oi*. In Uni, Pokau and Kabadi *-ni* is added, in the last language with *-na* the mark of the singular number.

In Nada, and those languages where *to*, *ta* with the possessive suffix is used, the second personal pronoun is *to-mu* or *ta-m*, your person. In Kiriwina, Dobu, Mukawa and the last four languages of the list the characteristic *ko*, *o* is again present with the possessive suffix.

The third personal pronoun is, in the first sixteen languages, either *ia* or *gia*. This is the same as in many of the Island languages, and is no doubt formed by the true pronoun *a* with the personal article *i*<sup>1</sup>. In these *g-* may represent a demonstrative *gi*. In Sariba the word given for "he" is *tenem*, a demonstrative being used, as it sometimes is in the Islands, for a true pronoun.

In the languages where *to*, *tau* or other noun is used with the possessive suffix the forms of the third person singular are analogous to those of the first or second.

The plural pronouns are of much interest. There is in the first person the distinction between the inclusive and exclusive. The forms of the inclusive first person are, as in the Island languages, based upon the root *ta*. This becomes by the ordinary phonetic changes *ka* in Roro and Pokau, *sa* in Kabadi, *ra* in Panaieti, and by elision of *t* in Hula, Keapara and Galoma, 'a<sup>2</sup>. To *ta* or its equivalent is prefixed as in the Islands *na-*, *a-*, *ki-*, *i-*, giving the forms *na-ka*, *a-i-ka*, *e-ka*, *i-ta*, *ki-ta*, *ki-ra*, *gi-a*, *i-a*. In Kabadi *-da* is also suffixed as a plural sign corresponding to the *-na* used with the singular. In the languages where *to*, *ta* or other noun is used, the possessive suffix is added, often with some modification. In Mukawa, etc. *ko* or *o* is used, also with the possessive suffix. This stem has a parallel in the Islands in the exceptional Santa Cruz *ni-gu*<sup>3</sup>.

The exclusive first person is the most difficult. In the Islands the stem is *mam*, *ma* or *am*<sup>4</sup>, with the personal article and a demonstrative. But in New Guinea this stem is found with the full form of the pronoun only in Panaieti *ama*, and Kiriwina

<sup>1</sup> *Mel. Lang.* p. 118.

<sup>2</sup> For examples of these changes vide "Phonology," p. 421 ante. In Kabadi *s* represents Motu *t*.

<sup>3</sup> Also Saa *ko* in *ko-lu*, Lakon, Banks Is. *wo* in dual *i-wo-to*.

<sup>4</sup> *Mel. Lang.* p. 120.

*iakamaishi*, etc. In Mukawa and Kubiri it appears only in the dual *ama*. In the other languages this pronoun is formed from the stem *ai* as *lei*, *nai*, *ai*, *gai*, *kai*<sup>1</sup>. In these it is difficult to suppose an elision or change from *ma* or *am*, as there are no parallel instances of such a change in words common to New Guinea and the Islands<sup>2</sup>. The stem *mai* is, however, found in very many New Guinea languages as a suffix to verbs, but is, contrary to the usual Island rule, also suffixed to nouns. As a noun suffix it appears in the Dobu *abo'a-ma*. In Roro it is used in the objective case with a prefix *na-*.

In the languages of Group 8 the form without *m* appears as *iai*, *ai*, *hi*, *kai* and is suffixed to both verbs and nouns.

The pronoun of the second person plural in Motu and the New Guinea languages of Groups 3, 4 and 5 agrees with the Island languages in being formed from the stem *mi* or *mu* with the usual prefixes, the New Guinea forms being *umui*, *go-mi*, *o-mi*, *ko-mi*, *koa-miu*, *ku-miu*. The same stem appears suffixed to *ta*, *tau*, *to*, *o*, etc. in Groups 7 and 8.

An exceptional form appears in Group 1, and in Pokau and Kabadi, where no *m* appears, and the full form is *wai*, *ui*, or *oi*. In these it is barely possible that *oi* is an abbreviation of *omi*, and thus comparable with the Florida *g'au* abbreviated from *g'amui*. It is noteworthy that the only Island language in which a similar form occurs is the Nggao, which has *g'oa-ti*, where *g'oa* is the stem, and *-ti* a plural suffix as in the first person exclusive plural already cited<sup>3</sup>. In these languages however *mi* or *mui* appears in the shortened form suffixed to verbs and also to nouns.

In the Island languages "the characteristic third person plural is *ra*<sup>4</sup>." In New Guinea this stem is only seen in a few languages of Group 3, in Hula, Keapara, Galoma, Keakalo *ila*, and perhaps the Panaieti *he-rie*. In other languages of Groups 1-3 there appears to be no distinction between the singular and plural numbers of the pronoun when the subject of a verb, *ia* in Roro, Mekeo, Uni and Pokau, and Sinaugoro *gea* meaning both "he" and "they." This method is not unknown in the Islands<sup>4</sup>. In New Guinea the characteristic stem of the third person plural is *si* or *sia*, with its representatives, *di* or *dia*, *hi* and *wi*. With prefixes it is seen in Suau *isi*, Motu *idia*, in the dual in Dobu *si-te-rua*, Galavi *isi-vi-rua*, Mukawa *asi-rua-mo*, Kubiri *asi-ruia*, and Raqa *asi-ru*. In these *te* and *vi* are no doubt verbal particles. *Si* or its representative is found as a suffix in those languages where *to* or *tau* is used. It is probably a simple demonstrative like the Vanua Lava *es*, Sesake *se*, Wango *esi*<sup>5</sup>. As a pronoun it does not appear in the Island languages, but is found in cognate languages as e.g. in Malagasy *izy*.

The dual and trial pronouns as in the Islands are formed usually by adding the numeral "two" or "three" to the plural. Forms in which the stem is changed are given in the table. In other languages the numeral is often modified, as in Motu *idia ra-ru-oz*, they two, *idia ta-toi-oz*, they three (*rua*, two, *toi*, three); Keapara *ila lua-la*, they two; Suau *omi tau-mi labui*, you two, *isi tau-di rabui*, they two (*tau*, person, *-mi*, *-di*, suffixed pronouns, *rabui*, two).

<sup>1</sup> The only Island form comparable with these is the Nggao *g'ea-ti*, in which *g'ea* is the stem and *-ti* a plural suffix. *Mel. Lang.* p. 556.

<sup>2</sup> For example, the words *mata*, eye, *tama*, father, *mate*, die, retain the *m* wherever found.

<sup>3</sup> *Mel. Lang.* p. 556.

<sup>4</sup> *Mel. Lang.* p. 120.

<sup>5</sup> *Mel. Lang.* p. 106.



The use of terms restricted to a particular kind of noun, which is found in Bugotu, Ysabel Island, where the third person singular is commonly *ia* for females, *manea* for males, and the third plural is usually *ira* for females and *maraira*, *marea*, *marai* for males, has its representative in New Guinea, in Kiriwina, where *matauna* is "he," "that man," *minana*, "she," "it," "that woman or animal," *meina*, "she," "it," "that woman or animal," *makaina*, "that thing," *matausina*, "these men," *minaisina*, "these women or animals," *makaisina*, "these things," *matausiwen*, *minasiwen*, *makaisiwen*, "those men, women or animals, or things<sup>1</sup>." With these cf. *tau*, man, *na*, feminine prefix, *kai*, prefix for things.

In some plural pronouns there is an appearance of a suffix, as in Nada *tomi-s*, you, Murua *ka-s*, we, Kiriwina *iakida-si*, *iakamai-si*, etc., we. This is distinct from the demonstrative *si* of the third plural, and represents the *-ti* of Nggao, in the plural pronouns *ta-ti*, *g'ea-ti*, we, *g'oa-ti*, you. Cf. also Duke of York Island *da-t*, *mea-t*, we, *mua-t*, you, *dia-t*, they; Rotuma *omi-s*, we, *au-sa*, you, *iri-sa*, they, and the Kusaie of Micronesia *komo-s*, you, *elo-s*, they.

In conclusion, it appears that the pronouns of the Melanesian languages of New Guinea have the same construction and origin as those of the languages of the Melanesian Islands. Even apparent exceptions are seen to be formed by methods which are characteristic of the Island languages.

#### 6. The Personal Pronoun Suffixed.

It has been shown in the preceding section that those pronouns which in the Island languages are almost always suffixed to nouns, are in New Guinea very often found as the object of a sentence and suffixed to the verb. In the Island languages a difference between the pronouns suffixed to nouns, and those used as the subject or object of a sentence appears only in the singular number, and in "the plural the radical forms of the ordinary pronouns are used as suffixes<sup>2</sup>." In New Guinea this rule does not hold, and it is therefore expedient to give both the singular and plural forms of the pronoun when suffixed to a noun.

	Singular			Plural			
	1st Pers.	2nd Pers.	3rd Pers.	1st Pers. inclusive	1st Pers. exclusive	2nd Pers.	3rd Pers.
Waima and Roro	'u	mu	na	ka	mai	mi	kia
Mekeo	u	mu	na	'a	mai	mi	i
Uni	u	mu	na	—	mai	—	—
Pokau	'u	mu	na	ta	mai	mui	ta
Kabadi	'u	mu	na	ka	mai	mui	da <sup>3</sup>
Motu	gu	mu	na	da	mai	mui	dia
Sinaugoro	gu	mu	na	la, ru	ma	mi	ri
Hula	gu	mu	na	ra	ma	mi	ra, da, ria <sup>4</sup>
Keapara	gu	mu	na	ra	mai	mi	ra, ria <sup>4</sup>
Galoma	ku	mu	na	ra	ma	mi	ra, ria <sup>4</sup>
Kakale	gu, ku	mu	na	—	mai	mui, mi	ria
Rubi	gu	m	na	ra	mai	mi	ri
Souu	gu	m	na	da	mai	miu	di

<sup>1</sup> Rev. S. B. Fellowes, "Kiriwina Grammar," *Annual Report*, 1900-1.

<sup>2</sup> *Mel. Lang.* p. 127.

<sup>3</sup> When one thing is possessed *-na* is suffixed to the pronoun, *aida-mu-na*, thy mother, *naku-na-na*, his child; when more than one *-da* is suffixed, *isore-'u-da*, my parents, *naku-ka-da*, our children.

<sup>4</sup> Found only with the Possessive *ge*, except in Galoma.



	Singular			Plural			
	1st Pers.	2nd Pers.	3rd Pers.	1st Pers. inclusive	1st Pers. exclusive	2nd Pers.	3rd Pers.
Sariba	<i>gu</i>	<i>m</i>	<i>na</i>	<i>da</i>	—	<i>meu</i>	<i>di</i>
Tubetube	<i>gu, u</i>	<i>m</i>	<i>na</i>	<i>la</i>	<i>mai</i>	<i>miu</i>	<i>ri</i>
Panaletl	<i>u</i>	<i>m</i>	<i>na</i>	<i>ra</i>	<i>ma</i>	<i>miu</i>	<i>rie</i>
Misima	<i>u</i>	<i>m</i>	<i>na</i>	—	—	—	<i>ria</i>
Muraa	<i>gu</i>	<i>mu</i>	<i>na</i>	<i>di</i>	—	<i>mi</i>	<i>si</i>
Kiriwina	<i>gu</i>	<i>m</i>	<i>la</i>	<i>da-si</i> <sup>1</sup>	<i>ma-si</i> <sup>1</sup>	<i>mi</i>	<i>si</i>
Dobu	<i>gu</i>	<i>mu</i>	<i>na</i>	<i>da</i>	<i>ma</i>	<i>mi</i>	<i>si</i>
Nada	<i>gu</i>	<i>mu</i>	<i>na</i>	<i>da</i>	—	<i>mi</i>	<i>sa</i>
Tavara	<i>u, e</i>	<i>m</i>	<i>na</i>	—	<i>iai</i>	<i>mi</i>	<i>hi</i>
Awalama	<i>u</i>	<i>m</i>	<i>na</i>	<i>ta</i>	<i>ai</i>	<i>mi</i>	<i>i</i>
Taupota	<i>u</i>	<i>m</i>	<i>na</i>	<i>ta</i>	<i>ai, lai</i>	<i>mi</i>	<i>i, (hi)</i>
Wedau	<i>u</i>	<i>m</i>	<i>na</i>	<i>ta</i>	<i>ai, iai, lai</i>	<i>mi</i>	<i>i</i>
Galavi	<i>ku</i>	<i>m</i>	<i>na</i>	<i>ta</i>	<i>siai</i>	<i>mi</i>	<i>ki</i>
Doniki	<i>ku (?)</i>	<i>m (?)</i>	<i>na</i>	—	—	—	—
Mukawa	<i>ku</i>	<i>m</i>	<i>na</i>	<i>ta</i>	<i>kai</i>	<i>mi</i>	<i>si</i>
Kwagila	—	—	—	<i>ta (?)</i> <sup>2</sup>	—	—	—
Kubiri	<i>u</i>	<i>m</i>	<i>na</i>	<i>ta</i>	<i>ai</i>	<i>mi</i>	<i>si</i>
Raqa	<i>u</i>	<i>m</i>	<i>na</i>	<i>ta</i>	<i>ai</i>	<i>mi</i>	<i>si</i>
Kiviri	<i>u</i>	<i>m</i>	—	—	—	—	—
Oiun	<i>u</i>	<i>m</i>	—	—	—	—	—

A comparison of these with the Island pronouns<sup>3</sup> of the same use show the same roots in every example in the singular. The exceptional suffix *-e* in Tavara is found only with the word *natu*, son, child. In the plural the first person inclusive of all the examples found in New Guinea, *da*, *ra*, *ta*, *ka*, *'a* agrees with the Island roots, as does also the second person. In the first person exclusive, words similar to *mami*, *mem* of the Island languages are wholly wanting in New Guinea, though *mai* which there takes its place is also found in a few places in the Banks Islands and New Hebrides<sup>4</sup>. In languages of Group 8, *ai* (with euphonic vowel or consonant, *iai*, *lai*, *siai*, *kai*) takes the place of *mai*, but has no representative in the Islands.

In the third plural the common Island root *ra*, *da* only appears in New Guinea in Pokau *ta*, Kabadi *da*, Keapara *ra*. The Roro *kia*, Motu *dia*, and the Sinaugoro *ri*, Hula, Keapara, Galoma *ria* appear to represent the *dira*, *dia*, *di* of Florida and Bugotu, although *d* in Motu is very commonly the representative of *s* in the Island languages<sup>5</sup>, and *kia* and *ria* are the proper phonetic equivalents in Roro and Hula of the Motu *dia*<sup>6</sup>. Hence unless the Florida, etc. *dira*, *dia* are representatives of a root *sira* or *sia*, which does not occur in the Island languages, but is found in New Guinea in the third plural of pronouns<sup>7</sup>, the Motu, etc. must be regarded as a distinct root, and, as before suggested, akin to the Island demonstrative *es*, *esi*, etc.

<sup>1</sup> *Si* is omitted in the dual. When the object possessed is plural, *-a* is added to the singular suffixes and *-a*, or *-ia* to the plural and dual, which thus become *-gwa*, *-ma*, *-la*, *-daiasi*, *-maiassi*, *-mia*, *-sia*; dual first person *-daia*, *-maia*.

<sup>2</sup> In the "Kwagila Vocabulary" (*Annual Report*, 1893-4) nearly all names of parts of the body end in *-ta*, which is doubtless the same as *-ta* of the neighbouring Wedau, etc.

<sup>3</sup> Given in *Mel. Lang.* p. 125 in the singular only. For plural forms (New Hebrides only) cf. S. H. Ray, "Languages of the New Hebrides" (*Jour. Roy. Soc. N.S.W.* xxii. 1893).

<sup>4</sup> Cf. Gaus *nalma-mai*, Arag *lima-mai*, Opa *lime-mai*, our hands.

<sup>5</sup> Thus Motu *dae*, up, *dala*, road, *dare*, tear. Common Melanesian *sake*, *sala*, *sare*.

<sup>6</sup> Cf. "Phonology," p. 421.

<sup>7</sup> Cf. p. 434.

In New Guinea it is the rule to suffix these pronouns only to nouns of a certain class, as in the Melanesian Islands and in Micronesia. They are not suffixed to all nouns as in Malayan languages, nor are they restricted to only a few words as in Polynesia.

In New Guinea it is usual to use the ordinary pronoun before the noun with suffix, in Motu, *lau natu-gu*; Keapara, *au nau-gu*; Sinaugoro, *au natugu*; Suau, *eau natugu*; Tavara, *tau natue*, my son, lit. I my son<sup>1</sup>.

The statement that "the suffixing of these pronouns is merely that juxtaposition which expresses the genitive relation<sup>2</sup>," is illustrated by the Wedau, in which the pronoun may be separated from its noun by an adjective, *tura-u*, my friend, *tura kaua-u*, my true friend.

In Panaieti the suffix of the first person singular is omitted in some cases, and in others *na-* is prefixed: *natu* or *na-natu*, my child, *aro*, my companion, but *aro-m*, thy companion. In Nada *na-* is also prefixed in the first singular, and the other persons prefix the pronoun which is usually suffixed, as e.g. *togu na-waga*, (I) my canoe, *tomu mu-waga*, (thou) thy canoe, *toni na-waga*, (he) his canoe, but *togu tama-gu*, my father, *tomu sina-mu*, thy mother, etc.

## 7. Possessives.

The Melanesian languages of New Guinea agree with those of the Islands in the use of the suffixed pronoun to express a genitive or possessive. The Island examples: *lima-ku*, my hand, *lima-na*, his hand, are *nima-gu*, *ima-gu*, and *nima-na*, *ima-na* in New Guinea. The use with a particular class of nouns is also the same. These are "nouns generally which signify members of the body, parts of a thing, or family relationship<sup>3</sup>." Nouns not of this class use an expression which Dr Codrington has called a Possessive. The possessives consist of a radical and a suffixed pronoun<sup>4</sup>. An example from a New Guinea language, Motu, will show the form and use. If it be a member of the body, or a relation, the pronoun is simply suffixed: *qara-gu*, my head, *tadi-gu*, my brother. If not of that class, *e-gu* is "my," *e-mu*, "thy," *e-na*, "his," and these consist of the root *e* with the personal pronoun suffixed. The Mota *nok siopa*, *noma parapara*, *nona tapera* are in Motu *egu dabua*, my garment, *emu ira*, thy axe, *ena kiapa*, his basket<sup>5</sup>. In these *no* and *e* may be called possessive nouns.

In Melanesian languages of the Islands there are always at least two of these possessive nouns, but in some cases many more<sup>6</sup>. In New Guinea there are usually only two. One of these indicates a thing merely belonging generally, the second indicates a thing belonging more closely and is used most commonly of food and drink. The words in use are the following:

### 1. INDICATING A POSSESSION GENERALLY.

*e* in Roro, Mekeo, Pokau, Kabadi, Motu, Galoma, Suau, Sariba.

<sup>1</sup> Cf. the Florida use with the full pronoun. *Mel. Lang.* p. 527.

<sup>2</sup> *Mel. Lang.* p. 128.

<sup>3</sup> *Mel. Lang.* p. 128. In the Islands also used of the equipments of a man, his bow, spear, etc., according to native ideas of what is necessary for equipment. Cf. *Mel. Lang.* p. 143.

<sup>4</sup> *Mel. Lang.* p. 129.

<sup>5</sup> In Motu the full forms are usually also prefixed: *lau egu dabua*, *oi emu ira*, *iena kiapa*.

<sup>6</sup> For examples cf. S. H. Ray, "Common Origin of the Oceanic Languages," *Jour. Polynesian Society*, v. 1896, and Hellas, *Revue Polyglotte*, Leiden, 1896.



*ge* in Sinaugoro, Hula, Keapara, Keakalo, Rubi. (These have (except Sinaugoro) *e* in the first person.)

*a* in Tubetube, Tavara, Awalama, Taupota, Wedau, Galavi, Mukawa, Kubiri, Raqa, Kiviri and Oiun. (Some of these are irregular. Tavara *ou*, my, *om*, thy, *ei*, our, *hai*, their; Awalama *ou*, my, *hai*, their; Galavi *ina*, his, *ita*, our (inclusive), *isi*, our (exclusive).)

*wa* in Panaieti. (Irregular: *no*, my, *wami*, your, *wari*, their.)

*i* in Dobu.

Irregular in Kiriwina *ulo*, my; *am*, thy; *la*, his; *da*, our (inclusive); *ma*, our (exclusive); *ami*, your; *asi*, their. When the noun is plural *la* becomes *li*.

2. CLOSE POSSESSION. Usually of food, drink and tobacco, sometimes of clothing.

*a* in Roro, Mekeo, Pokau, Kabadi, Motu, Sinaugoro, Hula, Galoma, Suau, Nada, Dobu, Panaieti. (Panaieti is irregular in the first person singular *o*, my.)

*ha* in Keapara.

*ga* in Keakalo, Rubi, sometimes in Sinaugoro and Galoma.

*ka* in Sariba, Tubetube, Kiriwina (*kā*), Mukawa.

No special possessive with this meaning is used in Tavara, Awalama, Taupota, Galavi. In these *a* is used alike of general and close possession. In Mekeo *e* is used.

3. THINGS DESTINED FOR A PERSON.

*ena* in Suau.

*ka* in Kiriwina. (In first person singular *a-gu*.)

The forms of these possessive nouns are different in New Guinea from those in the Island languages, where those with the meanings given above are usually 1. *no*; 2. *ga*; 3. *mo*. In these only *ga* corresponds to the New Guinea form. A fourth form *mu* used in the Islands for "things to drink," has no representative in New Guinea.

The exceptional root *i* in Dobu has a parallel in the Lifu which has *si* used of animal property.

In grammatical use these words closely agree with the Island use, even in what might appear to be exceptional uses. For example, the use of the possessive *a*, *ka*, of close possession, for an enemy, is found in Motu *a-dia inai-dia*, their enemies<sup>1</sup>, Tubetube *kam karea*, thy enemy, Mukawa *kam abiabia*, thy enemies<sup>2</sup>.

The word *bula*<sup>3</sup> which in the Banks Islands and New Hebrides is used as a possessive noun, meaning chattels, animal property, is found in Nada, but is there used without suffixes, as *togu bula muila*, my banana. In Wedau *bue* is "live stock."

## 8. Interrogative Pronouns.

In the Island languages the varying forms of the word for "who?" are *sei*, *hei*, *se*, *he*, *tei*, *ti*, *di*, *si*, *hai*, *ai*, *oi*, *cei*, and those of the word for "what?" are *sava*, *hava*, *sav*, *hav*, *sa*, *ha*, *cava*, *taha*, *tava*, *ta*, *safa*, *naha*, *neva*<sup>4</sup>.

<sup>1</sup> The suffix in *inai-dia* is the sign of the plural, not the possessive.

<sup>2</sup> Cf. Florida *g'agua na levu ni mate*, my enemy; Baki *kanaku tauako*, my (own) canoe.

<sup>3</sup> Cf. Maewo *bulak kbwoc*, my pig; Arag *kpwoc pilama*, thy pig; Tangoa *bulam toa*, thy fowls; Malo *bulada ugai*, our trees; Mota *pulan o kpwoc*, his pig, and Mel. Lang. p. 131.

<sup>4</sup> Mel. Lang. p. 133.



In the New Guinea languages these pronouns are derived from the same stems. The forms found there are the following:

Who? Roro *tai*, Mekeo and Kabadi *kai*, Uni and Pokau *dai*, Motu *dai-ka*, Sinaugoro *dei*, Hula and Keapara *lai*, *lai-ra*, Galoma and Keakalo *rai*, Rubi *de-kara*, Suau *eai*, Tubetube *iai-ia*, Dobu *eai-ta*, *eai-sigei*, Tavara and Awalama *eiai*, Taupota and Wedau *aiiai*, Galavi, Kubiri and Kiviri *iai*, Boniki *isi*, Raqa and Oiun *iai-ta*.

What? Roro *tava*, Mekeo *kapa*, Kabadi *kava*, Uni *dava*, Motu *daha-ka*, Sinaugoro *gara*, *kala*, Hula *raka-au*, Keapara *raha-au*, Galoma and Keakalo *raga-u*, Rubi *kara*, Suau and Sariba *saha*, Tubetube *tau-wai*, Kiriwina *ava-ka*, Dobu *toa-se*, Tavara and Awalama *awai*, Taupota and Wedau *aiwai*, Galavi *auai*, Boniki *awai*, Mukawa *abai*, *awa-ki*, Kubiri and Kiviri *abi*, Raqa *abi-sa*, Oiun *ai-sa*.

The suffixes *-ka*, *-ta*, *-au* (perhaps also *-ki*, *-i*, *-sa*) seen in some of the words are signs of number. They change in the plural, as in Motu *dai-dia*, Keapara *lai-ra*, Dobu *eai-sigei*, who? In other languages a suffix is added for the plural as in Suau *ai-dobu*, who? what persons?

Exceptional words for "who?" are seen in Panaieti *henara*, Misima *evaro*, Kiriwina *availa*, Nada *barara*, and in Mukawa *kotoi*.

Exceptional forms for "what?" are found in Pokau *kau-na*, Nada *tānān*, Panaieti *hauna*, Misima *haua*.

The words for "who?" given above represent in most of the languages a man's name, not his person. As in the Islands, it is asked not "what is your name?" but "who is your name?" The latter phrase is in New Guinea: Roro *oi ata-mu tai?* Mekeo *oi aka-mu kai?* Pokau *oi va-mu dai?* Kabadi *onina aka-muna kai?* Motu *oi lada-mu dai-ka?* Sinaugoro *goi ala-mu dei?* Hula, Keapara *oi ara-mu lai?* Galoma *goi gara-mu rai?* Wedau *am wava aiiai?* Taupota *wava-m aiwai?* Galavi *kam wava iai?* Mukawa *kam waba kotoi?*<sup>1</sup>

Some of the exceptional words for "who?" are of interest. The Panaieti *henara* appears to be a compound of the common noun *ara* (name) with a word *hen* meaning "what name?" This suggests comparison with the Florida *hanu*, Opa *hen*, used in place of a name not known<sup>2</sup>. In Panaieti the word *han* itself is used in conversation instead of a proper noun not known, and *aranek* is given as the equivalent of "what is his name?" The latter word may however be for *ara-n*, "his name," and *-age*, a sign of interrogation<sup>3</sup>. In Kiriwina *umna* is given as "what is his name?" In Wedau, *nam* means "what do you call him?" and *niam*, "what do you call it?"

In Suau, although *eai* is "who?" in the sense of "what person?" *hede* is used in asking a person's name. *Sinagu eai?* my mother (is) who? but *oa esamu hede?* your name (is) who? In Dobu, *eai-ta sina-gu?* who (is) my mother? but *ma'adegu amu esana?* what (is) your name? Similar phrases are given in Kubiri *mama wabi-m?* Raqa *wabi-m ubatoni?* Kiviri *wabi-m mamaba?* Oiun *wabi-m maitube?* for "what is thy

<sup>1</sup> In the New Guinea examples the pronoun comes last. In some Island languages the order is reversed, as e.g. Fiji *o d'ei na yad'a-mu?* Mota *isei nasasa-ma?* Bugotu *ahai na aka-mu?* Saa *atei na sata-mu?* New Britain *to ia ra iani-m?* In others the order is the same as in New Guinea: Wango *ata-mu iatei?* Efate *nanie-ma fei?* Nguna *nanisa-ma sei?* Malo *isam isei?*

<sup>2</sup> Found also in Malagasy. Cf. *Mel. Lang.* p. 135.

<sup>3</sup> In the Gospel translation it is *henara na-in?* "who (is) my mother?" but *hauna aram?* is "what is thy name?"

name?" in which *wabi-m* is "thy name," and the other word in the phrase is neither "who?" nor "what?" Unfortunately I have no explanation of the exact meaning.

Of the exceptional words for "what?" the Nada *tānān* may be a compound of *tona*, "it," with the *an* (allied to *hanu*) already mentioned. In Pokau the word used for "what?" *kau* in *kau-na* also means "thing" and is the same as the Motu *gau*. This compares with the Fiji use of the word *ka*, thing, for the name in the phrase *sa lako ko ka?* is so-and-so gone? The Panaieti *hauna* in *hauna aram?* what is your name? and Misima *haua*, may be the same in origin as *kauna*, but in those languages *hauna* and *haua* do not mean "thing." In Kiriwina the word for "who?" *avai*, appears to be formed from the same stem as the word for "what?" but the *avai* in *avai* is prefixed to all kinds of words to form an interrogative (and thus probably represents the common word for "what?").

### 9. Demonstrative Pronouns.

The Melanesian languages of New Guinea, like those of the Islands have no relative pronouns.

The forms of the demonstrative pronouns have been given in the section on demonstrative particles.

I have no definite examples of demonstrative pronouns formed from an exclamation as in the Banks Islands *rag'ai*!<sup>1</sup> In Kiriwina, however, "the word used to secure the attention of anyone whose name is forgotten is *mala!* you there!"<sup>2</sup>

In Keapara the word *walaavagu!* is used in addresses by one speaker, *walaavamai!* by several. In these *walaa* appears to be the demonstrative "that," and *gu* and *mai* are pronouns. But the words are used in the Gospels to translate "my brethren!" "our brethren!" *Awaia!* is also used in addressing one person.

### 10. Nouns.

In the Melanesian languages of New Guinea words appear as various parts of speech according to their use. Thus in Motu *kara* is "conduct" or "habit," or "to make" or "to do," *roha* "a fathom" or "to measure." In Wedau *moru*, "a falsehood" and "to lie," in Panaieti *henapo*, "to obey" or "obedience."

Words of this kind which are primarily the names of actions or conditions, and thus in the primary sense verbs, are used in the Island languages as nouns, in three ways. 1. Without change; 2. In a reduplicated form which expresses continued action, or 3. With a change of form which shows that the verb has become a noun. All three methods are found in the languages of New Guinea.

Examples of the first method have been already given.

Examples of the second method are seen in Kiriwina in *i mova*, he lives, *momova*, life, *i saopa*, he deceives, *sasaopa*, deceit. As a verb *i sasaopa* means "he is telling lies," "continues to tell lies." In Wedau the use of these as nouns is shown by the use of the suffixed possessive pronouns as *moru*, to lie, a falsehood, *i morumoru*, he is lying, continues to lie, thus forming a present tense, but *morumoru-na*, his lying, *morumoru-m*, your lying, equivalent to "he is a liar," "you are a liar."

<sup>1</sup> *Mel. Lang.* p. 136.

<sup>2</sup> Rev. S. B. Fellowes, "Kiriwina Grammar," *Annual Report*, 1900-1, p. 172.



The third method of forming a verbal noun from the verb is by adding a suffix. Dr Codrington distinguishes two classes of these verbal substantives, those which "may be called gerundives, which are rather more verbal than nominal, and others which are more properly abstract nouns." "To make the distinction more clear by the help of an English example, the first class are such words as 'thinking,' the second such words as 'thought'."

In the Island languages verbal substantives are formed by adding to verbs the terminations *-ana*, *-na*, *-ana*, *-ena*, *-ina*, *-na*. Corresponding to these in New Guinea is the termination *-na*. Examples of its use are seen in Motu *doko*, to finish, *doko-na*, the end, *bero*, to wound, *bero-na*, a wound; Panaieti, *rohu*, to condemn, *rohu-na*, condemnation; Wedau *am*, to eat, *am-na*, the eating, *bawai*, to carry in a bundle, *bawa-na*, a bundle. In Wedau also *-na* is added to the root of a transitive verb, i.e. the verb without the transitive ending, *baba-ni*, to talk, the talking, but *baba-na*, the subject discussed. In Suau also *riba*, to speak, *ribariba-na*, a speech.

"A second class of nouns is formed from verbs in the Island languages by adding *-a*, *-ia*, *-ea*, *-e*, *-va*, *-v*, *-ga*, *-g*, *-ra*, *-r<sup>2</sup>*." It is difficult to ascertain whether this formation occurs in New Guinea. In Wedau nouns appear with some of these endings, and are connected with verbs of related meaning, as e.g. *tigu-ra*, a thorn (*tigu-ri*, to pick out with a thorn), *ututu-va*, a flood (*utu-vi*, to water, dip into water, *vi-utu-vani*, to irrigate), *iuwa*, fruit (*uwe-i*, to bear fruit). It is no doubt obscured in some by the use of *-a* as the pronominal suffix of the third person singular. In Motu *ha-digu-a*, given in the vocabulary for "ablution" may be only "make him bathe" (*ha-*, causative prefix, *digu*, bathe, *-a*, him). "A division" is *karoa*, but *karo-a*, is "divide it."

### 11. Independent Forms of Nouns.

In some of the Island languages nouns "which signify parts of a whole, members of a body, and such like; things which can stand in a certain relation to some inclusive whole<sup>3</sup>," receive a termination which names the thing in a general sense, as in Mota *nag'o-i*, a face, but *nag'o-k*, my face, *nag'o-ma*, thy face, when a particular face is meant.

In the New Guinea languages this termination has only been noted in Panaieti, where it is stated that "many names of parts of the body end in *-n*, which is dropped when the possessive suffix is added<sup>4</sup>. Examples given are: *matan*, eyes, *niman*, hands, *raman*, forehead, *maninin*, face; *nima-u*, my hands, *nima-m*, thy hands, *nima-na*, his hands, etc.

In the Island languages *-n* appears in Motlav, in Lifu and Nengone, and probably also in Aneityum.

### 12. Classes of Nouns.

The Melanesian languages of New Guinea agree with those of the Islands in the distinction of two classes of nouns, those that take the personal pronoun suffixed, and

<sup>1</sup> *Mel. Lang.* p. 188.

<sup>2</sup> *Mel. Lang.* p. 189. Cf. also Saa *-ta*, *-la*, *-ha*, *-a* in *mae-ta*, death-feast, *mae-la*, ailment, *maemae-ha*, sickness, *maemae-a*, sick person.

<sup>3</sup> *Mel. Lang.* p. 141.

<sup>4</sup> Cf. "Panaieti Grammar" by Rev. S. B. Fellowes, *Annual Report*, 1892-3.



those that do not. As a general rule the distinction depends on the native "notion of closeness or remoteness of connection of the object possessed and the possessor<sup>1</sup>." Possibly the degree of separability may be the leading idea. Thus parts of a man's body, his relatives and certain names of positions used as prepositions, such as "back," "front," "side," are found with the suffixed pronouns. The words thus used vary in different languages but the separation of the two classes is found in all.

It may be noted that wherever a word may be used with or without the suffixed pronoun the meaning is never the same. In Wedau examples are given: *kol'a-u*, my head, *a-u kol'a*, the head I own, *a-u tawara*, my feather (ornament), *tawara-na*, its feather (i.e. of bird)<sup>2</sup>. In Motu *e-na hereva*, Panaieti *wana baba*, "his speech" (about some other person), but Motu *ia hereva-na*, Panaieti *ba-na* "his speech" (i.e. the speech made about him)<sup>3</sup>; also Motu *lau tura-gu*, my friend, but *lau e-gu lohia*, my chief<sup>4</sup>.

### 13. Construct Nouns.

In the Melanesian languages of New Guinea, as in those of the Islands, an adjective follows the noun which it qualifies. If the qualifying word be a noun there are differences of usage in New Guinea which are somewhat difficult to explain and classify. In Kiriwina and Panaieti a qualifying noun sometimes follows the noun qualified without change, as e.g. Kiriwina *waga Sinaketa*, a Sinaketa canoe; Panaieti *waga Panaieti*, a Panaieti canoe. This does not appear however to be the common method in the languages. In Motu some of the examples given show the qualifying noun following, as e.g. *ranu mauri-na*, water living<sup>5</sup>, *goada tau-na*, strength manly. In these *-na* is the suffixed pronoun, and the construction "water its life," "strength its man<sup>6</sup>." Corresponding with these are the Wedau *waira l'awal'awai-na*, water living, and the Dobu, *boasi maeawasi-na*, in both of which the qualifying word has the suffix *-na*. These examples exactly correspond with those in which an adjective is used, as in Motu *ira namo-na*, axe good, Wedau *rava gaegae-na*, man big, Dobu *kaiwe bobo'a-na*, tree good. Though they appear to show an adjective termination *-na*, the change in the plural (Motu *-dia*, Wedau *-i*, Dobu *-di*) shows that the suffix is pronominal. (Cf. 20. Adjectives.)

I have found no examples in New Guinea of the construction with a preposition, as in Fiji, the Solomon Islands and New Hebrides; neither are there examples of a change of vowel in the ending, as in Banks Islands and Northern New Hebrides<sup>7</sup>.

In Motu "the genitive relation is expressed by adding the suffix *-na* or *-dia* of the person to whom the thing belongs. This usage is for parts of the body and personal relations, and for voice, sight, mind, etc. closely connected with a man's own self. When goods, land, weapons, etc. are spoken of the possessive pronoun *ena*, *edia* is

<sup>1</sup> Cf. *Mel. Lang.* p. 143.

<sup>2</sup> Rev. C. King, *Wedau Grammar*, p. 7. Also Fiji *ulu-gu*, Tangoa *patu-ku*, my own head, and Fiji *no-gu ulu*, Tangoa *no-ku patuna*, my head for sale, Duke of York Is. a *nun nat*, my child, a *natin*, a child in my case. *Mel. Lang.* p. 143.

<sup>3</sup> With these words of the Mota *na-asi-n*, his song, the song about him; *na-towo-n*, his song, his composition. Codrington, *Mota Dictionary*, pp. 7, 227.

<sup>4</sup> Rev. W. G. Lawes, *Motu Grammar*, p. 11.

<sup>5</sup> In John iv. 10 *mauri ranuna*, living water, and John vi. 35 *mauri aretona*, bread of life.

<sup>6</sup> Rev. W. G. Lawes, *Motu Grammar*, p. 7.

<sup>7</sup> *Mel. Lang.* pp. 144, 145.

placed after the principal noun, and before that of which it is possessed." "Food takes *ana* and *adia* instead of *ena* and *edia*\*." Motu examples of these are: *mero sina-na*, boy mother his, the boy's mother, *hahine ima-dia*, women's hands, *memero tura-dia*, boys friends theirs, the boys' friends, *tau ena io*, man his spear, *hahine edia rami*, women their petticoats, *memero adia tohu*, boys their sugarcane\*. Here the suffix not only indicates the genitive relation, but determines the number of the governed noun, even when the number is not indicated otherwise. In other examples there is ambiguity, thus *hanua tau-na*, a man of the village, *uda au-na*, a tree of the forest, but *hanua tau-dia*, *uda au-dia*, given as "men of the village," "trees of the forest," also mean "men of villages," "trees of forests†."

Corresponding to the foregoing Motu examples are the following in New Guinea languages. In these the native word and the English translation are marked by the same number.

Roro. *Aiara*<sup>1</sup> *hau-na*<sup>2</sup>, man<sup>2</sup> of the village<sup>1</sup>; *aiara*<sup>1</sup> *hau-kia*<sup>2</sup>, men<sup>2</sup> of the village<sup>1</sup>; *arabu*<sup>1</sup> *maziu-na*<sup>2</sup>, tree<sup>2</sup> of the forest<sup>1</sup>; *arabu*<sup>1</sup> *maziu-kia*<sup>2</sup>, trees<sup>2</sup> of the forest<sup>1</sup>; *hau*<sup>1</sup> *ena awarai*<sup>2</sup>, the man's<sup>1</sup> spear<sup>2</sup>; *babine*<sup>1</sup> *ekia kiva*<sup>2</sup>, women's<sup>1</sup> petticoats<sup>2</sup>.

Mekeo. *Panua*<sup>1</sup> *au*<sup>2</sup> or *au-na*<sup>2</sup>, man<sup>2</sup> of the village<sup>1</sup>; *lāgi*<sup>1</sup> *au*<sup>2</sup>, tree<sup>2</sup> of the forest<sup>1</sup>; *panua*<sup>1</sup> *au-i*<sup>2</sup>, men<sup>2</sup> of the village<sup>1</sup>; *lāgi*<sup>1</sup> *au-i*<sup>2</sup>, trees<sup>2</sup> of the forest<sup>1</sup>; *papiu*<sup>1</sup> (*iena*) *io*<sup>2</sup>, man's<sup>1</sup> spear<sup>2</sup>; *papie*<sup>1</sup> *kiapu*<sup>2</sup>, women's<sup>1</sup> dress<sup>2</sup>.

Pokau. *Vanua*<sup>1</sup> *kau-na*<sup>2</sup>, man<sup>2</sup> of the village<sup>1</sup>; *vanua*<sup>1</sup> *kau-ta*<sup>2</sup>, men<sup>2</sup> of the village<sup>1</sup>; *lauka*<sup>1</sup> *au-ta*<sup>2</sup>, tree<sup>2</sup> of the forest<sup>1</sup> or trees<sup>2</sup> of the forest<sup>1</sup>; *kau*<sup>1</sup> *ena io*<sup>2</sup>, man's<sup>1</sup> spear<sup>2</sup>; *ateate*<sup>1</sup> *eta lami*<sup>2</sup>, women's<sup>1</sup> petticoats<sup>2</sup>.

Kabadi. *Ipidi-na*<sup>1</sup> *vakua-na*<sup>2</sup>, gun's<sup>1</sup> stone<sup>2</sup>, i.e. shot; *vanua-na*<sup>1</sup> *vaisi-da*<sup>2</sup>, girls<sup>2</sup> of the village<sup>1</sup>.

Sinaugoro. *Vanuga*<sup>1</sup> *tau-na*<sup>2</sup>, man<sup>2</sup> of the village<sup>1</sup>; *vanuga*<sup>1</sup> *tau-ri*<sup>2</sup>, men<sup>2</sup> of the village<sup>1</sup>; *boga*<sup>1</sup> *gau-na*<sup>2</sup>, tree<sup>2</sup> of the forest<sup>1</sup>; *boga*<sup>1</sup> *gau-ri*<sup>2</sup>, trees<sup>2</sup> of the forest<sup>1</sup>; *tau*<sup>1</sup> *gena gio*<sup>2</sup>, man's<sup>1</sup> spear<sup>2</sup>; *vavine*<sup>1</sup> *geri gabare*<sup>2</sup>, women's<sup>1</sup> petticoats<sup>2</sup>.

Hula, Keapara. *Vanuga*<sup>1</sup> *au-na*<sup>2</sup>, man<sup>2</sup> of the village<sup>1</sup>; *vanuga*<sup>1</sup> *au-ra*<sup>2</sup>, men<sup>2</sup> of the village<sup>1</sup>; *ura*<sup>1</sup> *au-na*<sup>2</sup>, tree<sup>2</sup> of the forest<sup>1</sup>; *ura*<sup>1</sup> *au-ra*<sup>2</sup>, trees<sup>2</sup> of the forest<sup>1</sup>; *au*<sup>1</sup> *gena kolova*<sup>2</sup>, man's<sup>1</sup> spear<sup>2</sup>; *vavine*<sup>1</sup> *geria lami*<sup>2</sup>, women's<sup>1</sup> petticoats<sup>2</sup>.

Galoma. *Vanna*<sup>1</sup> *gau-na*<sup>2</sup>, man<sup>2</sup> of the village<sup>1</sup>; *vanua*<sup>1</sup> *gau-ria*<sup>2</sup>, men<sup>2</sup> of the village<sup>1</sup>; *olopu*<sup>1</sup> *gau-na*<sup>2</sup>, tree<sup>2</sup> of the forest<sup>1</sup>; *olopu*<sup>1</sup> *gau-ria*<sup>2</sup>, trees<sup>2</sup> of the forest<sup>1</sup>; *gau*<sup>1</sup> *gena olova*<sup>2</sup>, man's<sup>1</sup> spear<sup>2</sup>; *vavine*<sup>1</sup> *geria gawai*<sup>2</sup>, women's<sup>1</sup> petticoats<sup>2</sup>.

In other languages there is less ambiguity.

Suau. *Guiau*<sup>1</sup> *esa-na*<sup>2</sup>, chief's<sup>1</sup> name<sup>2</sup>; *tau*<sup>1</sup> *natu-na*<sup>2</sup>, man's<sup>1</sup> son<sup>2</sup>; *tatao*<sup>1</sup> *boga-di*<sup>2</sup>, men's<sup>1</sup> hearts<sup>2</sup> (insides); *guiau*<sup>1</sup> *ena numa*<sup>2</sup>, chief's<sup>1</sup> house<sup>2</sup>; *sisine*<sup>1</sup> *vabuvabu*<sup>2</sup> *edi gogo*<sup>3</sup>, widowed<sup>2</sup> women's<sup>1</sup> property<sup>3</sup>.

Tubetube. *Tomo*<sup>1</sup> *natu-na*<sup>2</sup>, man's<sup>1</sup> son<sup>2</sup>; *natu-na-o*<sup>1</sup> *sina-ri*<sup>2</sup>, mother<sup>2</sup> of sons<sup>1</sup>; *koia*<sup>1</sup> *puata-na*<sup>2</sup>, top<sup>2</sup> of the hill<sup>1</sup>; *maiiau*<sup>1</sup> *ligu-li*<sup>2</sup>, leaves<sup>2</sup> of trees<sup>1</sup>; *tataru*<sup>1</sup> *ne labui*<sup>2</sup> *kari kuama*<sup>3</sup>, clothes<sup>3</sup> of two<sup>2</sup> men<sup>1</sup>.

Panaieti. *Wawaia*<sup>1</sup> *tama-na*<sup>2</sup>, child's<sup>1</sup> father<sup>2</sup>; *wawai-u*<sup>1</sup> *ari mumuina*<sup>2</sup>, children's<sup>1</sup> crumbs<sup>2</sup>; *gamager*<sup>1</sup> *natu-na*<sup>2</sup>, man's<sup>1</sup> son<sup>2</sup>; *to-abagogo*<sup>1</sup> *wana limi*<sup>2</sup>, ruler's<sup>1</sup> house<sup>2</sup>; *kabukabu*<sup>1</sup> *wari limi*<sup>2</sup>, widows'<sup>1</sup> houses<sup>2</sup>. Before the suffix a final -i is changed to -e, as *moti*, fish, *hoga*<sup>1</sup> *mote-na*<sup>2</sup>, a fish<sup>2</sup> of the sea<sup>1</sup>.

Kiriwina. *Bagura*<sup>1</sup> *bole-la*<sup>2</sup>, house<sup>2</sup> of the garden<sup>1</sup>; *mata-la*<sup>1</sup> *tubukola*<sup>2</sup>, moon's<sup>2</sup> face<sup>1</sup>; *gudi-si*<sup>1</sup> *Kavataria*<sup>2</sup>, children<sup>1</sup> of Kavataria<sup>2</sup> (village).

\* Rev. W. G. Lawes, *Motu Grammar*, p. 5.

† Rev. W. G. Lawes, *Motu Grammar*, p. 4.



- Dobu. *Qabura*<sup>1</sup> *natu-na*<sup>2</sup>, widow's<sup>1</sup> son<sup>2</sup>; *taudi*<sup>1</sup> *qabura*<sup>2</sup> *idi anua*<sup>2</sup>, houses<sup>2</sup> of widowed<sup>2</sup> persons<sup>1</sup>; *to-loina*<sup>1</sup> *ina anua*<sup>2</sup>, ruler's<sup>1</sup> house<sup>2</sup>; *maedana*<sup>1</sup> *natu-na-o*<sup>2</sup>, light's<sup>1</sup> children<sup>2</sup>; *kaiwe*<sup>1</sup> *nari-na*<sup>2</sup>, branch<sup>2</sup> or branches<sup>2</sup> of trees<sup>1</sup>.
- Tavara. *Lawa*<sup>1</sup> *natu-na*<sup>2</sup>, man's<sup>1</sup> son<sup>2</sup>; *maeau*<sup>1</sup> *laga-hi*<sup>2</sup>, branches<sup>2</sup> of trees<sup>1</sup>; *maeau*<sup>1</sup> *mago-magou-na*<sup>2</sup>, root<sup>2</sup> of a tree<sup>1</sup>; *natunatu*<sup>1</sup> *hina-hi*<sup>2</sup>, children's<sup>1</sup> mother<sup>2</sup>; *guiau*<sup>1</sup> *goa-na*<sup>2</sup>, chief's<sup>1</sup> name<sup>2</sup>.
- Wedau. *Rava*<sup>1</sup> *natu-na*<sup>2</sup>, man's<sup>1</sup> son<sup>2</sup>; *rawa*<sup>1</sup> *natunatu-na*<sup>2</sup>, man's<sup>1</sup> children<sup>2</sup>; *natunatu*<sup>1</sup> *alo-i*<sup>2</sup>, children's<sup>1</sup> mother<sup>2</sup>; *numa*<sup>1</sup> *ai-na*<sup>2</sup>, wood<sup>2</sup> of the house<sup>1</sup>; *ai*<sup>1</sup> *numa-na*<sup>2</sup>, house<sup>2</sup> of wood<sup>1</sup>, i.e. wood<sup>1</sup> house<sup>2\*</sup>; *alo-u*<sup>1</sup> *ana lam*<sup>2</sup>, my mother's<sup>1</sup> food<sup>2</sup>.
- Mukawa. *Pipiya*<sup>1</sup> *natu-na*<sup>2</sup>, man's<sup>1</sup> son<sup>2</sup>; *natunatu*<sup>1</sup> *sina-si*<sup>2</sup>, children's<sup>1</sup> mother<sup>2</sup>; *manu*<sup>1</sup> *mape-na*<sup>2</sup>, bird's<sup>1</sup> wing<sup>2</sup>; *keyama*<sup>1</sup> *raurau-na*<sup>2</sup>, leaf<sup>2</sup> of tree<sup>1</sup>; *keyama*<sup>1</sup> *raurau-si*<sup>2</sup>, leaves<sup>2</sup> of trees<sup>1</sup>.

With the foregoing may be compared the Island examples: Opa *lime-n*<sup>1</sup> *tanalo-i*<sup>2</sup>, man's<sup>1</sup> hand<sup>1</sup>, *lime-re*<sup>1</sup> *tanalo-i*<sup>2</sup>, men's<sup>2</sup> hands<sup>1</sup>; Arag *iha-n*<sup>1</sup> *atatu*<sup>2</sup>, man's<sup>2</sup> name<sup>1</sup>; Marina *g'otoli-na*<sup>1</sup> *toa*<sup>2</sup>, hen's<sup>2</sup> egg<sup>1</sup>; Ambrim *lowo-n*<sup>1</sup> *malo*<sup>2</sup>, fish's<sup>2</sup> tooth<sup>1</sup>; Sesake *na bue-na*<sup>1</sup> *na wago*<sup>2</sup>, the pig's<sup>2</sup> tail<sup>1</sup>. Also in Florida when a definite object is in view, *na vuavua-na*<sup>1</sup> *na g'ai*<sup>2</sup>, its fruit<sup>1</sup> the tree<sup>2</sup>, the fruit<sup>1</sup> of the tree<sup>2</sup>. As in New Guinea, *-n*, *-na*, *-re* are suffixed pronouns.

#### 14. Nouns with Prefix.

1. "In Fiji, in the Banks Islands, in Florida, but much more commonly in Fiji, there are nouns which are formed from verbs by prefixing *i-*†." In New Guinea languages of Groups 1 and 2 this prefix is also common. Examples are seen in Roro *i-azi*, a whip, *azi*, to scourge, *i-bakave*, a swing, *bakave*, to swing; Mekeo *i-kupu*, an enclosure, *kupu*, to shut; Pokau *i-vua*, a burden, *vua*, to carry; Kabadi *i-civana*, a digging-stick, *i-birina*, trap; Motu *i-siva*, a digging-stick, *i-lapa*, long knife, *lapai*, to strike with a flat weapon, *i-koko*, a nail, *koko*, to nail.

This prefix does not appear in the other languages (Nos. 7 to 33). What may probably be the same as *i-* is, however, seen in Panaieti *e-*, *e-sawar*, medicine, *sawar*, to doctor, *e-sowa*, rope, *sowa*, to tie.

2. Another prefix of the same kind, found in the Banks Islands, as *g'a-*†, appears in Kiriwina as *kai-*, in *kai-tuvi*, ointment, *tuvi*, to rub in ointment; *kai-visi*, a fan, *vivi-visi*, to fan; *kai-ua*, a fruit-bearing tree, *ua*, to bear fruit.

3. Other prefixes occur: in Dobu *ebe-*, as in *ebe-eno*, a bed, *eno*, to lie down, *ebe-mi*, a seat, *mi-atoa*, sit down. This appears as *aba-*, *kaba-*, *kabo-*, in Panaieti *aba-kenu*, Suau *aba-eno*, Tubetube *kaba-keno*, Kiriwina *kabo-keno*, sleeping place, *eno*, *keno*, *kenu*, lie down, Panaieti *aba-misiu*, Mukawa *aba-mamana*, seat, *misiu*, *mamana*, sit down. In Wedau *ani-* is prefixed in a similar sense, *ani-purui*, a covering, *purui*, to cover; *ani-matave*, bed, *matave*, to lie down. In Tavara *ani-houna*, a stand, *houni*, set up.

4. In some of the Island languages there is a tendency to add a prefix to the names of things of a round or globular form, or to things of a long shape. A few similar examples are seen in the Melanesian languages of New Guinea. In Wedau *wa-gogo*, spider, *wa-gura*, crayfish, and *wa-ramina*, root, seem to show roots which elsewhere have no prefix§.

\* Rev. C. King, *Wedau Grammar*, p. 8.

† *Mel. Lang.* p. 146. Also in Saa and Malo.

‡ *Mel. Lang.* p. 146. Also in Tanna as *k*, *ka* as in *k-asiken*, a staff, *asiken*, to walk with stick, *ka-ki*, digging-stick, *'il*, to dig.

§ With *wagogo* cf. the Banks Is. *koko*, *kokor*, to enclose in the hands; *kokos*, to enclose in a net; Motu *gogo-bou*, gather together. With *wagura* cf. the very common Oceanic word for "prawn, crayfish," *gura*, *ura*. With *wa-ramina* cf. the common New Guinea word *ramu*, Vaturanga *lamu*, *-na* being the suffixed pronoun.



In Wedau also *ka-* appears in a few words, as e.g. *ka-po*, a species of areca nut, *ka-pau*, grasshopper, which appear to be the common *bua*, and the Banks Islands *paut*, with the same meanings<sup>1</sup>. The word for "egg," which in the Islands appears as *tolu*, *toli*, *tolu*, *tul*, and is there rarely with the prefix, as *g'o-toli* (Marina), *ki-doru* (Bugotu), always has the prefix *a-* or *ga-*, when used in New Guinea.

The descriptive words prefixed to numerals will be described in the section on Numeration.

### 15. Collective Nouns.

"There are nouns used in Fiji and the Solomon Islands which express a definite number of certain things, generally in tens<sup>2</sup>."

Nouns of this kind are found in New Guinea, principally in the languages of Groups 1, 2 and 3. Examples are in Roro *waro*, Mekeo *owana*, Pokau *walo*, ten coco-nuts. In Motu *bala*, ten pigs, fish, or wallaby; *varo*, ten coco-nuts; *atalata rabu*, ten long things (the latter word used in numerals above ten as *rabu rua*, twenty). In Hula *aqa*, four bananas, *rakovu*, four coco-nuts, *kapana*, ten pigs, *gewa* ten fish, *walo*, ten coco-nuts. In these examples *walo*, *waro*, *varo* is the ordinary word for "string<sup>3</sup>."

Somewhat similar to these are some nouns in Kiriwina. One bundle is given as *bubulo-tala*; a rolled up bundle, *kapoli-tala*; a bundle of taro, *umo-tala*; bundle of sugarcane, *vili-tala*; bundle of two coco-nuts, *vo-tala*; bundle of four coco-nuts, *urai-tala*; bundle of fish, *luba-tala*; bundle tied with string, *wela-tala*; bunch of fruit, *kili-tala*. In these *tala* is the numeral "one," and the words used are not the same as those generally used for the articles, which are *boro*, taro; *tou*, sugarcane; *nuia*, *luia*, coco-nut; *iena*, fish; *yim*, string; *kawailua*, fruit.

### 16. Reduplication of Nouns.

In the Island languages "Reduplication, of the whole word or of a part, magnifies, intensifies, expresses size and number. It comes thus to make a plural by the repetition of the object which it presents to the mind." "Size also is expressed by this way of making more of the word." "There is also a diminutive power in reduplication, or rather depreciatory<sup>4</sup>." These statements exactly describe the effect of reduplication in the Melanesian languages of New Guinea. Examples of each are as follows:

1. PLURAL BY REDUPLICATION. Wherever found it only occurs with names of persons.

Motu *mero*, boy, *memero*, boys.

Suau *natu-na*, his child, *nanatu-na*, his children, *sine*, woman, *sisine*, women.

Tubetube *tau*, man, *tatau*, men. Sometimes it occurs in Tubetube when a plural affix is used, as in *sinesineao*, women, from *sine*, woman.

Tavara *natu-na*, his child, *natunatu-na*, his children, *walehi-na*, his brother, *walewalehi*, brothers.

Mukawa *nobunobu-ku*, my sisters, *warewaresi-na*, his brothers.

Wedau *bada*, master, *babada*, masters, *novu-na*, his sister, *novunovu-na*, his sisters.

<sup>1</sup> In Tanna many insect names commence with *k*, as in Weasisi *kiun*, fly, *kinet*, louse, *kumun*, mosquito.

<sup>2</sup> *Mel. Lang.* p. 147.

<sup>3</sup> Cf. Saa *walo* used in the same way: *na walo*, ten coco-nuts (strung as copra), ten pieces of shell money. The Saa word for "a ten, a company of ten" is *awala*, with which cf. Motu *bala*.

<sup>4</sup> *Mel. Lang.* p. 147.

2. SIZE BY REDUPLICATION. An example from New Guinea in which increased size of a thing named is indicated by reduplication is seen in the Wedau *laga*, a mantis, *lagalaga*, a large mantis.

3. DIMINUTION OR DEPRECIATION BY REDUPLICATION.

Waima *waho*, a girl, *wahowaho*, a little girl.

Motu *nadinadi*, small stones, *sisina*, a small piece, *sisisina*, a very small piece, *kekenikeni*, a little girl.

Hula *iau*, girl, *iauiiau*, a little girl, but reduplication is more common with adjectives.

Wedau *ano*, kernel, *anuanu*, coco-nut without kernel, *akovu*, banana, *akoakova*, wild banana, *kira*, coral, *kirakira*, broken coral.

### 17. The Plural of Nouns.

There is no mark of number in the form of nouns in the Melanesian languages of New Guinea, and as in the Island languages when it is desired plainly to mark the plural, words are added after the noun<sup>1</sup>. Some of these have a definite meaning as adjectives, others are merely signs.

1. WORDS COMING AFTER (ADJECTIVES). Examples of these are seen in Roro *ebo'o*, many; Mekeo *apala*, many; Motu *momo*, many, *logora*, many, the whole; Sinaugoro *gutuma*, many; Hula *vovo*<sup>2</sup>, many, *leea*, some; Keapara *guma*, many, *reea*, some; Galoma *vogovo*<sup>2</sup>, many; Suau *moutuana*, many; Panaieti *gewigewi*, *asian*, many, *ona*, few, *enuna*, some; Kiriwina *bidubadu*, *baua*, many, *mimilisi*, some.

In some of the languages the word for "all" is a noun, and takes the suffixed pronoun agreeing with the noun or pronoun which it qualifies. The words found are: Roro *ikoi*; Mekeo *kou*; Pokau *ibou*; Motu *ibou*, *idou*<sup>3</sup>; Keapara, Hula *mapara*; Suau *kamagari*; Kiriwina *maido*; Dobu *iauiiau*; Tavara *magomagou*; Wedau *anatapu*. Examples of the construction are: Roro *ikoi-nai*, all of it, in its all, *ma-ikoi-kia*, all the things, their all. Motu *hanua taudia ibou-dia ai*, villagers in their all, *oi tau-mu idoi-nai*, your body in its entirety. In some of these phrases the locative particle *ai* is compounded with the suffixed pronoun. This is said to be the usual construction in Motu, but *umui ibou-mui*, is "ye all." Other examples are: Keapara, Hula *vanuga aura mapara-ra*, villagers their all, *auwipara-mu mapara-na*, your body its all, *omi mapari-mi*, your all, all of you, *ai mapara-mai*, all of us; Suau *omi kamagari-mi*, all of you, *tatao kamagari-di*, all men, men their all; Kiriwina *to-maido-na*, whole of him, *na-maido-na*, whole of her or it (animal), *ko-maido-na*, the whole of a thing, *ko-maido-si*, all of them; Dobu *iauiiau-na*, all of it, *omi iauiiau-mi*, all of you; Tavara *magomagou-mi*, all of you, *lawa magomagou-hi*, all men, men their all, *ginouri magomagou-na*, the whole thing; Wedau *rava anatapu-i*, all men, men their all, *tupua-m anatapu-na*, thy body its all, thy whole body, *anatapu-mi*, all ye<sup>4</sup>.

<sup>1</sup> In the Island languages words indicating plurality come also before the noun, and may thus be regarded themselves as nouns signifying an assemblage. I have no examples of this method from New Guinea.

<sup>2</sup> Cf. Florida *totobo*, *t* being lost and *g* introduced. Cf. also Bugotu *g'ovu*.

<sup>3</sup> Cf. Florida, Bugotu *udolu*, Maewo *odulu*, all.

<sup>4</sup> With these cf. the Saa and Ulawa *ahuta*, all, formed from verb *ahu*, to close: Saa *ahuta-na hanue*, its all the land, *iomu ahute-miu*, all of you, *ahuta-ka*, all of us; Ulawa *ahuta-na sape-mu*, its all thy body, thy whole body. Cf. Adverbs *infra*.



2. SIGNS ADDED AS PREFIXES. I have no examples of these in any New Guinea languages.

3. SIGNS ADDED AS SUFFIXES. In Suau *-eao*, Tubetube *-iao* or *-ao*; Dobu *-ao*, and in Panaieti *-au* (or *-u* if word ends in *a*) is added to names of persons and relatives. Examples are seen in the following: Suau *eha-na eao*, his brothers, *rou-na eao*, his sisters; Tubetube *natu-n-ao*, his children, *waine-li-ao*, their wives; Dobu *natu-mi-ao*, your children, *tasi-n-ao*, his brothers; Panaieti *natu-na-u*, his children, *wawai-au*, children, *tama-ri-au*, their fathers.

4. PLURAL BY REDUPLICATION. In New Guinea this method is only found with names of persons. Examples are given on p. 445.

5. PLURAL BY SUFFIXED PRONOUN. A method of indicating the plural of nouns by suffixing the pronoun of the third person plural occurs only once in the languages of Dr Codrington's book, in Vaturanga *tinoni hira*, men they, but is fairly common in certain parts of the New Hebrides. Thus in Pangkumu (Malekula Is.) *nivit hiniri*, stones, Baki (Epi Is.) *kalisa nalo*, boys. Fanting (Ambrim) *vantin ne*, men, the words *hiniri*, *nalo*, *ne* are the pronouns of the third person plural. In New Guinea, in some of the languages, a similar construction is found, but instead of the full form of the pronoun being used, the word usually suffixed to nouns is used. Thus in Kabadi *au-da*, trees, *kau-da*, men; Hula, Keapara *melo-la*, boys, *au-ra*, men; Tavara *lawahi*, men, *geima-hi*, stones.

In most of the languages this construction is not admitted except when two nouns are connected in the genitive relation. Examples of these have been already given in the section on Construct Nouns, and need not be here repeated.

In Kiriwina the formation of the plural is peculiar. Names of animals or things undergo no change of form, number being simply indicated by a following adjective as in (1) above. Some names of persons add *-a* to the suffixed pronouns, as in the examples in (3) above. Thus *ina-gu*, my mother, *ina-gwa* (*gu-a*) my aunts (i.e. mothers). This change is accompanied by an alteration of the vowel in the first syllable from *a* to *i*, or *a* to *u*, or *o* to *a*. The Rev. S. B. Fellowes gives the following examples<sup>1</sup>:

	Father	Fathers (uncles)	Mothers (aunts)	
my	<i>tama-gu</i>	<i>tuma-gwa</i>	<i>ina-gwa</i>	
thy	<i>tama-m</i>	<i>tuma-mwa</i>	<i>ina-mwa</i>	
his	<i>tama-la</i>	<i>tuma-la</i>	<i>ina-la</i>	
our (incl.)	<i>tama-dasi</i>	<i>tuma-daiasi</i>	<i>ni-daiasi</i>	
our (excl.)	<i>tama-masi</i>	<i>tuma-maiasi</i>	<i>ni-maiasi</i>	
your	<i>tama-mi</i>	<i>tuma-mia</i>	<i>ni-mia</i>	
their	<i>tama-si</i>	<i>tuma-sia</i>	<i>ni-sia</i>	

	Children	Companion	Sister of man, brother of woman	Sisters of man, brothers of woman
my	<i>litu-gua</i>	<i>sa-gua</i>	<i>lu-guta</i>	<i>lu-guta</i>
thy	<i>litu-mua</i>	<i>sa-mo</i>	<i>lu-mta</i>	<i>lu-mta</i>
his	<i>litu-la</i>	<i>sa-la</i>	<i>lu-leta</i>	<i>lu-leta</i>
our (incl.)	<i>litu-daiasi</i>	<i>si-daiasi</i>	<i>lu-daitasi</i>	<i>lu-detaiati</i>
our (excl.)	<i>litu-maiasi</i>	<i>si-maiasi</i>	<i>lu-maitasi</i>	<i>lu-metaiati</i>
your	<i>litu-mia</i>	<i>si-mia</i>	<i>lu-mita</i>	<i>lu-metia</i>
their	<i>litu-sia</i>	<i>si-sia</i>	<i>lu-sita</i>	<i>lu-tusia</i>

<sup>1</sup> "Kiriwina Grammar," *Annual Report*, 1900-1.



In the singular *ina-gu*, my mother, *latu-gu*, my child, with suffixes as *tama-gu*. "Companion" is irregular in the singular, *so-gu*, my, *so-m*, thy, *so-la*, his, *so-dasi*, our (incl.), *so-masi*, our (excl.), *sa-mi*, your, *sa-si*, their companion. The final *-si* is omitted in the first person dual.

In Wedau the plural noun is sometimes entirely different from the singular. Examples are: *oroto*, man, *nelara*, men, *tevera*, child, *roaroa*, children. Similar examples occur in some of the Island languages, as e.g. New Britain *tutuna*, man, *tare*, men; *wawina*, woman, *waden*, women.

### 18. Prepositions or Postpositions.

Prepositions are not at all conspicuous in the Melanesian languages of New Guinea. Words which do the work of prepositions are really postpositions, and follow the word which they connect to the other parts of the sentence. The only languages in which simple particles appear as true prepositions are Kiriwina, Tavara, Wedau and Kubiri.

In Kiriwina *ō* or *wa* is a locative meaning "at" or "in," as in *gweguia wa Tuma*, chiefs' families (are) at Tuma, *ta losi wa Tuma*, we go (at) to Tuma<sup>1</sup>. *A-* prefixed to the adverb "where?" is perhaps another form of *wa*; *a-baisa i ma?* where is he come to? at where he comes? *Deli* and *toio* are also given for "with": *deli sa-la*, *toio sa-la*, with his companions (*so*, pl. *sa*, companion).

In other examples *deli* appears following a pronoun, and both *deli* and *toio* are used adverbially: *matauna deli buku komsu ke?* him with you-shall eat? shall you eat with him? *ta losi toiau* or *deli ta losi*, we go together<sup>2</sup>.

In Tavara *ou*, used as a locative, is probably the same as the Kiriwina *ō* or *wa*. Examples are *ou baba-na*, at its root, *ou goila*, at the water, *ou tano*, on the ground, *goila ou gubala-na*, the water at its lower part.

In Wedau *au* is used as a locative, "to, at, in, from." The difference of signification depends on the point of view<sup>3</sup>. Examples are: *agida au waira i tale-i*, nets into water they let down, *au kare-na*, at its root, *au ura-na*, in his hand, *mara karenei au damona*, from one end of the sky to the other, lit. sky, at its root (*kare-na ei*) to its top. The same appears in Kubiri *au sarewa*, into the water, *au tef*, to the shallows<sup>4</sup>; and in Mukawa *kau*: *kau boga*, in the sea, *kau meyaga i riu*, into a village he entered, *kau kaena*, at his feet.

In Motu *mai*, and in Keapara *ma* are used for "with," or "possessed of." Motu *mai siahuna*, Keapara *ma iabuna*, with his power, having his power. This seems to be the same as the Island preposition *ma*, *me*, which is in origin a noun<sup>5</sup>. Cf. Ulawa *maian*, with me, *maia 'amana*, with his father.

The postpositions in the New Guinea languages may be divided into those which are simple particles and those which can be recognised as nouns or verbs.

<sup>1</sup> The use of the locative in this way with a verb of motion is a characteristic Melanesian idiom. With *ō* or *wa* may be compared the Banks Islands, Santo, Arag, Opa, Maewo, Duke of York Is. *a*, Baki *ea*, Bieri *ie*, Tanna *ya*.

<sup>2</sup> In Wedau *deri* is used as a noun with pronominal suffix in the phrase *au derina*, behind it, in file. Cf. also Baki *jeli*, along, by.

<sup>3</sup> Rev. C. King, *Wedau Grammar*, p. 21. Cf. note 1 above.

<sup>4</sup> MS. story by Rev. P. J. Money.

<sup>5</sup> Cf. *Mel. Lang.* pp. 151—3.

Of the simple particles the commonest is *ai*, used with very little variation of form in nearly all the languages: Roro *ai*; Mekeo and Pokau *iai*, *ai*, *i*; Kabadi, Motu, Sinaugoro, Hula, Keapara and Galoma *ai*; Suau *eai*; Tubetube *ai*; Panaieti *a*; Tavara and Wedau *ei*; Taupota, Galavi, Mukawa, Kubiri and Raqa *ai*.

In all these languages the primary sense of the word is locative, but according to the idiom of the languages it very often indicates motion to or from, especially when used with the verbs of motion. An example in Roro illustrates this use: *izu-ai na miaho*, at the house I stay, I stay in the house; *izu-ai na iao*, at the house I go, I go to the house; *izu-ai na mai*, at the house I come, I come from the house. Compare these with the Island examples: Wango *iia a 'ura i mana i ruma*, he stands at the door at the house; Florida *i-vei ko va? i Boli*, (lit.) at where you go? at Boli, i.e. where are you going? to Boli; Florida *ivei te butu mai? i Boli*, (lit.) at where he comes hither? at Boli; where has he come from? from Boli<sup>1</sup>.

There seems to be very little doubt that this postfixed particle in New Guinea is the same as the adverb *ae* in Banks Islands (Motlav) or the *-i* postfixed to nouns in Ysabel (Nggao), as in the example *aniza kila-i*, strike him with club (*kila*, club)<sup>2</sup>.

Some simple postpositions appear to be nouns, although not always recognised as such in the languages in which they are used. The following are examples:

From. Motu *amo*; guba *amo*, from the sky, sky from. The Kubiri *emon*, in *sarewa emon*, from the water, water from it, shows the stem with a suffixed pronoun.

With, along with. Pokau *ita*, Motu *ida*; *ai oi ida baiala*, we thee with will go. This particle may be compared with the Island preposition *ta*, often also found with a locative preposition as *ita*<sup>3</sup>.

To. Mukawa *kauri*; niko *pipigina kaurina i nae*, this man to-him he went, *kaurim i tu piraga goyo*, to-thee should he do evil<sup>4</sup>. Suau *ari*. Tubetube *koli*. Tavara *iuahi*.

In the Island languages "Compound prepositions are made of nouns with the locatives *i* and *a*; *i muri* is 'behind,' as in Florida, *a reira*, 'there,' i.e. 'at that,' as *a ia* in Mota<sup>5</sup>." Except that the locative postposition *ai* is used instead of the preposition *i* this is the method in which the compound postpositions are made in the Melanesian languages of New Guinea. The nouns used are often the same in the Islands and in New Guinea. The examples above may be compared with the Motu *murinai* (i.e. *muri-na ai*), "behind him," Suau *inai*, there (i.e. *ina ai*). The following list is incomplete.

In, inside. Roro, Hula, Keapara *ao*, Kabadi *aona*, Galoma *gao*, Mekeo, Suau *alo*, Pokau, Motu *lalo*, Tubetube, Panaieti *karo*<sup>6</sup>. Sinaugoro *nuga*<sup>7</sup>. Panaieti *gama*. Wedau *ora*<sup>8</sup>. Kiriwina *lopo*.

<sup>1</sup> *Mel. Lang.* pp. 510, 535.

<sup>2</sup> *Mel. Lang.* pp. 160, 558. In Tanna also an instrumental is formed by suffixing *-i*, as in *kol kabil-i*, make it with stone. In Wango *iei*, and in Mota *aia*, mean "there," but *aia*, is explained as *a*, the locative preposition, *ia*, the pronoun "it." Codrington, *Mota Dictionary*, p. 1.

<sup>3</sup> Cf. *Mel. Lang.* p. 154. Also Pangkumu, *sa*, *isa*, sign of genitive, Tangoa *isa*, to, with, from, which show the word as a noun with pronominal suffixes: *isa-ku*, *isa-m*, etc.

<sup>4</sup> Cf. Baki *kari*, for, *kari kito*, for us. Cf. Bugotu *kori*, to, and *kora*, in. Perhaps Arag *huri*, the common Island word *suri*. <sup>5</sup> *Mel. Lang.* p. 163.

<sup>6</sup> All these words mean "the inside." Cf. Mota *lo*, *alo*, Opa, Arag *lolo*, Pangkumu, Fagani *raro*, Ulawa, Saa *lao*, in, inside.

<sup>7</sup> Cf. Motu *nua*, protuberance, Waima *nua*, stomach.

<sup>8</sup> Cf. Bugotu *kora*.



Out, outside. Pokau *aveke*. Kabadi *apona*. Panaieti *tora*.

Above, over. Mekeo *laa*. Kabadi *aruna*<sup>1</sup>. Motu *ata*<sup>2</sup>, *dori*<sup>3</sup>. Panaieti *pata*. Wedau *lepa*<sup>4</sup>, Kiriwina *daba*.

Below, under. Mekeo *foi*, *ofu*, *papa*, Kabadi *babe*, Kubiri *baba*<sup>5</sup>. Motu *henu*. Pokau *kabe*, Panaieti *gabū*, Wedau *gabauri*, Mukawa *gaburi*<sup>6</sup>.

Before. Pokau, Keapara *waila*, Motu *vaira*<sup>7</sup>. Tubetube *mani*<sup>8</sup>, Panaieti *manini*<sup>7</sup>, *mata*<sup>9</sup>, Kiriwina *mata*. Wedau, Mukawa *nao*<sup>7</sup>.

After, behind. Pokau, Keapara *muli*, Motu, Suau, Wedau, Dobu, Mukawa *muri*<sup>9</sup>. Tubetube *dagera*. Panaieti *e*. Wedau *deri*<sup>10</sup>. Kiriwina *tapwa*.

With, along with, beside, near. Roro *here*, Keakalo, Galoma *ele*, Sinaugoro *g'erena*, Wedau *g'ereg'ere*, Motu *deke*<sup>11</sup>. Kabadi, Motu *badi*. Pokau *keva*, Sinaugoro *tevi*. Keapara *laha*, Galoma *laga*<sup>12</sup>.

Because of, on account of. Waima *pau*, Mekeo *fiuu* (for the sake of). Waima *buo*, Mekeo *pao* (through fear of). Motu *dai*<sup>13</sup>. Panaieti, Tubetube *kaiwe*. Kiriwina *kaniva*. Wedau *bai*. Kubiri *auri*.

When these words are used with pronouns the suffix comes between the noun and the postposition, as e.g. Motu *lalonai* (*lalo-na-ai*), in it, in its inside; Mukawa *muri-si-ai*, behind them, at their back, *nao-ku-ai*, before me, at my face; Tubetube *karo-mai*, in us (*karo-mai-ai*), etc.

Some prepositions in New Guinea are apparently verbs. An example is the Motu *lāsi*, out of, to walk outside, pull outside; *ruma murimuri ai e laka lāsi*, house outside (lit. behind) he walked out of, he went out of the house. The sense is however adverbial rather than prepositional. These words have not been fully investigated.

## 19. Adverbs.

The adverbs of place and time in the Melanesian languages of New Guinea are often substantives. They are shown to be so, in those languages which use prepositions, by the preposition preceding them; in others they are distinguished by the locative suffix. Sometimes also they take the pronominal suffixes as nouns, or appear as the subjects of verbs. Thus in the Wedau *au maratom*, Tavara *hau malatom*, to-morrow, lit. at day-breaking, *mara*, *mala*, means daylight<sup>14</sup> as in the Suau phrase *mara ie tom*, day breaks, when it was day. In Wedau also *mara i tom*, day breaks, *mara i na tom*, day will break<sup>15</sup>.

<sup>1</sup> Cf. Arag *alu*, upper side, Polynesian *aluna*.

<sup>2</sup> Motu *atai*, space between earth and sky.

<sup>3</sup> Cf. Motu *dori*, the top, Wedau *turi*, roof.

<sup>4</sup> Wedau "head," "top." Cf. Keapara *lepa*, Galoma *repa*, head, Suau *deba*, forehead.

<sup>5</sup> Cf. Wedau *vava*, downwards, Opa, Vaturanga *vava*, under part, Wango *bahai*, Saa *haha*.

<sup>6</sup> In Motu and Wedau *gabū*, the place or position of anything, Wedau *gabaura*, ground floor, under the house.

<sup>7</sup> These words mean "face." With *nao* cf. Mota, Opa, Maewo *nag'oi*, Malo, Marina *nag'o*. With *waila* cf. Mota *wareai*, forehead.

<sup>8</sup> Cf. Fiji, Florida, Bugotu, Vaturanga, New Georgia and Polynesian *mata*, eye, face.

<sup>9</sup> Cf. Florida, Tanna, etc. *muri*.

<sup>10</sup> Lit. a row.

<sup>11</sup> Cf. Ulawa *keke*, beside, Saa *kerekere*, Malo *tele*, Baki *jeli*. Cf. also Wedau *deri*, behind, in file.

<sup>12</sup> Motu *laga*, breath, in Galoma "side."

<sup>13</sup> Cf. Motu *dai* (*v.*), rest on.

<sup>14</sup> In the sense of "morrow" the word is found in New Guinea and the Islands. Cf. Waima *mara*, Pokau *mala*, Kabadi *mara-na*, to-morrow; Mota *maran*, morning, *a-maran*, to-morrow, New Britain *malana*, to-morrow, Bugotu *marara*, light, brightness.

<sup>15</sup> Rev. C. King, *Wedau Grammar*, p. 40. In the dictionary *tom* does not appear as a separate verb, but is seen in the compound *tom-g'arai*, to cut into the flesh (*g'arai*, dig), but in Sariba *mara-i-tom*, morning, *tom* is the verb "to cut."



Similarly in Keapara *waomanai*, the day after to-morrow, *wa* is the demonstrative "that," *oma*, day, *-na* possessive, *-ai* locative. "To-morrow" is *lapaluga*, and *lapa* is seen to be a noun by the phrase *lapa e luga o*, when it was day. Similar expressions are the Pokau *boniei*, to-night, lit. at-night; Tavara *ubigei*, at evening (*aibiga*, evening); Wedau *au bigai*, with the locatives *ei*, *ai*. The common Melanesian word for "daytime" *rani*, is in Motu a verb "to be bemorninged, to be overtaken by the morning".

In Mekeo where *kapu* represents the Island word *sava*? what? this word with the locative suffix, *kapu'-i*, means "where?" *kapu'i e anue*? where stays he? The word used to translate the English "which?" is used in Hula and Keapara for "where?" and with a noun of time also means "when?" Thus Hula *ariginai po laka*? where will you go? at its where will you go? *ila arigirai*? where are they? they at their where? *arigi oma*? when? which day? Keapara *auna arigia*? the man (is) where? *ila aura arigira*? where are they? In the last two examples *-a* and *-ra* are the suffixes added to verbs. In Motu *ede*, *edese-ni*, *b-eda-ma*, *b-eda-idia*, all used for "where?" seem also to be connected with *eda-na*? which?

The words already given as compound prepositions are also commonly used as adverbs.

The noun meaning the "place where," the Mota *vea*, Florida and Fiji *vei*, Polynesian *fea*, *heu* is not prominent in British New Guinea. Its presence is very often obscured by combination with various particles. It appears to be present in the following words, all of which translate the interrogative "where?"

Roro *a-he'e*; Pokau *a-e*, *ai-ai*; Kabadi *bai*; Sinaugoro *ai-n*; Rubi *ai-ni*; Sariba *hai-na*; Tubetube *to-wea*; Kiriwina *a-bai-sa*; Wedau *me-pa*, Taupota *me-ei*, *me-pa*; Mukawa *me-kei*, *me-ka*.

In Roro, Pokau and Kiriwina the prefixed *a-* suggests comparison with the Island locative preposition, as in Mota *a-vea*. In Sinaugoro and Rubi the suffix is probably pronominal. In Tubetube *to-* is the personifying particle (cf. Nouns), and *to-wea*? where? corresponds to the Mota *o vea*? just as *tau-wai*? what? corresponds to the Mota *o sava*?. In Wedau and Taupota *me* is interrogative and in the related Kiviri *me*, Oiun *men* and Kubiri *meni* there may be contraction, *me* for *me-e*; *men*, *meni* for *me-e-en* and *me-e-ni*, where *-n* and *-ni* are suffixed pronouns. Cf. Wedau *me-tau-na*? which?

Some words for "where?" are not explained. Panaieti and Misima suffix *-ga*, as in *iagu*? he where? where is he? In Nada *ametun*? where is he? (probably more correctly *a-me-tona*?) the interrogative *me* is again seen, with the locative *a* and pronoun *tona*, and is lit. "at where he?" In Nada also is given, *keza amawana*? where is the road? In Dobu, "where?" is translated by *ma'o* or *mane*; *tamaiu ma'o*? thy father where? *tauna mane*? he (is) where?

The use of directive adverbs is as common in the Melanesian languages of New Guinea as in the islands of Melanesia and Polynesia. The actual words used are often the same. The following are examples.

Upward. Motu *dae*, Roro *aw*, Mekeo *au*, Pokau *'au*, Sinaugoro, Keapara *rage*, Wedau *g'ae*, Mukawa *gae*, Suau, Sariba *sae*, Tubetube *sai*<sup>2</sup>. Wedau *lata*. Panaieti *enati-a*. Kiriwina *walakaiva*.

<sup>1</sup> Rev. W. G. Lawes, *Motu Grammar*, p. 126.

<sup>2</sup> Cf. Mota *sag'e*, Opa *hage*, Ulawa *ta'e*.

Downward. Roro *tivo*, Mekeo *kipo*, Motu *diho*, Pokau *divo*, Keapara *rigo*, Galoma *ribo*, Wedau *ipu*, Mukawa *sipu*, Tubetube *siio*<sup>1</sup>. Roro *zi*, *azi*. Motu, Suau *dobi*. Tavara *hopu*, Wedau *opu*. Panaieti *paia*. Kiriwina *wotauau*.

Hither. Motu, Keapara *mai*, Sinaugoro, Sariba, Suau, Tubetube, Dobu *ma*, Panaieti *im*. Kiriwina *imaina*<sup>2</sup>.

Thither, away. Motu *oho*. Keapara *hoa*. Suau *gabae*. Tubetube *ko*<sup>3</sup>, Panaieti *ek*<sup>3</sup>. Kiriwina *ivaiwa*. Dobu *wa*<sup>4</sup>.

These words are often used, as in the Island languages, with verbal particles as verbs, "ascend, descend, come, depart."

The difficulty found in fixing the native points in agreement with North, South, East and West is common in both New Guinea and the Islands<sup>5</sup>. "Seaward" is usually also "down," the cultivation inland is "up," and the words used for these signify different points of the compass in different places. Thus Wedau *l'ata*, "up, inland, south," is "West" in Nada. Tubetube and Dobu *bomatu*, "East," is in Nada *bomata*, West. "Down" is usually found in the words for "West" as in Keapara *lapai rigonai*, Galoma *haro riboribona*, sun-down; Wedau *nia ipuna*, Mukawa *enaga sipunai*, under the sea; Misima and Panaieti *paia*, "down" and "sea<sup>6</sup>." In Motu, *diho* "down" is "South," but *taho-diho*, is "West," where *taho* is not explained but may perhaps be for *tao*, press down, hold down; *taho-diho*, the far down.

The intensive adverb, which is in Florida *mate*, Duke of York Island *mat*<sup>7</sup>, is found in New Guinea, in Motu and Tubetube. Motu *tahu-a mate*, examine it thoroughly; Tubetube *i keno mate*, he slept soundly.

The word equivalent to the English "alone," "by one's self," "of one's own accord," is in New Guinea as in the Melanesian Islands very often a noun. The following stems are found with suffixed pronouns.

1. Mekeo *ifo*: *ifo'u*, *ifo'mu*, of my, thy, own accord, Roro *kipo*, Pokau *zibo*, Kabadi *sipo*, Motu *sibo*<sup>8</sup>. In Roro *kipo'u*, it depends on me, it is my concern.

2. Keapara, Hula, Galoma *gereha*, Sinaugoro *gerega*<sup>9</sup>. Keapara *au gereha-gu*, I alone.

3. Panaieti *toto*. In this language the series with suffixed pronoun *toto-u*, *toto-m*, *toto-na* is translated "I alone, thou alone, he alone," but with the prefixed possessives the series *ara-toto*, *ama-toto*, *ami-toto*, *ari-toto* is translated "we (incl.) ourselves, we (excl.) ourselves, you yourselves, they themselves"<sup>10</sup>. The meaning of *toto* is given as "person," the same as the prefix *to-* indicating an agent. Kiriwina has *titau-lela*, of his own accord, with *tau* and the suffix both reduplicated. *Maguta* or *maleta*, with the possessives *agu*, *kam*, etc. preceding, are translated "I alone, thou alone."

4. Mukawa *kesi*: *i kesina*, he alone. This is the numeral "one"<sup>11</sup>.

<sup>1</sup> Cf. Mota *siwo*, Opa *hivo*, Efate *suivo*.

<sup>2</sup> Cf. Mota, Arag *ma*, Maewo, Arag, Efate, Wango, Ulawa, Saa, Florida *mai*.

<sup>3</sup> These probably represent the Island word *atu*.

<sup>4</sup> Cf. Wango *wo*, outwards.

<sup>5</sup> *Mel. Lang.* p. 165.

<sup>6</sup> Cf. Wango *bahai*, under.

<sup>7</sup> Also Mota *mate*, ready, complete, Ponape, Micronesia, *maj*, very.

<sup>8</sup> With these cf. Maewo *tabu*, Pangkumu *jobo*, Aulua *suba*, Efate, Nguna *tuma*, Mota *matapui*, of one's own accord, by one's self, all used with the suffixed pronoun.

<sup>9</sup> Cf. Bugotu *g'ehe*, Florida *heg'e*, Vaturanga *sehe*, Tangoa *kase*, Malo *gase*, Mota *mag'esei*, alone, by one's self, all with suffixed pronouns. In Wango *haria*, himself.

<sup>10</sup> Rev. S. B. Fellowes, "Panaieti Grammar," *Annual Report*, 1892-3.

<sup>11</sup> Cf. Nguna *siki* as in *nae e siki-na*, he was alone, from the numeral *sikai*, one. Also Efate *siki-na*, he alone, *siki-ra*, they alone, from numeral *sikai*, and Nogogu *va-ske-u*, I alone, *va-ske-na*, he alone, with the causative prefix (adverbial) to the numeral.



5. Panaieti *maise*. The series *maise-u*, *maise-m*, *maise-na* is translated "I one, I the one, thou one, he one," etc. The numeral "one" is *maisenā* or *elega*.

In other New Guinea languages an adverbial suffix is used with the pronoun. The following are examples:

1. Suau *bomu*: *oa-bomu*, thyself, *ia-bomu*, himself, *isi-bomu*, themselves, *ita ta rau ita-bomu*, come ye yourselves alone.

2. Dobu *mo*: *taugu-mo*, I alone, *tauna-mo*, he alone, *taudi-mo*, they alone. Also in Tubetube *ia-mo*, himself. In Motu, Roro and Suau *mo* (Mekeo *mu*) is used as the simple adverb "only": Suau *Eaubada esana esega mo vā?* God his name one only? (*vā* interrogative)<sup>1</sup>; Roro *au mo a babai*, I only did it; Motu *rauna mo*, its leaf only.

3. Wedau *ava*: *tauna ava*, him only, *tam ava*, thou only, *lino tauwi ava i inanai*, cloths by themselves he saw them. In Tavara *awa* is also used for "only" and "own"; *touna-wa*, he only, *touhi-awa*, they alone, *tau tou-awa ou ginouri*, my own things.

Other expressions are seen in the following:

Wedau *nore tauna ainelana i mae*, there he alone (*ainelana*) stayed, *alona natuna tagotago*, his-mother her-son one, the only son of his mother. With the latter cf. the Mukawa *kesi*.

In Kiriwina *tai-tinidesi*, one man only, *na-tinidesi*, one woman or animal only, *ko-tinidesi*, one thing only.

## 20. Adjectives.

Adjectives follow the noun, and are often in verbal form. A noun substantive may be used as an adjective.

It is somewhat difficult to ascertain whether true adjectives exist in the Melanesian languages of New Guinea. In some examples in some languages a simple form is used, but occasions of such use are rare, and the word usually appears with a pronominal suffix which indicates it to be a noun. For example, in Motu *ira namo*, Hula *koko nama*, a good axe, Tavara *ugo apapoe*, bad fruit, the adjectives *namo*, *nama*, *apapoe* follow the noun without any distinguishing sign. In Motu *ira namo-na*, Hula *koko nama-na*, Tavara *lawa* (man) *apapoe-na*, the same adjectives appear with the suffix *-na*. In Pokau<sup>2</sup> and Panaieti<sup>3</sup> it is expressly stated that the suffix is added when the adjective is used attributively, and all the languages follow the same use<sup>4</sup>.

This *-na* might be taken for one of the suffixes which are commonly found with adjectives in the Island languages as e.g. in New Britain *kaban-ina*, white, from *kaban*, lime, but there is no doubt as to its being the suffixed pronoun of the third person singular. When the noun is plural the plural suffix is used, and with pronouns the first and second persons may appear. An example from Wedau will show the use: *rava g'aeg'ae-na*, big man; *rava g'aeg'ae-i*, big men; *taumi roaroa aburu-mi!* you little children<sup>5</sup>! With these compare the examples

<sup>1</sup> Cf. Wango *moi*, Vaturanga *mu*, only.

<sup>2</sup> Rev. P. V. Rijke, MS.

<sup>3</sup> Rev. S. B. Fellowes, *Annual Report*, 1892-3.

<sup>4</sup> Rev. W. G. Lawes translates *ira namo*, a hatchet good. *Ira namona* is said to have "a definite, emphatic meaning as if the particular hatchet was singled out, this is a good *ira*." *Motu Grammar*, p. 7.

<sup>5</sup> Rev. W. G. Lawes gives the following in Motu: "*biri rumana*, palm leaf house his, a palm leaf house. The plural takes *-dia*, as *nara vanagidia*, cedar canoes theirs, cedar canoes" (*Motu Grammar*, p. 27). In these and in the Motu Testament: *tāga tau-na*, rich man, *tāga tau-dia*, rich men (Luke xvi. 1, xxi. 1), the construction is different to the Wedau as the suffix is added to the noun qualified and not to the adjective. Keapara has the same as Motu, *linaha au-na*, rich man, *linaha au-ra*, rich men.



given in the section on Construct Nouns. It is evident that the attributive adjective is used in the same way, and must therefore be constructed as a noun.

When used predicatively the adjective takes a verbal particle and becomes therefore a verb, as in Waima *ina hauna e kia*, this thing is bad. Wedau *l'au-na i tupo*, his breath was short; Panaieti *tau i waisi*, the man is good. This use does not appear in all the languages.

**FORMATION OF ADJECTIVES FROM OTHER WORDS.** In the Island languages adjectives are sometimes formed from nouns or verbs by a suffix<sup>1</sup>. In New Guinea this formation also appears, but owing to the limitations of vocabulary examples are not easy to find. The following, however, are clear.

Motu. 1. *ka*.—*tadika*, salt (*tadi*, sea water); *dedikadedika*, slippery (*dedi*, slip); *matekamateka*, languid (*mate*, death); *pouka*, rotten (*pou*, rot, ferment).

2. *ta*.—*varotavarota*, lean, skinny (*varo*, string).

3. *ga*.—*lagaga*, breathless (*lāga*, breath); *gadogagadoga*, green or blue (*gado*, ocean).

4. *va*.—*dorivadoriva*, very high up (*dori*, top).

Kabadi. *va*.—*papava*, broken (Motu *papā*, break); *mano-va*, soft (Mota *manoka*)<sup>2</sup>.

Wedau. *ra*.—*dodora*, protruding (*dodo*, swell); *g'og'oara*, ready to sprout (*gogo*, sprout).

**ADJECTIVAL PREFIXES.** The causative prefix, used to form an adjective as in Fiji *vaka-vale*, having a house, does not appear in New Guinea.

The prefixes of condition *ma-* and *ta-*, which are common in the Melanesian Islands and Polynesia, are found in some of the New Guinea languages and are discussed in the section on Verbal Prefixes. But, as in the Islands, many of the words formed with these prefixes do not appear to be formed from verbs, although they often have the appearance of participles.

## 21. Verbs.

In the Island "Melanesian languages a word is marked as a verb by its being used with a preceding particle the office of which is to declare, very often with something of tense and mood, that it is an action or condition that is spoken of and not a thing." "All these languages use particles with verbs<sup>3</sup>."

## 22. Verbal Particles.

For the Island languages Dr Codrington shows three kinds of particles in use.

These are:

1. *Invariable* as in Mota *we*, Fiji *sa*, which are the same in all persons and in each number. Mota *nau we vava*, I say, *ko we vava*, thou sayest, *ni we vava*, he says, Fiji *ka'u sa kaya*, *ko sa kaya*, *sa kaya ko koya*.

2. *Variable by change of vowel*, as in Florida, Bugotu, where the vowel of the particle in the third person singular differs from that of the pronoun, but in some other persons and numbers follows it. Thus in Florida *agaia te bosa*, he speaks, but *nau tu bosa*, I speak, *ig'oe to bosa*, thou speakest.

<sup>1</sup> *Mel. Lang.* p. 167.

<sup>2</sup> In the *Annual Report*, 1893-4, Mr F. E. Lawes gives many adjectives which end in *-va*, as *barao-va*, dry, *maka-va*, sharp (*makana*, edge), but as *-va* suffixed shows the past tense of the verb these are doubtful. Other apparent terminations are: *a* as in *ila-a*, difficult, *nonoa*, good, *ilu-a*, plenty; and *ga* as in *baba-ga*, large, *oa-ga*, strong.

<sup>3</sup> *Mel. Lang.* p. 170.

3. *Variable by coalescing with the pronoun.* The particle in the third person contains nothing of the third personal pronoun and is the representative particle, as in Opa, *ne mo tog'a*, he sits. In the other persons and numbers the *m* of *mo* is combined with a short form of the personal pronoun as in *new nom tog'a*, I sit, *nigo g'o-m tog'a*, thou sittest, *g'imiu mi-m to-g'a*, you sit, etc.<sup>1</sup>

It is important to notice that the variable particles, by their assimilation to the pronoun, avoid the use of the full pronoun, thus the Florida *tu bosa*, *to bosa*, are "I speak," "thou speakest," and the Opa *nom tog'a*, *gom tog'a*, are "I sit," "thou sittest," without the full pronouns being used.

I have no examples from New Guinea of invariable particles used alone. In all the languages the particles change always for person, often for number, and sometimes for tense or mood. As a general rule they belong to the second division above, i.e. they are variable by change of vowel. The following table gives the forms of verbal particles in New Guinea languages, with their signification:

Language	Tense or Mood	Singular			Plural			3rd Pers.
		1st Pers.	2nd Pers.	3rd Pers.	1st Pers. incl.	1st Pers. excl.	2nd Pers.	
Roro	Pres.	<i>na, a</i>	<i>no, o</i>	<i>ne, e</i>	<i>naha</i>	<i>ta</i>	<i>to</i>	<i>te</i>
	Pres., Past	<i>aba-na, aba, aba-a</i>	<i>aba-no, abo</i>	<i>aba-ne, abe, aba-e</i>	<i>aba-naha</i>	<i>aba-ta</i>	<i>aba-to</i>	<i>aba-te</i>
	Fut.	<i>ka</i>	<i>ko</i>	<i>ke</i>	<i>kaha</i>	<i>kata</i>	<i>kato</i>	<i>kate</i>
	Subj., Imperat.	<i>ma</i>	<i>mo, o<sup>2</sup></i>	<i>me</i>	<i>hama</i>	<i>tama</i>	<i>tomo</i>	<i>teme</i>
	Fut.-Perf.	<i>aba-ka</i>	<i>aba-ko</i>	<i>aba-ke</i>	<i>aba-kaha</i>	<i>aba-kata</i>	<i>aba-kato</i>	<i>aba-kate</i>
Mekeo	Pres., Past	<i>la</i>	<i>lo</i>	<i>e, ane</i>	<i>la</i>	<i>la</i>	<i>lo</i>	<i>ke, ake</i>
	Fut.	<i>va</i>	<i>vo</i>	<i>ve</i>	<i>va</i>	<i>va</i>	<i>vo</i>	<i>veke</i>
	Subj.	<i>ma</i>	<i>mo</i>	<i>na</i>	<i>ma, ama</i>	<i>ma, ama</i>	<i>vo, amo</i>	<i>kena</i>
	Imperat.	—	<i>mo</i>	<i>na</i>	<i>a, ana</i>	<i>a, ana</i>	<i>o, mo, amo</i>	<i>kena</i>
Pokau	Indef. <sup>3</sup>	<i>a</i>	■	■	<i>ka</i>	<i>a</i>	■	<i>de</i>
	Fut.	<i>ba</i>	<i>bo</i>	<i>be</i>	<i>eka</i>	<i>ba</i>	<i>bo</i>	<i>be</i>
	Subj.	<i>ama</i>	<i>oma</i>	<i>ema</i>	<i>kama</i>	<i>ama</i>	<i>oma</i>	<i>dema</i>
	Condit.	<i>bama</i>	<i>boma</i>	<i>bema</i>	<i>kama</i>	<i>bama</i>	<i>boma</i>	<i>bema</i>
	Imperat.	—	(no particle)	—	<i>ama, kama</i>	<i>bama</i>	<i>o</i>	—
Kabadi	Pres., Past <sup>4</sup>	<i>a</i>	■	<i>e</i>	<i>ka</i>	<i>i</i>	<i>u</i>	<i>ke</i>
	Fut.	<i>va</i>	<i>vo</i>	<i>ve</i>	<i>isa</i>	<i>vi</i>	<i>vu</i>	<i>eda</i>
	Condit.	<i>ama</i>	<i>oma</i>	<i>ema</i>	<i>kama</i>	<i>ima</i>	<i>uma</i>	<i>kema</i>
Motu	Indef. <sup>5</sup>	<i>na, name<sup>6</sup></i>	<i>o, ome</i>	<i>e, eme</i>	<i>ta, tame</i>	<i>a, ame</i>	<i>o, ome</i>	<i>e, eme</i>
	Fut.	<i>baina</i>	<i>ba</i>	<i>baine</i>	<i>baita</i>	<i>baia</i>	<i>ba</i>	<i>bae</i>
Sinaugoro	Indef. <sup>7</sup>	<i>a, ba</i>	<i>o, bo</i>	<i>e, be</i>	<i>ta, si</i>	<i>ga</i>	<i>o, bogo</i>	<i>ke, beke</i>
	Fut.	<i>banama</i>	<i>bonoma</i>	<i>benema</i>	<i>bisini</i>	<i>banaga</i>	<i>bonogo</i>	<i>beneke</i>
Hula	Indef. <sup>7</sup>	<i>a, pa</i>	<i>o, po</i>	<i>e, pe</i>	<i>ga, pa</i>	<i>a, paga</i>	<i>go, pogo</i>	<i>ge, pege</i>
	Pres.	<i>ana</i>	<i>ono</i>	<i>ene</i>	—	—	—	—
	Fut.	<i>pana</i>	<i>pono</i>	<i>pene</i>	<i>pa</i>	<i>pe</i>	<i>pio</i>	<i>pie</i>
	Subj.	<i>para</i>	<i>poro</i>	<i>pere</i>	<i>pa</i>	<i>pe</i>	<i>pio</i>	<i>pie</i>
	Negat.	<i>paiana</i>	<i>pano</i>	<i>pane</i>	<i>paia</i>	<i>pai</i>	<i>paio</i>	<i>paie</i>
	Indef. <sup>7</sup>	<i>a</i>	■	<i>e</i>	<i>ga</i>	<i>paga</i>	<i>go</i>	<i>ge</i>
Keapara	Fut.	<i>pana</i>	<i>pono</i>	<i>pene</i>	<i>pa</i>	—	<i>pio</i>	<i>pie</i>
	Negat.	—	—	—	—	<i>pae</i>	<i>paio</i>	—

<sup>1</sup> Cf. *Mel. Lang.* p. 172.

<sup>2</sup> Imperative only.

<sup>3</sup> *Ani* precedes the particle for present tense.

<sup>4</sup> Suffix *-va* to the verb for past tense.

<sup>5</sup> Suffix *-mu* to the verb for present, *-va* for past tense

<sup>6</sup> The meaning of *me* is not accurately ascertained.

<sup>7</sup> The past is indicated by *to* Sinaugoro, and *o* Hula and Keapara, at the end of the phrase.

Language	Tense or Mood	Singular			Plural			
		1st Pers.	2nd Pers.	3rd Pers.	1st Pers. incl.	1st Pers. excl.	2nd Pers.	3rd Pers.
Galama and (Keakalo)	Past	<i>a</i>	<i>o</i>	—	<i>a</i>	■	<i>o</i>	—
	Pres.	<i>ana</i>	<i>ono</i>	<i>ene</i>	( <i>iga</i> )	—	( <i>igo</i> ) <i>go</i>	( <i>ige</i> ) <i>ge</i>
	Fut.	( <i>bana</i> )	( <i>bono</i> ) <i>pono</i>	( <i>bene</i> ) <i>pene</i>	( <i>biga</i> )	—	( <i>bigo</i> )	( <i>bige</i> )
Suau and	Indef. <sup>1</sup>	<i>ea</i>	<i>u, ue</i>	<i>ie, i</i>	<i>ta</i>	<i>aie</i>	<i>au, aue</i>	<i>se</i>
Dau	Imperat.	—	<i>u</i>	—	—	—	<i>au</i>	—
Sariba	Indef. <sup>2</sup>	<i>ya</i>	<i>ku</i>	<i>ye</i>	<i>ta</i>	<i>ka (?)</i>	<i>qa</i>	<i>se</i>
Tubetube	Indef. <sup>3</sup>	<i>ea</i>	<i>ku, u</i>	<i>i</i>	<i>ta</i>	<i>ka</i>	<i>kua</i>	<i>si</i>
Panalet	Indef. <sup>4</sup>	<i>ya</i>	<i>u</i>	<i>i</i>	<i>ta</i>	<i>ha</i>	<i>ku</i>	<i>hi</i>
	Fut. <sup>5</sup>	<i>na</i>	<i>nu</i>	<i>ni</i>	<i>ta</i>	<i>naha</i>	<i>nuku</i>	<i>nihi</i>
Misima	Indef.	<i>i</i>	<i>u</i>	<i>i</i>	—	—	—	—
	Fut.	<i>na</i>	<i>nu</i>	—	—	—	—	—
Kiriwina	Pres. <sup>6</sup>	<i>a</i>	<i>ku</i>	<i>i</i>	<i>ta</i>	<i>ka</i>	<i>ku</i>	<i>i</i>
	Past	<i>la</i>	<i>luku</i>	<i>li</i>	<i>ita</i>	<i>laka</i>	<i>luku</i>	<i>li</i>
	Fut. and Subj.	<i>ba</i>	<i>buku</i>	<i>bi</i>	<i>bita</i>	<i>baka</i>	<i>buku</i>	<i>bi</i>
Dobu	Indef.	<i>ea</i>	<i>u</i>	<i>i</i>	<i>ta</i>	<i>a</i>	<i>wa</i>	<i>si</i>
	Fut.	<i>ea da</i>	<i>u da</i>	<i>i da</i>	<i>ta da</i>	<i>a da</i>	<i>wa da</i>	<i>si da</i>
Nada	Indef.	<i>a</i>	<i>ku</i>	<i>i</i>	<i>ta, te, da</i>	—	<i>mi, i</i>	<i>si</i>
Tavara	Indef. <sup>7</sup>	<i>a</i>	<i>u</i>	<i>i</i>	<i>ta</i>	<i>to</i>	<i>o</i>	<i>hi</i>
	Fut., Imperat.	<i>ana</i>	<i>una</i>	<i>ina</i>	<i>tana</i>	<i>tona</i>	<i>ona</i>	<i>hina</i>
Wedau	Indef. <sup>7</sup>	<i>a</i>	<i>u</i>	<i>i, e</i>	<i>ta</i>	<i>a</i>	<i>o</i>	<i>i, e</i>
	Fut.	<i>ana</i>	<i>ma</i>	<i>ina</i>	<i>tana</i>	<i>ana</i>	<i>ona</i>	<i>ina</i>
	Suggestion or Possibility	<i>ata</i>	<i>uta</i>	<i>ita</i>	<i>ata</i>	<i>tata</i>	<i>ota</i>	<i>ita</i>
Mukawa	Indef. <sup>7</sup>	<i>a</i>	<i>ku</i>	<i>i, e</i>	<i>ta</i>	<i>ka</i>	<i>ko</i>	<i>te</i>
	Imperat.	—	<i>ke</i>	—	—	<i>ki</i>	<i>ko</i>	—
	Fut. <sup>8</sup>	<i>a na</i>	<i>ku na</i>	<i>i na</i>	<i>ta na</i>	<i>ka na</i>	<i>ko na</i>	<i>si na</i>
	Possibility	<i>a ta</i>	<i>ku ta</i>	<i>i ta</i>	<i>ta ta</i>	<i>ka ta</i>	<i>ko ta</i>	<i>si ta</i>
	Conditional	<i>a ti</i>	<i>ku ti</i>	<i>i ti</i>	<i>ta ti</i>	<i>ka ti</i>	<i>ko ti</i>	<i>si ti</i>
Kubiri	Indef.	<i>a</i>	<i>u</i>	<i>i</i>	<i>ta</i>	<i>a</i>	<i>o</i>	<i>i, si</i>
	Fut.	<i>an, ana</i>	—	—	—	—	—	<i>sin</i>
	Conditional	<i>at</i>	—	<i>it</i>	—	—	—	<i>si ti</i>
Raga	Indef.	<i>a</i>	<i>u</i>	<i>i</i>	<i>ta</i>	<i>a</i>	<i>o</i>	<i>i</i>
Kiviri	Indef.	<i>a</i>	<i>u</i>	<i>i</i>	—	—	—	—
Oiun	Indef.	<i>a</i>	<i>u</i>	<i>i</i>	—	—	—	—

In the foregoing list may be distinguished simple and compound particles. The simplest particles may often be regarded as shortened pronouns, as in some of the Island languages. For example in Sinaugoro, the particles *a*, *o*, *e*, *ta*, *ga*, *go*, *ke* are the essential parts of the pronouns *au*, *goi*, *gea*, *ita*, *gai*, *goni* and *gea*, just as the Wango<sup>9</sup> particles *au*, *o*, *a*, *gau*, *meu*, *mou*, *rau* are the essential parts of the pronouns *nau*, *ioe*, *ia*, *ga'u*, *ame'u*, *amo'u*, *ra'u*. In such examples the abbreviated pronoun may be regarded as having taken the place of the particle.

<sup>1</sup> For the past tense Suau adds *o* or *ao* to the verb, but in Dau *tebe* precedes the particle. For the future Suau has *abo* and Dau *boto* before the particle. In Suau *tabu* precedes the particle for prohibition.

<sup>2</sup> In the future *vena* begins the phrase, for past *ko* is added to the verb.

<sup>3</sup> The word *kabo* before the particle indicates the future, and *tabu* prohibition. *Iako* after the verb shows completed action.

<sup>4</sup> *Abue* precedes the particle for past, *iaka* for completed action, and *bahi* for prohibition.

<sup>5</sup> *Abue* precedes the future particle as well as the past. It indicates time other than the present.

<sup>6</sup> *Boga* precedes the particle for completed action, *taga* or *tabu* for prohibition.

<sup>7</sup> The verb is reduplicated in the present tense.

<sup>8</sup> The *na* becomes *ni* in dependent sentences.

<sup>9</sup> *Mel. Lang.* p. 508.



In other instances though the particle in the third person singular has no reference to the pronoun, the vowels of the particle in the other persons and numbers follow that of the pronoun. An example may be taken from Roro. The future particle in the third person singular is *ke*, and has no connection with the pronoun *ia*, but *ka* and *ko* of the first and second person have the characteristic vowels of the pronouns *au* and *oi*. In the plural there are usually irregularities, but a series like the Roro *ka*, *ko*, *ke*, *kaha*, *kata*, *kato*, *kate*, may well be regarded as parallel with such Island forms as the Florida future particle *ku*, *ko*, *ke*, *ka*, *kai*, *kau*, *kara*<sup>1</sup>.

It will be seen also that in New Guinea the simplest form of the particle (or pronoun) is indefinite and rarely gives any indication of time or mode. Tense and mood are usually indicated by compounding another particle with the simple form. These added particles may be regarded as substantially the same as those which coalesce with the pronoun in the Island languages. The simplest forms, as already shown, represent the pronouns, and to these is added the particle which indicates tense or mood. Thus the Mukawa future particles, *ana*, *kuna*, *ina*, *tana*, *kona*, *sina*, are constructed exactly in the same way, and mean exactly the same as the Opa series *nain*, *g'on*, *na*, *dan*, *g'an*, *min*, *rain*<sup>2</sup>.

The addition of the second particle in a changed form is found in the New Guinea languages of Group 3. In these the added particle shifts its vowel to match that of the simplest form. Thus in Hula, the indefinite particles in the singular are *a*, *o*, *e*, representing the pronouns *au*, *oi* and the simple particle *e*. To these may be added the indefinite (but usually present tense) particle *na*, as *ana*, *ono*, *ene*, the future particle *pe*, as *pana*, *pono*, *pene*, or the conditional *re* as *para*, *poro*, *pere*, the vowels in each person being assimilated to that of the simple particle. The plurals need not be here dealt with in detail.

A good deal of agreement appears between the actual forms and meanings of the particles in New Guinea and in the Island languages. Thus the indefinite *e* is found in New Hebrides, Fiji, and the Solomons, the future *ve* of Mekeo, Kabadi, *be* of Pokau, Sinaugoro, *bi* of Kiriwina, is probably the *vi*, *ve* of Arag and Opa, or the *i* of Ulawa, Wango, Mwala. The future *na* of Nada, Tavara, Wedau, Mukawa, Kubiri agrees with the *na*, *ni*, *n* of Opa, Maewo, Fiji, Santa Cruz, and Duke of York Island. The modal *me*, *ma* of Roro, Pokau, Kabadi, Motu agrees with the *mu*, *mi* of Motlav and Merlav, and the *mo*, *me* of Fiji; whilst the *ta* of similar meaning in Wedau, Kubiri compares with the *ta*, *to* of the Mota and Gaua<sup>3</sup>. With Dobu future *-da*, may be compared the Bugotu *-da*.

### 23. Verbal Suffixes.

In the languages of the Melanesian Islands suffixes are added to verbs in order to modify their meanings. The system is summed up by Dr Codrington as follows: "1. An intransitive verb receiving one of the suffixes becomes transitive. 2. A transitive verb with one of these suffixes has its action determined upon some definite object<sup>4</sup>." There are usually two classes of these suffixes. One is consonantal, and consists either of a single consonant as in Mota *g'*, *n*, *n*, *r*, *s*, *t*, *v*, or of a consonant followed by a

<sup>1</sup> *Mel. Lang.* p. 530.

<sup>2</sup> *Mel. Lang.* p. 426.

<sup>3</sup> *Cf. Mel. Lang.* pp. 174, 175.

<sup>4</sup> *Mel. Lang.* p. 177.

vowel as in Fiji *a*, *ca* (*d'a*), *ga* (*na*), *ka*, *ma*, *na*, *ru*, *ta*, *va*, *wa*, *ya*. The second class consists of any termination of the first class followed by an additional syllable, as in Mota *gag*, *lag*, *mag'*, *nag'*, *nag'*, *rag'*, *sag'*, *tag'*, *vag'*, or the Fiji *caka* (*dhaka*), *kaka*, *laka*, *maka*, *raka*, *taka*, *vaka*, *waka*, *yaka*.

There appears to be very little doubt of the existence of these suffixes in the Melanesian languages of New Guinea. In the four published grammars they are not recognised, but the vocabularies generally show words in which they occur. The following are examples:

**Roro.** *na*, *ni*. The verb takes a suffix *-na* or *-ni* when directly governing the pronoun, the latter being always expressed: *ita*, see, *ne itana-u*, he sees me, *na itani-o*, I see you, *hau na itan-a*, man I see him, *hau na itana-kia*, men I see them.

**Mekeo.** *ni*. *Mikinale malele ipa-lononi-i aui*, missionary reading makes-them-understand the men, missionary teaches (makes hear, *pa-lono*) the men to read; *lopia*, chief, *lopiani-a*, rule over it.

**Motu.** *i*, *hi*, *li*, *ri*; *bai*, *dai*, *hai*, *lai*, *mai*, *nai*, *rai*. *Hagai*, open mouth (*haga*, gape); *laqahi*, strike something in falling (*laqa*, graze); *boili*, call someone (*boi*, call); *nohori*, delay, stay someone (*noho*, stay, abide); *gugubai*, squeeze, break by embracing (*gugu*, clasp, *guguba*, hold tight); *hegedai*, go round (*gege*, surround); *laohai*, go away with (*lao*, go); *heagilai*, praise (*heagi*, boast); *vasilai*, take near (*vasi*, go near); *matamai*, begin (*matamata*, new, fresh); *heqaganai*, to stumble (*qaga*, a lump); *hedinarai*, confess, show openly (*dina*, sun, day, visible, apparent)<sup>1</sup>.

**Keapara and Hula.** The absence of a vocabulary makes it somewhat difficult to determine the consonantal suffixes, but they are no doubt present. The syllabic suffixes are very common with transitive verbs. Examples are: *ila'gi*, speak to (*ila*, speak); *aoagi*, give up, go with, take (*ao*, go); *gegelagi*, surround (cf. Motu *gege*, surround); *veamaiagi*, come with, bring (*veamai*, come); *borogiagi*, be substitute for (cf. Motu *boloa*, a substitute, *hebolo*, be a substitute).

**Suau.** A general transitive suffix is *i*: *u sahaigu?* you what me? what have you to do with me? (*saha*, what?); *atai*, know about, *guiau vasana i ataiei*, the chief his word he knew it. The syllabic suffixes are not clearly made out and are obscured by an excessive use of adverbial suffixes.

**Kiriwina.** The syllable *ki* said to mean "to," is postfixed to verbs: *i saopa*, he tells lies, *i saopaki*, he deceives, *i saopakaigu*, he deceives me, *iliki*, he goes to him.

**Wedau.** Transitive verbs usually end in *ai*, *ei*, *oi*, *ui*, *ni*, *gi*, the corresponding intransitive ending usually in *a*. Examples are: *barwai*, carry in bundle (*barwana*, a bundle), *gudui*, close a door (*gudu*, door), *riwei*, tell (*riwa*, say), *vipeuni*, drop something (*vi*, causative, *peu*, drop, intrans.), *viqai*, finish (*qa*, be finished), *kialei*, sit on something (*kiala*, sit), *vigalo*, soak something (*galo*, be in soak), *viai*, be clean, *u ta viaini-u*, you (may) clean me.

<sup>1</sup> "A few instances with what appear to be the Polynesian passive terminations are interesting. *Boilia* from *boi*, to call; *meilia* from *mei*, to pass urine; *laqahia* from *laqa*, to graze (leg); *unahia*, to be scaled. These, however, may be the active verbs with the ordinary suffix, and *l* or *h* inserted for euphony—*boilia* for *boia*, *meilia* for *meia*, *laqahia* for *laqia*, *unahia* for *unaia*. The final *a* is only for third person; *boiligu*, *meiligu* are used for the first." Rev. W. G. Lawes, *Motu Grammar*, 3rd edit. p. 17. It is evident from the examples given above with different syllables that what are here called "Polynesian passive terminations" are the Melanesian transitive suffixes. These are certainly related to the Polynesian suffixes. Cf. *Melanesian Languages*, p. 182, and my papers on the "Common Origin of the Oceanic Languages," in *Journ. Polynesian Society*, v. 1896, and in *Hellas*, 6<sup>me</sup> Année, 1896.



**Tavara.** Transitive verbs appear to have the ending *i* or *e*, as e.g. *koeame-hi*, deceive them (*koeakoeama*, false), *lei-kukui*, make near (*kuku*, near); *hanapugeni*, know (*hanapu*, wise).

**Mukawa.** Some examples appear similar to the Wedau. Examples: *wabei*, name (*waba*, a name), *botuvi*, bring (*botu*, come), *tomani*, drink something (*tomatoma*, drinking), *nagari-si*, fear them, *kega ke nagara*, do not fear, *woni*, tell (*wona*, say), *gaireni*, cleanse (*gaigaire*, clean).

In other languages there is not yet sufficient evidence of the existence of these suffixes.

In all the Melanesian languages of New Guinea it is a common usage to suffix directive words to the verb<sup>1</sup>. In some the pronominal suffix follows the added word, which may then itself be regarded as a verb, as in Suau: *rau-gabae-di*, go away from them (*rau*, go), *hemurivatai-gu*, follow me (*hemuri*, follow, *vatai*, after).

In other languages the added word follows the suffixed pronoun, as in Motu *abi-a-oho*, take him away, *kou-dia-ahu*, enclose them round (*ahu*, enclose).

The position of the suffixed pronoun may be regarded as a test of the verbal nature of the added word. Even in Suau, when the adverbial *-ma*, hither, is used, it comes after the pronoun, as in *i-hesai-gu-ma*, he touches me hither.

## 24. Prefixes to Verbs.

Dr Codrington has classified the prefixes usually, but not exclusively, applied to verbs, under four heads: Causation, Reciprocity, Condition and Spontaneity. "The first is when a verb comes to signify the making to do or be; the second when a double action, one upon another, or of many on one another, is indicated; the third when a thing is shown to be in or to have arrived at a certain condition; the fourth when that condition has come about of itself<sup>1</sup>."

1. CAUSATIVE: The prefix in the Islands is almost universally *va-*, alone or with a second syllable *ka*, *ga*, as *vaka*, *vaga*. Lifu and Nengone have *a-*, Duke of York Island *wa-*.

Examples from New Guinea are: Roro, Pokau *ba-*, Mekeo, Panaieti *pa-*, Motu *ha-*, Kabadi, Hula *va-*, Motu, Panaieti, Dobu *a-*, Keapara *vaka-*, Sinaugoro *vaga-*, Kiriwina *vaka-*.

In New Guinea languages of the North East coast, and the Louisiades, a great many causative prefixes appear. Examples are:

(1) Panaieti, Kiriwina, Dobu *lo-*, Tavara *lou-*, Wedau, Mukawa *rau-*. In Kiriwina the meaning of *lo-* is given as "make by going," and in Suau *rau* is the ordinary verb "to go." Examples illustrate this meaning. Kiriwina *lo-mwata*, irritate by coming, Dobu *lo-emawasi*, destroy (go and kill (?), *mawasi*, die), *lo-neganega*, do evil (*neganega*, evil), Wedau *rau-karei*, set oneself to work (go and begin (?), *karei*, begin), Mukawa *rau-yasegani*, lighten (*yasegani*, light); *rau-pari*, pray (*pari*, prayer). Tavara *lou-geleteni*, fulfil (*geleta*, see, come), *lou-dadani*, tempt (cf. Wedau *am-dadani*, taste, from *am*, eat, and *vo-dadani*, feel).

(2) In Kiriwina *ka-* (with variants, *ko-*, *ki-*, *katu-*, *kata-*) appears as a causative prefix. Regarding the geographical position of Kiriwina, this may be compared with the Micronesian causative *ka-*, as in Ebon *ka-rreok*, make clean (*erreok*, clean); *ka-nanaik*, disfigure (*nana*, bad); Mortlock Island *ka-putak*, make bad (*putak*, bad); *ka-ru*, join as a seam

<sup>1</sup> Cf. *Mel. Lang.* p. 183.



(*ru*, meet); Gilbert Islands *ka-mate*, kill (*mate*, die), *ka-maiu*, save (*mai*u, live). In Kiriwina *katu-migileu*, cleanse, *ki-pwasa*, disfigure, *katu-visasu*, join, *katu-mata*, kill, *katu-mova*, bring back life.

(3) In Dobu *gie-* is a causative prefix: *gie-bobo'ana*, save (*bobo'ana*, good), *gie-to'umalina*, disfigure (*to'umalina*, bad).

(4) In Wedau *vi-* suggests confusion with the reciprocal, as does also the Tavara *wi-*, Mukawa *bai-*, *bi-*, and Suau *he-*. Examples are: Wedau *vi-nolei*, cause to work (*nola*, work), *vi-karei*, make a commencement at (*karei*, begin); Tavara *wi-towolo*, set up (*towolo*, stand); Mukawa *bai-gaireni*, bless, make good (*gaire*, good); *bi-tabitabineyi*, cause to marry (*tabitabine*, marry); Suau *he-mauri*, save (*mauri*, live), *he-mamohoei*, confirm (*momohoi*, true).

In Wedau *vo-* is also used, but the meaning is not clearly shown. In *vo-g'arai*, dig with the hands; *vo-buibui*, clench the fist; *vo-dadani*, feel, it has the meaning "with the hands," but in other examples it modifies the root as in *vo-mairi*, stand up (*mairi*, stand); *vo-bagibagi*, be stiff (*bagibagi*, hard). Sometimes *vo-vai-* is used as in *vo-vai-didimani*, make straight (*didimani*, straight). Tavara *wo-* and Mukawa *bo-* represent the Wedau *vo-*: Tavara *wo-dadani*, touch; *wo-mahi*, make straight; Mukawa *bo-rubai*, touch with hand, *bo-msiri*, stand up.

In Mukawa *bo-* is sometimes prefixed to *bai-*: *bo-bai-taura*, store up (*aba-taura*, storehouse), *bo-bai-msiri*, raise up (*msiri*, stand).

(5) In Tavara the prefix *li-* is causative, *li-kaeai*, make open (*kaeai*, open), *li-ieuieu*, cleanse (*ieuieu*, clean). The prefix *lei-* also appears: *lei-hilageni*, put to death (*hilage*, die).

2. RECIPROCAL: Two prefixes are found in the Island languages: (1) *vei-*, *vui-*, *hei-*, *fei-* in the New Hebrides, Fiji and Solomon Islands, *we-* in Duke of York Island, *e-*, *i-* in the Loyalty Islands; and (2) *var-*, *ver-*, *vear-* in the Banks Islands, *wara-* in New Britain. Of the second prefix I find no New Guinea examples.

In the languages of New Guinea *vei-* is represented by: Roro *bai-*, Pokau *vi-*, Kabadi *vai-*, *ve-*, Motu *he-*, Sinaugoro, Keapara, Hula *ve-*, Galoma *be-*. The meaning is exactly the same as in the Islands, denoting sometimes reciprocity, sometimes the relation of one thing to another, as in the Kabadi *vai-papana*, the junction of roads, i.e. the place where the roads are related to one another. It is used in words for "fight," as in Motu *he-atu*, Galoma *be-vagi*, Kabadi *vai-aku*, Keapara *ve-ali*<sup>1</sup>; and also in words for "marry," as in Kabadi *ve-vavine*, Motu *he-adava*, Galoma *be-gurawa*, Keapara *ve-arawa*.

In the languages of Groups 4 to 8 the method of expressing the reciprocal does not appear. In Wedau, however, *vi-* already referred to as a causative prefix is used in the sense of "become": *vi-bada*, become a chief. In some words however *vi-* has a reciprocal meaning as e.g. *vi-g'avia*, fight (*g'avia*, enemy), *vi-uneune*, exchange (*unei*, buy).

In Tavara *wi-* (also used as causative) shows a reciprocal relation in such words as *wi-muliagoi*, follow, *wi-ataie*, teach, *wi-babani*, discuss, *wi-wasawasa*, be chief, rule.

In Mukawa *bai-* appears to form a noun as e.g. *bada ana bai-bada*, chief his authority, *bai-yawasa*, healing (*yawasi*, heal)<sup>2</sup>.

<sup>1</sup> Cf. Fiji *vei-vala*, Florida *vei-totog'oni*, Santo *ve-kalo*, Efate *bi-tefa*, Lifu *i-shi*, Nengone *i-rue*, all meaning "fight."

<sup>2</sup> In Motu nouns are formed by the reciprocal prefix: *he-dibagani*, temptation (*dibagani*, tempt). Cf. Fiji *vei-bulu*, burying, *vei-vakamatei*, slaughter, and Nguna, New Hebrides, *vei-nawota-ana*, authority (*vei*, causative particle, *na*, article, *wota*, chief, *ana*, termination of verbal noun).

3. **CONDITION:** In the Island languages the prefixes *ma-* and *ta-* indicate that a thing has come into a certain condition. "There is no difference, however, in meaning, except that *ta-* in most of the languages, more than *ma-*, signifies that a thing has come into the condition the word describes, of itself, and not by some known cause from without<sup>1</sup>". In the Islands these prefixes are very common with adjectives and participial forms.

In New Guinea *ma-* is found in Motu *ma-gogo*, crouching (like the plant *gogo*), *ma-kohi*, broken (*kohi*, break); Panaieti *ma-rabu*, slit (*rabu* (?) tear), *ma-gabum*, broken (*gabum*, break). In Wedau *me*, preceding the qualified word, gives the sense of "like," *me gabubu*, like a Torres Strait pigeon, *me agida*, like a net. This *me* is used before a pronoun, *me tauwi tagogi*, like one of them, *me aiwai?* like what?<sup>2</sup>

In Tavara *mei* is the equivalent of the Wedau *me*: *mei atana*, like a pigeon, *mei hagida*, like a net, *mei ginouri-hi*, like their thing.

In Kiriwina *ta-* is found making a kind of participle: *ta-libulabu*, has been dried (*libulabu*, dry), *ta-gigi*, tied round (*katu-gigi*, tie round).

In Wedau the prefix *ta-* is said to express "touching." Examples are *ta-potai*, to close (*pota*, be shut, *vi-potai*, shut in), *ta-virai*, to turn one's self, *ta-virei*, to turn something (from *vo-virai*, turn round), *ta-vi-peuni*, let fall (*peu*, fall, *vi-peuni*, let fall). Also *tupo*, short (*poda*, be stunted).

4. **SPONTANEOUS CONDITION:** The Island prefix which signifies spontaneous condition, and which is usually *tava-*, but also *tama-* in the New Hebrides, *tapa-*, *taka-*, *ava-* in the Solomon Islands, does not appear in New Guinea.

## 25. Reduplication of Verbs.

In the Island languages verbs are reduplicated in two ways. (1) The whole word may be reduplicated; (2) the first syllable or syllables are reduplicated, with or without some slight change. Dr Codrington's examples are: Florida *sopou*, sit, reduplicated *soposopou*, *sosopou*, *sousopu*; Mota *pute*, sit, *putepute*, *pupute*, *putpute*, *pupupute*.

In New Guinea the whole root (1) or the first syllable (2) is reduplicated.

Examples are: (1) Motu *patai*, pat, *patapata*, continue to pat, *kara*, do, act, *karakara*, continually do; Keapara *voi*, buy, *voivoiagi*, trade; Suau *eoga*, cry out, *eogaeoga*, cry out again; Wedau *peu*, fall, *peupeu*, falls, is falling, continues to fall, *verei*, give, *verevereim*, is giving, continues to give; Mukawa *wone*, speak, *woniwoni*, say, tell, continue to tell, *toma*, drink, *tomatoma*, drinking; Kiriwina *kotasi*, anchor, *kotakota*, continue at anchor; (2) Pokau *kavu*, seek; *kakavu*, be seeking; Suau *bava*, sit, *babava*, continue to sit; Wedau *mae*, stay, *mamae*, dwell; Tavara *mae*, stay, *memae*, dwell; Mukawa *nae*, go, *nenae*, is going; Kiriwina *saopa*, tell lies, *sasaopa*, be telling lies.

In Kiriwina the vowel in the first syllable is changed from *o* or *u* to *i*, as in *lo-ki*, go to, *lolo*, walk, *lilolo*, be walking, *lilolosi*, many are going, *takutu*, understand, *to-titaktu*, one who understands. Cf. also *kau*, take, *kikau*, is taking; *waia*, strike, *to-wawai*, one who strikes<sup>3</sup>.

In meaning it will be seen from the above examples that the New Guinea languages agree with those of the Islands, in which "reduplication commonly signifies repetition, or continuance, or emphasizes the meaning of the verb<sup>4</sup>."

<sup>1</sup> *Mel. Lang.* p. 187.

<sup>2</sup> Cf. Micronesian: Ponape *me juit*, (it is) bad; Mortlock *mi inin*, having<sup>2</sup> edges (*inin*, edge).

<sup>3</sup> Cf. Opa *balubelu*, from *balu*, steal, *galegele*, from *gale*, deceive.

<sup>4</sup> *Mel. Lang.* p. 191.

### 26. Passive Verbs.

In the Melanesian languages of New Guinea as in those of the Islands it cannot be said that there is any passive form of the verb.

In the Motu grammar attention is called to terminations which appear to be equivalent to the Polynesian passives<sup>1</sup>. These have been shown<sup>2</sup> to be really transitive terminations, and the translation of such phrases as "many were called," "few were taken," shows that the verb is active; *hutuma e boilidia*, many he calls them, *gadoi-dia e abidia*, their few he takes them. The construction is the same in Keapara *guma e eara o*, many he calls them, Dobu *iau-di ta bwauedi*, many we call them (many are called by us), Tavara *hi palewalehi*, they call them; Suau *abo se ribaei*, they shall say it (it shall be said), Mukawa *ko berei*, *ba si na berimi*, give and they shall give you (give and it shall be given to you). In all these cases the verbal particle may be regarded as used impersonally as in Florida *tara ramusia*, he was beaten (they beat him); *tara kisua na vale*, the house is built (they build it, the house).

In Kiriwina the prefix *ta-* and in Wedau *rau-* are said in the grammars to form passives. These have already been shown as conditional or causative particles.

<sup>1</sup> Rev. W. G. Lawes, *Grammar of the Motu Language*, 3rd edit. p. 17.

<sup>2</sup> Vide p. 457, note, *ante*.



# NUMERATION AND NUMERALS IN THE MELANESIAN LANGUAGES OF BRITISH NEW GUINEA.

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### 1. Numeration.

In the earlier chapters of this book it has been shown that numeration in the Papuan languages of British New Guinea very rarely advances beyond five, and that as a rule only two, or at most three numerals are named<sup>1</sup>. Where apparent exceptions are found, they are probably due either to imperfect knowledge<sup>2</sup>, to borrowing from another language<sup>3</sup>, or to imitation<sup>4</sup>. It was also shown that the practice of recalling a number by reference to parts of the body, taken in a definite order, is very general among people speaking Papuan languages<sup>5</sup>.

These two characteristics serve to distinguish the two types. In the Melanesian languages, although counting is performed with the fingers, and in some the toes also are counted, it does not appear that other parts of the body (neck, ear, eye, nose, elbow, breast, navel) are used as tallies to remember what number is reached, the actual number being without a name. In the Melanesian languages without exception, numbers can be named at least as far as five, and counting can be performed beyond, by fives, tens, or twenties.

It is interesting to note, however, that in some of the Melanesian languages of New Guinea there are traces of a former inability to count beyond three<sup>6</sup>. These traces occur at the North Eastern end of the island, among those languages where Melanesian characteristics have been most modified by contact with other, perhaps Papuan, languages. In Wedau *tagogi*, *ruag'a*, *tonug'a* are the numerals for "one," "two," and "three." There is no distinct word for "four," the expression being *ruag'a ma ruag'a*, i.e. two and two. The ordinals "second" and "third," *vi-rua-ina*, *vi-tonu-ina*, are formed in the usual Melanesian way from the roots *rua*, "two," and *tonu*, "three," by means of the causative *vi-* and the suffix *-ina*. But the ordinal "fourth" is *vi-mag'a-ina*, formed from the root *mag'a*, meaning "many," which occurs also in the adjective *mag'amag'auna*, "many," and the transitive

<sup>1</sup> Cf. the various Papuan grammars.

<sup>2</sup> Cf. pp. 293, 294.

<sup>3</sup> Cf. pp. 377, 381, 385.

<sup>4</sup> Cf. pp. 360, 373, 385.

<sup>5</sup> Cf. pp. 86, 296, 298, 299, 323, 331, 345, 364.

<sup>6</sup> Cf. *Mel. Lang.* p. 245.

verb *vi-mag'a-i*, do it a fourth time<sup>1</sup>. This identity of the words for "four" and "many," seems to show that "three" was originally the limit of the numeration, and that all beyond was "many" as in most of the Papuan languages. The adoption of the counting by the hands, however, required a word for "four" and hence "two and two" was used. In other languages of this region a word for "four" is found, which is not the Melanesian word. This is in Tavara *wohepali*, Awalama *wonepari*, Taupota *wahepari*, Tubetube *esopari*. In these *wo* appears to be a word meaning "hand" or "finger," and in Wedau *vo*, an abbreviation of *voo-i*, to do with the hands, is prefixed to verbs and adjectives, as in the word *voi-ava-na*, few, from *ava*, only, probably meaning "a handful only<sup>2</sup>." My vocabularies are not sufficient to fully explain the word *hepali*, or *pali*. In Wedau *pai* is an adverbial suffix "completely." This suggests *wo-he-pali* or *won-e-pari* as meaning the "completed fingers<sup>3</sup>."

The systems of numeration used in the Island languages are arranged by Dr Codrington under four heads: 1. Quinary. The numerals are named up to five, and then a second five is counted, and there is no distinct word for "ten." 2. Imperfect Decimal. The numerals are named as far as five, then the numbers one, two, three, and four are repeated with a difference for six, seven, eight, and nine, but the word for "ten" does not repeat or recall the word for "five." Numeration beyond is made by tens not by fives. 3. Decimal. The numerals are named as far as ten, and higher numbers are reckoned thence by tens. 4. Vigesimal. The numerals are named as far as five, and counted in fives as far as twenty. Thence numbers are reckoned by twenties.

#### 1. PURE QUINARY NOTATION.

The Melanesian languages of New Guinea present no examples of a purely quinary system of notation such as is found in the New Hebrides, where the word for "ten," as in Epi *lua-lima*, Eromanga *naro-lim*, Efate *re-lima*, shows that five is really the number in view. But in New Guinea the pure quinary notation is found as a stage in the vigesimal.

#### 2. IMPERFECT DECIMAL NOTATION.

"In this system there is a word for ten, after five is reached there is no mention of this number. So far it is decimal; but the digits of the second hand have not their own independent names as they have in a purely decimal notation, they are reckoned by words which correspond to the names of the digits of the first hand. In this the system is quinary; the two hands are always present to the view, the succession from one to ten is not a simple continuous series but has a joint in it; everything is measured with a two foot rule<sup>4</sup>." In the Island languages this system is found in the New Hebrides (in the islands north of Epi), in the Banks Islands and Santa Cruz, and in one place (Savo) in the Solomon Islands. In New Guinea it is found in all the languages of Groups 1, 2, 3, but does not appear in the languages further East, except as part of the vigesimal system.

In the Island languages where this system is in use the words for the second set

<sup>1</sup> There are also the words *vo-mag'a-una*, meaning "a few" and *viage-mag'a*, a canoe holding four.

<sup>2</sup> That *wo* represents the Wedau *vo* is seen by the Tavara *ava*, only, *lawa*, man; Taupota *verei*, give; Awalama *arawi*, mat, *niwo*, tooth, which are in Wedau *ava*, *rava*, *verei*, *aravi*, *ivo*.

<sup>3</sup> In Saa *walu*, eight, is used for "all": *waluola*, all things, *walu henua*, every land. Rev. W. G. Ivens.

<sup>4</sup> *Mel. Lang.* p. 223.



of five are usually the same as those in the first set, but with a distinguishing prefix which marks them as being on the other hand. Dr Codrington's example from the Mota of Banks Islands is:

- |                       |                       |                       |                       |                       |
|-----------------------|-----------------------|-----------------------|-----------------------|-----------------------|
| 1. <i>tuwale</i> ;    | 2. <i>ni-rua</i> ;    | 3. <i>ni-tol</i> ;    | 4. <i>ni-vat</i> ;    | 5. <i>tave-lima</i> ; |
| 6. <i>lavea-tea</i> ; | 7. <i>lavea-rua</i> ; | 8. <i>lavea-tol</i> ; | 9. <i>lavea-vat</i> ; | 10. <i>sanavul</i> .  |

In New Guinea there are no examples which exactly correspond to those of the Mota. The languages there have advanced to a word for "ten," but still make up the numbers between five and ten by addition, multiplication, or subtraction of one, two, three or four.

**ADDITION.** An example in which the numbers between five and ten are formed by addition without a connecting word is seen in Sinaugoro. "Five" is *imaima*, "six" is *imaima-sebona*, i.e. five-one; "seven" is *imaima-lualua*, five-two; "eight" is *imaima-toitoti*, five-three; "nine" is *imaima-vasivasi*, five-four. In Mekeo a connective is used. "Five" being *ima*, "six" is *ima-nea-anaomo*, five its unit one; seven, *ima-nea-nua*, five its units two; eight, *ima-nea-oio*, five its units three; nine, *ima-nea-pani*, five its units four. The word *nea* is not a conjunction in Mekeo. In Galoma, Misima and Panaieti no connective is used.

**MULTIPLICATION.** In some languages of New Guinea a prefix is used in naming the numerals of the second hand, but there is not the same method as in the Islands. The prefix is only used with the numerals "three" and "four" in order to express "six" and "eight." Thus in Waima and Roro, *aihao* is "three," and *bani* "four." By prefixing *aba* these become *ab-aihao*, six, and *aba-bani*, eight. In these it is evident that *aba* has the meaning of a couple, or a pair, and may thus be compared with the Motu *he-kapa*, to be *kapa* to each other, to be twins. In the languages of Groups 2 and 3 (except Sinaugoro) the numerals for "six" and "eight" are formed in the same way by means of a word which is *kala* in Pokau, *kara* in Kabadi, *taura* in Motu, *kaula* in Hula, *aura* in Keapara and *aula* in Galoma. In the Motu dictionary *taura* is not explained but it may reasonably be taken as of similar meaning to *aba*<sup>1</sup>. Thus *taura-toi* is "three pairs," or "double three," *taura-hani*, "four pairs," or "double four."

In Waima, Roro, Kabadi and Pokau, the odd units in "seven" and "nine," and in Motu the odd unit in "nine" are simply added to the doubled numbers. "Seven" is in Waima *ab-aitao-hamomo*, Roro *ab-aihao-hamomo*, Pokau *kala-koi-ka*, Kabadi *kara-koi-kapea*. "Nine" is in Waima, Roro *aba-bani-hamomo*, Pokau *kala-vani-ka*, Kabadi *kara-vani-kapea*, Motu *taura-hani-ta*. In Motu, instead of *taura-toi-ta* for "seven," there is used the altogether exceptional word *hitu*, which belongs to the pure decimal series<sup>2</sup>.

**SUBTRACTION.** In Hula, Keapara and Galoma the words for "seven" and "nine" are not made by addition to "six" and "eight," but by subtraction from "eight" and "ten."

<sup>1</sup> With *taura* may perhaps be connected the Banks Islands *tuara*, another. It may also be noted that *uru* is elsewhere in New Guinea used for "hand," and *ta* in Motu is "other." But if *ta-ura* means "other hand," the grammatical sequence of the words is inverted. Cf. also *ka*, *tau*, *kau*, *au*, *man*, and *-ra*, *-la*, the suffixed pronoun used as a plural sign.

<sup>2</sup> The nearest place in which a word cognate with *hitu* is used for "seven" is Tagula, where the form is *piru*. As *hi'u*, *bi'u*, *pi'u*, *vitu*, *fitu*, it is the usual word for "seven" in the Solomon Islands, and is also the New Hebrides *bitu*, *vitu*, Fiji *vitu*, and Polynesian *fitu*. It is also the common word in the Malay Archipelago. It is perhaps worth notice that in Rarotongan, the language of the first Polynesian teacher at Port Moresby, the word for "seven" is *itu*.



Thus in Hula *mapere-kaula-vaivai*, unit less than double four, seven, and *mapere-ka-gahalana*, unit less than one ten, nine. Here *mapere* may certainly be translated "the unit below".

In Murua the numerals from six to nine are said to be the same as those from one to four, but this probably means that the naming of the first or second hand has been lost sight of. In the very similar languages of Nada and Kiriwina the numbers from six to nine do not appear, but in these three languages and in Panaieti<sup>3</sup> and Misima "ten" has no mention of five.

### 3. VIGESIMAL NOTATION.

In some of the Island languages, in Tanna and Aneityum in the New Hebrides, in New Caledonia and the Loyalty Islands the system of numeration is vigesimal. "Up to twenty which they call 'a man' the notation is quinary, five being in terms the counting of one set of fingers, and ten the completion of two sets. Beyond twenty, though with multiples of twenty they use vigesimal notation, they have to recur to the quinary for intermediate numbers." In New Guinea the languages which use a vigesimal notation fall into two divisions. In the first, each set of five is purely quinary, and there is no word for "ten," except such a one as shows that five is the basis of the counting, as in the Island languages. In the second division a distinct word for "ten" is used, which has no reference to five, and the odd tens above twenty are counted by tens, and not by fives.

FIRST METHOD. The Wedau numerals afford good examples of the purely quinary method of counting to twenty<sup>4</sup>. After counting to five, which is named by a phrase *ura i qa*, lit. "hand is finished," the words for "one," "two," "three" and "four," are repeated after the words *ura g'ela*, hand other, as in *ura g'ela tonug'a*, hand other three, for "eight." "Ten" is *ura ruag'a i qa*, hands two are finished. Eleven to fourteen are counted on the foot (*ae*) as in "twelve," which is *ura ruag'a i qa, au ae ruag'a*, hands two are finished, on the foot two. "Fifteen" is *ura ruag'a i qa, ae tagogi i qa*, hands two are finished, foot one is finished. Then the other toes are counted as in "sixteen," *ura ruag'a i qa, ae tagogi i qa, au ae g'ela tagogi*, hands two are finished, foot one is finished, on foot other one. For "twenty" it is said, *rava tagogi i irage*, man one is dead, i.e. finished. The longer expressions may apparently be abbreviated by naming only the last phrase as *au ae ruag'a*, twelve, the preceding numbers on the hand being understood<sup>5</sup>.

The method of counting in Tavara, Awalama, Taupota, Galavi and Boniki is very similar to that of Wedau. In Galavi, "five" is given as *meikovi*, which is an abbreviation of *ima i kove* (as in Boniki), the "hand is finished," and "ten" is *ima rua i kovi* (Boniki *ima rua i rabobo*), hands two are finished, or *nima-ku rua i sirage*, my hands two are dead.

<sup>1</sup> In Motu *veri* is the verb "subtract," and *ma-pere* may represent this with the prefix of condition *ma-*. But Keapara *p* is usually represented in Motu by *h*, not *v*.

<sup>2</sup> *Annual Report*, 1889-90, p. 148.

<sup>3</sup> The Du chateau Island numerals are almost identical with Panaieti and probably use the same method. No numbers above five are recorded.

<sup>4</sup> *Mel. Lang.* p. 226.

<sup>5</sup> Rev. Copland King, *Wedau Grammar*, p. 10.

<sup>6</sup> In Tavara for "ninety-nine" is written: *oloto wohepali hi hilage po nima luaga hi tutu po aitutu* (i.e. *ai i tutu*) *po wohepali*, lit. "men four they die and hands two they finish and foot it finishes and four."

For the numbers from six to nine, *komanima* or *komaneva* (Boniki *koumaneva*) precedes those for "one," "two," "three," "four." In these *kou* is "on" (Wedau *au*), and *ma* probably means "other." *Neva* is probably the same as *nima*, hand. In Mukawa "five" is *nima masiana*, in which *masiana* is the word for "some, other," here used for "one"; "one" and "other" being expressed by the same word, as is commonly the case in these languages<sup>2</sup>. "Six" is *nima masiana iaro masi kesana*, hand other finger another one.

In these languages a death may cause a particular phrase to be tabued and another substituted. In Awalama the phrase for "six," which was "on the other hand one," has been changed for this reason quite recently to "on the finger one<sup>3</sup>."

SECOND METHOD. In the languages just illustrated twenty is always expressed by means of five, but in other languages of New Guinea in the same region a word for "ten" is used, and although "twenty" is called a "man," the odd tens in thirty, fifty, etc. are not always numbered on the toes.

The Dobu numerals are examples in which this method is used, and the numbers above five or ten are formed by addition. Thus *enima* being "five" and *ebweuna* "one," "six" is *enima-ebweuna*. "Ten" is *sanau*, which has no reference to *enima*, five. "Twelve" is *sanau ta aena erua*, ten and his-foot two. "Twenty" is *to ebweu*, person one, or *rua sanau*, two tens; thirty, *eto sanau*, three tens; "sixty" is *nima ebweu sanau*, five-one tens, or *tomo to*, men three. So also in Suau *harigigi* is "five," *esega*, one, and *harigigi-esega*, six. "Ten" is *saudoudoi*, without reference to five. "Twelve" is *saudoudoi rabui*, ten-two. "Twenty" is *tau i mate*, man is dead; thirty, *tau i mate saudoudoi*, man is dead ten; forty, *tatau rabui si mate*, men two are dead.

The method by addition is found in Suau<sup>4</sup>, Sariba<sup>5</sup>, Tubetube.

In Kubiri, Raqa, Kiviri and Oiun, the numbers above five and ten are formed by a descriptive phrase instead of by addition. Thus in Kubiri "five" is *nima*, "one" is *kaita*, and "six" is *nima rebana kaita*, five (or hand) on-its-top (above it) one. "Ten" is *auitowata* without mention of five, "twelve" is *ae rebana rusi*, foot above-it two; twenty, *oroto i rabobo*, man is finished<sup>6</sup>.

#### 4. PURE DECIMAL NOTATION.

A purely decimal series of numerals in which each number is expressed by an independent word is found in the Island languages in Fiji, in the Solomon Islands, and in some parts of the New Hebrides. In New Guinea such a series does not appear in any mainland language, and is used only in a few islands of the Louisiades. In some of these, moreover, the series appears in such a form as to lead inevitably to the conclusion that the words are borrowed. The languages in which they are found correctly used are Brierly Island and Tagula. In Brierly they appear as: one, *paihe-tia*; two, *pahi-wo*; three, *paihe-tuan*; four, *paihe-pak*; five, *paihe-lima*; six, *paihe-wona*; seven, *paihe-pik*;

<sup>1</sup> *Masiana* may be the same as the Misima and Panaeti *maisena*, one.

<sup>2</sup> Cf. Motu *ta*, one, *ma ta*, and one, i.e. another; and Wedau *g'elauna e paepaewa*, *ma g'elauna e tutuaruta*, one plants, another gathers.

<sup>3</sup> Rev. C. King, MS.

<sup>4</sup> The Mugula of Dufaure Island may be placed with the Suau. "Five" is *harigigi*; ten, *saorudoi*.

<sup>5</sup> In the *Annual Report*, 1889-90 *nima-haubau* given for "ten" is probably in error as the language is practically the same as Suau and Mugula.

<sup>6</sup> In Raqa "six" appears to be irregular, *gigisa-taimomom*, probably "other fingers one." Cf. Taupota, Wedau *gigi*, finger, but Raqa *frita*. This suggests borrowing.



eight, *paihe-wan*; nine, *paihe-siwo*; ten, *paihe-awata*. In Tagula they are given with various prefixes by one authority<sup>1</sup> as: *rega*, one; *reu*, two; *go-to*, three; *ko-varu*, four; *go-lima*, five; *ko-ona*, six; *a-piru*, seven; *va-wa*, eight; *va-liu*, nine; *e-wara*, ten<sup>2</sup>. The units above ten are formed by addition: *ewara-reu*, twelve.

In Panaieti and Misima, where the numeration is imperfectly decimal for numbers below ten, it is purely decimal above ten. In Panaieti the words for "six," "seven," "eight," and "nine" are formed by adding "one," "two," "three," or "four," to the word for "five," as in *nima na panuna-erua*, seven, *nima na-panuna-eton*, eight. "Ten" is *eru-tega*, *tega* meaning "one," and the tens beyond are named by the simple numeral following, as: twenty, *eru-rua*; thirty, *eruru-ton*; forty, *eruru-pat*; fifty, *eruru-nima*. To express the next four tens, numerals belonging to the purely decimal series are used, but in a curiously inverted order, and with wrong meaning. Thus "sixty" is *eruru-siwa* (made from *siwa*, nine); seventy is *eruru-on* (*on*, eight); eighty is *eruru-pit* (*pit*, seven); ninety, *eruru-ata* (*wata*, ten). In Misima there is a similar and irregular inversion. Thus *eru-rua*, twenty, *eruru-ton*, thirty, *eruru-pat*, forty, *eruru-pit*, seventy, *eruru-won*, eighty, are formed from "two," "three," "four," "seven" and "eight"; but *eruru-suwa* is "fifty" (*suwa*, nine), *eruru-nima*, sixty (*nima*, five), and *eruru-gawata*, ninety (*awata*, ten). These variations suggest that in Panaieti and Misima the higher numerals were borrowed. There are similar inversions elsewhere<sup>3</sup>.

#### 5. NUMERATION BEYOND FIVE OR TEN.

There are in New Guinea, as in the Island languages, two methods of carrying on the numeration beyond five in the quinary (or vigesimal), and beyond ten in the decimal systems.

The first method is the simple addition of the unit to the five or ten with or without a conjunction. When no conjunction is used, it is important to observe how ambiguity is avoided when the numeral expressing a number of tens, and that indicating a number of units, both follow the word for "five" or "ten." The simplest form is such as is found in Panaieti, where the numeral immediately following the ten must be regarded as an adjective counting the tens as in *eru-rua*, tens two, i.e. twenty, and a numeral following this is to be simply added as *eru-rua rua*, tens two (and) two, i.e. twenty-two, *eru-tega rua*, ten one (and) two, twelve. A variation of this method is found in Keapara, Hula and Sinaugoro. The word *gahara* (*gahala*, *gabana*) is "ten." With another numeral following and therefore adjectival, just as in Panaieti, it is *gahara lualua*, tens two, i.e. two tens or twenty, the construction being exactly the same as in *oma lualua*, days two, two days. But with *gahara* used as a noun with the possessive suffix *-na*, *gahara-na lualua*, the meaning is "its ten (and) two," i.e. two with its ten, or, twelve. Beyond the first ten, the suffix cannot be used, "thirty-eight" is *gahara oioi aura-vaivai*, tens three (and) eight.

In languages using the imperfect vigesimal system with a word for "ten," the unit

<sup>1</sup> *Annual Report*, 1889-90, p. 155.

<sup>2</sup> Another set of Tagula numerals is thus given by Mr D. L. White in the *Annual Report* for 1893-4, p. 74. One, *rayga*; two, *rayo*; three, *thiga-toe*; four, *thiga-varu*; five, *thiga-lema*; six, *thiga-owna*; seven, *thiga-pera*; eight, *thiga-owa*; nine, *thiga-sewo*; ten, *the-ora*. These words are not spelled phonetically.

<sup>3</sup> Cf. "Yela Numerals," p. 385, *ante*.



may follow the ten without a conjunction as in Tubetube *sanaulu labui*, ten (and) two, twelve, *sanaulu eligige labui*, ten (and) five (and) two, i.e. seventeen. *Sanaulu labui* cannot be "tens two," twenty, which is expressed by *tau kaigeda i mate*, man one is dead; and *sanaulu eligige labui* cannot be "tens five and two," fifty-two, which would be *sanaulu eligige io labui*, tens five and two, the conjunction being essential.

Where five or ten is expressed by a phrase a conjunction is used as in Tavara: *nim i tutu po luaga*, hand it is finished and two, i.e. seven, or Mukawa *nimana ruamo ba kau kae ruamo*, his-hand two and on foot two, i.e. twelve.

In Motu, Pokau and Kabadi the word used for the tens above the first is different from the first ten. In Motu "twelve" is *qauta rua*, ten (and) two, Pokau *ouka lua*, Kabadi *ouka rua*; Motu "twenty" is *rua ahui*, two tens<sup>1</sup>, Pokau *lua navui*, Kabadi *rua avui*.

The second method of carrying on the numeration beyond five or ten which is found in the Island languages consists in the "introduction of the unit above ten with an explanatory particle or designation of it<sup>2</sup>." This method is found in Motu *qauta mai dikoana ima*, ten and its units five<sup>3</sup>. There is also a similar form in Mekeo *ima nea nua*, five (and) unit two, i.e. seven; *ouana nea nua*, ten (and) unit two, twelve. In these *nea* is not a conjunction.

In Kubiri, Raqa, Kiviri, Oiun the noun *reba*, *rebu*, *raba* (Wedau *tepa*, top) is used for numbers above five: *nima rebana tonu*, *ima ta rebuna qi toni*, *nima ta raban tonu*, *uma ti raban tun*, eight, i.e. five (or five one) its thing above (is) three. *Reba-na* is used in numbers above ten only in Kubiri.

#### 6. NUMERATION BEYOND A HUNDRED.

The naming of a number beyond a hundred appears to be rarely found in the Melanesian languages of New Guinea. Where a word is found, it is used in the same way as the word for "ten."

In Motu the hundreds, *sinahu*, are counted by a following numeral and the tens and units follow, as in *sinahu ta ima ahui toi*, hundred one five ten three, i.e. a hundred and fifty-three. Where a phrase is used for "ten" addition is made by a conjunction, as in Tubetube: *tatau eligige si mate io sanaulu eligige*, men five they die and tens five, i.e. a hundred and fifty, or *eligige kaigeda tatau eligige si mate io kaigeda*, five (and) one men five they die and one, i.e. six hundred and one.

In Keapara, Hula, Galoma the word *inabu* is used without or with the possessive suffix *-na* according to whether the tens are counted, or the unit is added. In Keapara: *inabu lualua*, hundreds two, i.e. two hundred; *inabuna lualua*, its hundred (and) two; *inabuna gahara imaima oioi*, its hundred, tens five (and) three, a hundred and fifty-three.

<sup>1</sup> Rev. W. G. Lawes, *Motu Grammar*, p. 9.

<sup>2</sup> *Mel. Lang.* p. 230.

<sup>3</sup> Rev. W. G. Lawes, *Motu Grammar*, p. 9. Since Motu *d* represents the Island *s*, *dikoana* is probably the same as the Nguna, etc. *sikai*, one. This method does not appear common in Motu and is not used in the translations.

## 2. The Melanesian Numerals of British New Guinea.

## I. IMPERFECT DECIMAL (A WORD FOR "TEN").

	1	2	3	4	5	10
<b>Waima</b>	<i>ha, hamomo</i> 6. <i>abaihao</i>	<i>rua</i> 7. <i>abaihao-hamomo</i>	<i>aihao</i> 8. <i>aba-bani</i>	<i>bani</i> 9. <i>aba-bani-hamomo</i>	<i>ima</i>	<i>harau</i>
<b>Roro</b>	<i>ha, hamomo</i> 6. <i>ab-aitao</i>	<i>rua</i> 7. <i>ab-aitao-hamomo</i>	<i>aitao</i> 8. <i>aba-bani</i>	<i>bani</i> 9. <i>aba-bani-hamomo</i>	<i>ima</i>	<i>harau</i>
<b>Mekeo</b>	<i>anaomo</i> 6. <i>ima-nea-anaomo</i>	<i>nua, aunii</i> 7. <i>ima-nea-nua</i>	<i>oio</i> 8. <i>ima-nea-oio</i>	<i>pani</i> 9. <i>ima-nea-pani</i>	<i>ima</i>	<i>ouana</i>
<b>Uni</b>	<i>cauna</i>	<i>lua</i>	<i>coi</i>	<i>vani</i>	<i>ima</i>	.....
<b>Pokau</b>	<i>ka, kaunamo</i> 6. <i>kala-koi</i>	<i>lua</i> 7. <i>kala-koi-ka</i>	<i>koi</i> 8. <i>kala-vani</i>	<i>vani</i> 9. <i>kala-vani-ka</i>	<i>ima</i>	<i>ouka</i>
<b>Doura</b>	<i>kaona</i> 6. <i>ima-kaona</i>	<i>lua</i> 7. <i>ima-ua</i>	<i>koi</i> 8. <i>ima-koi</i>	<i>hani</i> 9. <i>ima-hani</i>	<i>ima</i>	<i>ukara</i>
<b>Kabadi</b>	<i>ka, kapea</i> 6. <i>kara-koi</i>	<i>rua</i> 7. <i>kara-koi-kapea</i>	<i>koi</i> 8. <i>kara-vani</i>	<i>vani</i> 9. <i>kara-vani-kapea</i>	<i>ima</i>	<i>ouka</i>
<b>Motu</b>	<i>ta-mona</i> 6. <i>taura-toi</i>	<i>rua</i> 7. <i>hitu</i>	<i>toi</i> 8. <i>taura-hani</i>	<i>hani</i> 9. <i>taura-hani-ta</i>	<i>ima</i>	<i>qauta</i>
<b>Sinaugoro</b>	<i>sebona</i> 6. <i>imaima-sebona</i>	<i>lualua</i> 7. <i>imaima-lualua</i>	<i>toittoi</i> 8. <i>imaima-toittoi</i>	<i>vasivasi</i> 9. <i>imaima-vasivasi</i>	<i>imaima</i>	<i>gabanana</i>
<b>Hula</b>	<i>ka, kopuna</i> 6. <i>kaula-koi</i>	<i>lualua</i> 7. <i>mapere-kaula-vaivai</i>	<i>koikoi</i> 8. <i>kaula-vaivai</i>	<i>vaivai</i> 9. <i>mapere-ka-gahalana</i>	<i>imaima</i>	<i>gahalana</i>
<b>Keapara</b>	<i>obuna</i> 6. <i>aula-oi</i>	<i>lualua</i> 7. <i>mabere-aula-vaivai</i>	<i>oioi</i> 8. <i>aula-vaivai</i>	<i>vaivai</i> 9. <i>mapere-a-gahalana</i>	<i>imaima</i>	<i>garahana, gahalana</i>
<b>Galoma and Keakalo</b>	<i>abuna</i> 6. <i>aula-oi</i>	<i>lualua</i> 7. <i>aula-oi-wabuna</i>	<i>oioi</i> 8. <i>aula-vaivai</i>	<i>baibai</i> 9. <i>aula-vai-wabuna</i>	<i>imaima</i>	<i>kapanana</i>
<b>Rubi</b>	<i>ta</i> 6. <i>imaima-ta</i>	<i>wuaa</i> 7. <i>imaima-wuaa</i>	<i>toittoi</i> 8. <i>imaima-toittoi</i>	<i>wativati</i> 9. <i>imaima-wativati</i>	<i>imaima</i>	<i>gabanana</i>
<b>Nada</b>	<i>atanok</i>	<i>aga-iu</i>	<i>aqai-tola</i>	<i>aqai-las</i>	<i>aqai-lima</i>	<i>asira-tana</i>
<b>Murua</b>	<i>koi-tan</i> (6, 7, 8, 9 are said to be the same as 1, 2, 3, 4)	<i>qe-yu</i>	<i>qei-ton</i>	<i>qei-vas</i>	<i>qei-nim</i>	<i>kasura-tan, or sinawa-tan</i>
<b>Kiriwina</b>	<i>tala</i>	<i>iua</i>	<i>tolu</i>	<i>rasi</i>	<i>lima</i>	<i>kaluo-tala</i>
<b>Panaletti</b> (used only for the first ten)	<i>etega, maisena</i> 6. <i>nima-na-panuna-etega</i>	<i>erua, rabui</i> 7. <i>nima-na-panuna-erua</i>	<i>eton</i> 8. <i>nima-na-panuna-eton</i>	<i>epat</i> 9. <i>nima-na-panuna-epat</i>	<i>nima-na-panuna</i>	<i>eru-tega</i>
<b>Milima</b> (used only for the first ten)	<i>maisena</i> 6. <i>nima-na-panuna-maisena</i>	<i>rabui</i> 7. <i>nima-na-panuna-rabui</i>	<i>etun</i> 8. <i>nima-na-panuna-etun</i>	<i>epat</i> 9. <i>nima-na-panuna-epat</i>	<i>nima-na-panuna</i>	<i>eru-tega</i>

## II. VIGESIMAL (WITHOUT A WORD FOR "TEN").

	1	2	3	4	5	20
<b>Tavara</b>	<i>emoti</i>	<i>luaga</i>	<i>tonuga</i>	<i>wohepali</i>	<i>nim-i-tutu</i>	<i>oloti-emoti-i-hilage</i>
	6. <i>nim-i-tutu-po-emoti</i>	7. <i>nim-i-tutu-po-luaga</i>	8. <i>nim-i-tutu-po-tonuga</i>	9. <i>nim-i-tutu-po-wohepali</i>	10. <i>nima-luaga-hi-tutu</i>	
	11. <i>nima-luaga-hi-tutu-po-emoti</i>	12. <i>nima-luaga-hi-tutu-po-luaga</i>	13. —	14. <i>nima-luaga-hi-tutu-po-wohepali</i>		
<b>Awalama</b> <sup>1</sup>	<i>emoti</i>	<i>ruaga</i>	<i>tonuga</i>	<i>wahepari</i>	<i>ura-emoti-i-tutu</i>	<i>oroto-emoti-i-irage</i>
	6. <i>hoi-gigi-geha-emoti</i>	7. <i>hoi-gigi-geha-ruaga</i>	8. <i>hoi-gigi-geha-tonuga</i>	9. <i>hoi-gigi-geha-wahepari</i>	10. <i>ura-ruaga-i-tutu</i>	
	11. <i>ura-ruaga-i-tutu-hau-ae-emoti</i>	12. <i>ura-ruaga-i-tutu-hau-ae-ruaga</i>				
<b>Taupota</b> <sup>2</sup>	<i>emoti</i>	<i>ruag'a</i>	<i>tonug'a</i>	<i>ruag'a-ma-ruag'a; or wonepari</i>	<i>ura-emoti-i-tutu</i>	<i>oroto-emoti-i-irage</i>
	6. <i>ura-geha-emoti; or nima gela emoti</i>	7. <i>ura-geha-ruag'a</i>	8. <i>ura-geha-tonug'a</i>	9. <i>ura-geha-ruag'a-ma-ruag'a</i>	10. <i>ura-ruaga-i-tutu; or nima-ruag'a-i-tutu</i>	
	11. <i>nima-ruag'a-i-tutu-ma-au-ae-emoti</i>	12. <i>nima-ruag'a-i-tutu-ma-au-ae-ruag'a</i>				
<b>Wedau</b>	<i>tagogi</i>	<i>ruag'a</i>	<i>tonug'a</i>	<i>ruag'a-ma-ruag'a</i>	<i>ura-i-qa</i>	<i>rava-tagogi-i-irage</i>
	6. <i>ura-g'ela-tagogi</i>	7. <i>ura-g'ela-ruag'a</i>	8. <i>ura-g'ela-tonug'a</i>	9. <i>ura-g'ela-ruag'a-ma-ruag'a</i>	10. <i>ura-ruag'a-i-qa</i>	
	11. <i>ura-ruag'a-i-qa-au-ae-tagogi; or au-ae-tagogi</i>	12. <i>ura-ruag'a-i-qa-au-ae-ruag'a; or au-ae-ruag'a</i>	—	—	15. <i>ura-ruag'a-i-qa-ae-tagogi-i-qa</i>	
	16. <i>ura-ruag'a-i-qa-ae-tagogi-i-qa-au-ae-g'ela-tagogi</i>	—	—	—	—	
<b>Galavi</b>	<i>sagokava</i>	<i>ruag'a, rua</i>	<i>aroba</i>	<i>rua-ma-rua</i>	<i>ma-i-kove; or meikovi</i>	<i>koroto-sago-i-sirage</i>
	6. <i>ko-ma-nima-sago; or ko-ma-neva-sago</i>	7. <i>ko-ma-nima-rua; or ko-ma-neva-rua</i>	8. <i>ko-ma-nima-aroba; or meikovi-ma-ko-ma-neva-roba</i>	9. <i>ko-ma-nima-rua-ma-rua; or ko-ma-neva-rua-ma-rua</i>	10. <i>nimaku-rua-i-sirage; or ima-rua-i-kovi</i>	
	11. <i>kou-kae-sago</i>	12. <i>kou-kae-rua</i>				
<b>Boniki</b>	<i>sago</i>	<i>rua</i>	<i>aroba</i>	<i>rua-ma-rua</i>	<i>ima-i-kove</i>	<i>kou-ma-neva-rabobo-kae-rabobo</i>
	6. <i>kou-ma-neva-sago</i>	7. <i>kou-ma-neva-rua</i>	8. <i>kou-ma-neva-aroba</i>	9. <i>kou-ma-neva-rua-ma-rua</i>	10. <i>ima-rua-i-rabobo</i>	
	11. <i>kou-kae-sago</i>	12. <i>kou-kae-rua</i>				
<b>Mukawa</b>	<i>kesana</i>	<i>ruamo</i>	<i>tonu</i>	<i>bata</i>	<i>nima-masiana</i>	<i>sebari-kesana-i-rabobo</i>
	6. <i>nima-masiana-iaro-masi-kesana</i>	7. <i>nima-masiana-iaro-masi-ruamo</i>	8. <i>nima-masiana-iaro-masi-tonu</i>	9. <i>nima-masiana-iaro-masi-bata</i>	10. <i>nimana-ruamo</i>	
	11. <i>nima-ruamo-ba-kau-kae-kesana</i>	12. <i>nimana-ruamo-ba-kau-kae-ruamo</i>				

<sup>1</sup> The Annual Report for 1889-90 has: 4. *wonepari*, 5. *uritutu*, i.e. *ura-i-tutu*.<sup>2</sup> The Bishop of New Guinea's MS. has *nima* for *ura* and *gela* for *geha* throughout.



## III. VIGESIMAL (WITH A WORD FOR "TEN").

	1	2	3	4	5	10	20
<b>Mugula</b>	<i>teya</i>	<i>labui</i>	<i>haiona</i>	<i>hasi</i>	<i>harigigi</i>	<i>saorudo</i>	<i>tau-i-mate</i>
<b>Suan</b>	<i>esega</i>	<i>rabui</i>	<i>haiona</i>	<i>hasi</i>	<i>harigigi</i>	<i>saudoudoi</i>	<i>tau-i-mate</i>
	6. <i>harigigi-esega</i>	7. <i>harigigi-rabui</i>	8. <i>harigigi-haiona</i>	9. <i>harigigi-hasi</i>			
	11. <i>saudoudoi-esega</i>	12. <i>saudoudoi-rabui</i>	13.	14. <i>saudoudoi-hasi</i>	15. <i>saudoudoi-harigigi</i>		
<b>Sariba</b>	<i>kesega</i>	<i>rabui</i>	<i>haiona</i>	<i>hasi</i>	<i>harigigi</i>	<i>nima-bau-bau (?)</i> <sup>1</sup>	<i>tau-e-mate</i>
	6. <i>harigigi-kesega</i>	7. <i>harigigi-rabui</i>	8. <i>harigigi-haiyona</i>	9. <i>harigigi-hasi</i>			
	11. <i>nima-baubau-kesega</i>	12. <i>nima-baubau-rabui</i>					
<b>Tubetube</b>	<i>kaigeda</i>	<i>labui</i>	<i>aiiona</i>	<i>esopari</i>	<i>eligige</i>	<i>sanaulu</i>	<i>tau-kaigeda-i-mate</i>
	6. <i>eligige-kaigeda</i>	7. <i>eligige-labui</i>	8. —	9. <i>eligige-esopari</i>			
	11. <i>sanaulu-kaigeda</i>	12. <i>sanaulu-labui</i>					
<b>Dobu</b>	<i>ebweuna</i>	<i>erua</i>	<i>etoi</i>	<i>eata</i>	<i>enima</i>	<i>sanau</i>	<i>tai-to-ebweu ;</i> <i>or rua-sanau</i>
	6. <i>enima-ebweuna</i>	7. <i>enima-erua</i>	8. <i>enima-etoi</i>	9. <i>enima-eata</i>			
	11. <i>sanau-ta-ebweu</i>	12. <i>sanau-ta-aena-e-rua ;</i> <i>or sanau-ta-rua</i>					
<b>Kwagila</b>	—	<i>ruam</i>	—	<i>ruamruam</i>	—	<i>auetawata</i>	<i>oro-kesan</i>
<b>Kubiri</b>	<i>kaita-mom</i>	<i>rusi</i>	<i>tonu</i>	<i>bata</i>	<i>nima</i>	<i>aitowata</i>	<i>oroto-i-rabobo</i>
	6. <i>nima-rebana-kaita</i>	7. <i>nima-rebana-rusi</i>	8. <i>nima-rebana-tonu</i>	9. <i>nima-rebana-bata</i>			
	11. <i>ae-rebana-kaita</i>	12. <i>ae-rebana-rusi</i>					
<b>Raqa</b>	<i>tai-mona</i>	<i>qi-ruabi</i>	<i>qi-toni</i>	<i>qi-bati</i>	<i>qi-ma-ta-rebuna</i> <sup>3</sup>	<i>aiyata-i-moroba</i>	<i>oroto-i-morobo</i>
	6. <i>gigisa-taimona</i> <sup>2</sup>	7. <i>ima-ta-rebuna-qi-ruabi</i>	8. <i>ima-ta-rebuna-qi-toni</i>	9. <i>ima-ta-rebuna-qi-bati</i>			
	11. <i>ae-ta-aubaba-taimona</i>	12. <i>ae-ta-ruabi</i>					
<b>Kiviri</b>	<i>kai-ta-mom</i>	<i>rua-m</i>	<i>tonu</i>	<i>bat</i>	<i>nim</i>	<i>aitowat</i>	<i>oroto-kaita-i-rabobo</i>
	6. <i>nima-ta-raban-kaita</i>	7. <i>nima-ta-raban-ruam</i>	8. <i>nima-ta-raban-tonu</i>	9. <i>nima-ta-raban-bat</i>			
	11. <i>at-kaita</i>	12. <i>at-ruam</i>					
<b>Oiun</b>	<i>tai-monomon</i>	<i>ro-waba</i>	<i>tun</i>	<i>qa-fen</i>	<i>uma-ti-morob</i>	<i>aitowat</i>	<i>oroto-tui-monomon-i-morob</i>
	6. <i>uma-ti-reban-tuimo-nomon</i>	7. <i>uma-ti-reban-rowaba</i>	8. <i>uma-ti-reban-tun</i>	9. <i>uma-ti-reban-qa-fen</i>			
	11. <i>at-tai-monomon</i>	12. <i>at-ro-waba</i>					

<sup>1</sup> Cf. note 5 on p. 467.<sup>2</sup> Cf. note 6 on p. 467.<sup>3</sup> Probably *qi-ima-ta rebuna*.

## IV. DECIMAL.

<b>Tagula</b> <sup>1</sup>	1. <i>rega</i>	2. <i>reu</i>	3. <i>go-to</i>	4. <i>ko-varu</i>	5. <i>go-lima</i>
	6. <i>ko-ona</i>	7. <i>a-piru</i>	8. <i>va-wa</i>	9. <i>va-ciu</i>	10. <i>ewara</i>
<b>Brierly Island</b>	1. <i>paihe-tia</i>	2. <i>pahi-wo</i>	3. <i>paihe-tuan</i>	4. <i>paihe-pak</i>	5. <i>paihe-lima</i>
	6. <i>paihe-wona</i>	7. <i>paihe-pik</i>	8. <i>paihe-wan</i>	9. <i>paihe-siwo</i>	10. <i>paihe-awata</i>
<b>Panaetl</b> (used only in enumerating tens) <sup>2</sup>	1. <i>tega</i>	2. <i>rua</i>	3. <i>ton</i>	4. <i>pat</i>	5. <i>nima</i>
	6. <i>siwa</i>	7. <i>on</i>	8. <i>pit</i>	9. <i>ata</i>	10. <i>bogaboga</i>
<b>Misima</b> (used only in enumerating tens) <sup>2</sup>	1. <i>tega</i>	2. <i>rua</i>	3. <i>tun</i>	4. <i>pat</i>	5. <i>suwa</i>
	6. <i>nima</i>	7. <i>pit</i>	8. <i>won</i>	9. <i>yavata</i>	10. <i>bagabaga</i>

## 3. The Grammar of Numeration.

1. CARDINALS. In the Melanesian languages of New Guinea the numerals are commonly used as adjectives and verbs. As in the Island languages, the adjective "as a rule follows the substantive it qualifies and one numeral following another may qualify the one before it and be a numeral adjective<sup>3</sup>," as in the Motu *sinahu rua*, hundred two, two hundred, Pokau *zinavu ouka*, hundred ten, a thousand, or Keapara *gahara lualua*, ten two, two tens or twenty, which are the same in grammatical construction as *tau rarua*, men two, two men, in Motu, or *aura lualua* in Keapara. But in New Guinea as in the Islands the idioms of the several languages differ, and two numerals may stand together without any grammatical relation as in Suau *sandoudoi rabui*, ten two, which means twelve, not twenty.

In New Guinea, owing to the absence of an article used with nouns, it is not always plain whether the numeral is an adjective or noun. In some cases it is shown however to be a noun by the use of the suffixed pronoun as in Keapara *gahala-na lualua*, meaning "two" (*lualua*) and "its ten" (*gahala-na*), i.e. twelve. But the use of the verbal particle clearly shows the use of the numeral as a verb. In some languages it always appears as a verb, as in Dobu *e rua*, *e toi*, *e ata*, two, three, four; and in which *tai e rua*, men (are) two, is as much a verbal phrase as *tai i mawasa*, a man is dead. Although the particles are different, the construction is the same. The use of a special particle with the numerals is a very common feature in the Ocean languages, and of those used *e* is by far that most generally used<sup>4</sup>. Such a verbal use is of course most common in statements, as in the Panaetl *moti e rua*, fishes are two, or, there are two fishes. The answer to the question How many? would be *Rua*, two.

The appearance of verbal particles with the numerals is especially prominent in the languages of the Louisiades, in Panaetl, Tagula, Nada, Murua, Kiriwina and Dobu. On the mainland the numeral is rarely found as a simple verb, but is often the basis of a transitive form. Examples are given in Wedau *i vi-tagogi-ei*, they made one of it; *i vi-rua-i*, they put a second to it, or, did it twice; *i vi-tonu-i*, *i vi-mag'a-i*, *i vi-ura-goru-i*, they did it a third, fourth, or fifth time. In Mukawa *ku ni tonui*, you shall three it, i.e. do it three times.

<sup>1</sup> Vide p. 468, note 2, ante.<sup>2</sup> Mel. Lang. p. 238.<sup>3</sup> Vide p. 468.<sup>4</sup> Cf. Mel. Lang. pp. 235-7.

In Kiriwina the numerals appear with a prefix *kai-* or *qai-* which might be taken for a verbal particle, but is really a word meaning "thing." The same word is found in Nada as *aqai*, and in Murua as *koi*, *qei*<sup>1</sup>. The Raga *qi* is probably the same word.

2. ORDINALS. Ordinal numbers are formed from cardinals, but in New Guinea, as in the Island languages the ordinal "first" is often distinct from the cardinal "one." Words meaning "first" are: Roro, *uai*; Mekeo, *uai*, *kakaua*; Pokau, *anaia*; Kabadi, *avai*; Motu, *guna*; Sinaugoro, *guine*; Hula, *kune*; Keapara, *gune*; Galoma, *kune*, *reparepa*; Suau, *baguna*; Sariba, *emugai*; Panaieti, *howa*; Tagula, *uvuwa*; Dobu, *nuga*, *gimimai*; Tavara, *iei-* (prefix); Wedau, *nao*, *ai-* (prefix); Mukawa, *nao*, *kesana*. Some of these words are plainly seen to be nouns or adjectives formed from nouns either in the language in which they are used or in cognate tongues. Thus Suau *bagu* is "forehead" in Motu and Keapara; Galoma *reparepa* is *lepa*, head, in Keapara, *deba*, forehead, in Suau; Sariba *emugai* is in Suau *muga*, front, with the locative *ai*, at, as in *mugai emu*, at thy front, before thee. In Dobu *nugana* is "beginning" as is *guna*, *kune*, *gune* in Motu, Hula and Keapara. The Wedau *nao* is also used for "front, before," and represents a word *nag'o*, which in the Banks Islands means "face." With Mukawa *kesana* compare the word *kesi* used for "alone" as e.g. *i kesi-ku*, I alone.

The ordinals are formed from the cardinals by prefixes and suffixes. The causative prefix *vaga-*, *vaha-*, *ha-*, *va-*, *ba-*, *wi-*, *vi-* usually forms a multiplicative, as in the Wedau *vi-rua-i*, to double, do twice, or Motu *ha-rua*, twice.

With the prefix alone, the ordinal is found only in Keapara and Hula, as in *vaha-lualua*, second, *vaha-oioi*, third. The adjectival sense is here indicated by the reduplicated numeral. But with the adjective suffix *-na*, or its equivalent, the causative prefix is often found with the ordinal. Examples are seen in the words for "second" and "third," which are in Sinaugoro *vaga-rua-na*, *vaga-toi-na*, in Tavara *wi-lua-ga*, *wi-tonu-ga*, in Wedau *vi-rua-ina*, *vi-tonu-ina*, in Mukawa *bai-rua-ina*, *bai-tonu-ina*.

In Roro and Pokau the reciprocal prefix *i-* is also used with the causative and the suffix, as in Roro *i-ba-rua-na*, *i-ba-aitao-na*, Pokau *i-va-lua-na*, *i-va-koi-na*, second, third, being literally "made a second to something," "made a third to something."

In other languages the suffix alone is used, as in Motu *rua-na* or *toi-na*; Tubetube *labui-na*, *aiiona-na*; Panaieti *rabui-na*, *etoni-na*; Dobu *rue-na*, *etoni-na*; all meaning "second" and "third."

In Suau *rabui*, two, is given for "second," and *haiona*, three, for "third."

In Kiriwina the ordinals have the prefix *sivā* meaning "times," and are thus really multiplicatives: *sivātala*, once, *sivāiua*, twice.

These methods of forming the ordinal numbers are all essentially the same as in the Island languages. The same prefix and suffix are also used<sup>2</sup>.

#### 4. Peculiar Methods and Terms used in Numeration.

##### 1. COUNTING BY PAIRS.

I have no examples from New Guinea of any way of counting by pairs as in Polynesia.

<sup>1</sup> The Brierly Island *paihe-* or *pahi-* has probably the same meaning as these.

<sup>2</sup> *Mel. Lang.* p. 240.



## 2. COLLECTIVE NUMERALS.

In some of the Island languages, as in Fiji, Solomon Islands, Tanna, "there are collective nouns signifying tens of things very arbitrarily chosen, neither the number nor the name of the thing being expressed<sup>1</sup>." Similar nouns are found in the New Guinea languages, as in Motu *bala*, Hula *kapana*, ten pigs; Mekeo *owana*, Pokau *walo*, Motu *varo*, Hula *walo*, ten coco-nuts, Motu *atalata* or *rabu*, ten long things. In Hula also *gewa*, ten fish, *aga*, four bananas, *rakovu*, four coco-nuts.

## 3. NUMERAL PREFIXES.

In some languages of New Guinea words are affixed to the numerals to describe the kind of thing counted. This practice, which is very common in Micronesia, and is found in Malay and the Indo-Chinese languages, does not appear in the Melanesian Island languages, although there is "an idiom in giving a number in which a word precedes the numeral carrying with it the image which the things enumerated seem to present to the mind<sup>2</sup>." Of the latter idiom I find no examples in the New Guinea languages, but of the former there are examples in Motu, Hula and Kiriwina. In New Guinea the descriptive particle is prefixed; in Micronesia, as in Malay and Indo-Chinese, it is suffixed<sup>3</sup>.

In Motu and Hula *au-*, in Keapara *hau-*, is prefixed to the names of spears, poles and other things of length, as in Motu *io au-toi*, Hula *kolova au-koikoi*, three spears; and in Keapara *veali-paura hau-luala*, two swords.

In Kiriwina many of these descriptive prefixes are given<sup>4</sup>. *Tai-*, persons, *na-*, animals, *kai-* or *qai-*, things, *ia-*, thin things, *kala-*, days. Examples with the numeral *ta* or *tala*, one, are: *tai-ta tau*, one man, *tai-ta vivila*, one woman, *na-ta mauna*, one animal, *ia-tala*, one thin (article), *kai-tala*, one thing. Similar words appearing in the vocabulary are *tai-ua*, two baskets, *kili-tala*, one bunch of fruit, *kasa-tala*, one row, *wai-tala*, one of the rows. There are also words denoting bundles of various articles, such as *umo-tala*, one bundle of taro, *vili-tala*, one bundle of sugarcane<sup>5</sup>.

Somewhat similar is the practice in Motu of using a prefix to the numerals when a small number of persons are enumerated, as in *tau ra-rua*, two men, *hakine ta-toi*, three women, *kekeni ha-hani*, four girls, *memero la-ina*, five boys<sup>6</sup>. In Pokau the equivalent prefixes give the meaning of "together," *la-lua*, two together, *ka-koi*, three together.

## 5. The Melanesian Numerals in British New Guinea compared with those in the Islands.

In the Melanesian languages of New Guinea the series of the first five numbers is generally speaking the same, and most of the forms which occur in the Island languages are found.

1. In many of the New Guinea languages the word used in beginning to count is not used as the common numeral. Thus in Hula *ka* is "one," but "the first," in counting,

<sup>1</sup> Cf. *Mel. Lang.* p. 241.

<sup>2</sup> *Mel. Lang.* p. 242.

<sup>3</sup> Examples from Micronesia are: Gilbert Islands *uo*, two, *uo-ua*, two lifeless, *uo-man*, two living; Mortlock Islands *ru-man*, two living, *ru-faŋ*, two long, *ru-ou*, two round; Ponape *ari*, two, *ri-amen*, two living, *ri-apot*, two long, *ri-um*, two yams or bananas, *ri-akop*, two bundles of long things, *ri-el*, two strings (of beads, wreaths), *ri-atun*, two bunches of things tied together.

<sup>4</sup> Rev. S. B. Fellowes, "Kiriwina Grammar," *Annual Report*, 1900-1.

<sup>5</sup> For a list of these *vide* p. 445, *ante*.

<sup>6</sup> Rev. W. G. Lawes, *Motu Grammar*, p. 9.

is *kopuna*. Because of this the compilers of vocabularies have, no doubt, often missed the true numeral. It is also usual to qualify the word used by a following adjective.

In the Island languages the commonest word for "one" is some form of *sa* (*ta, cha, ja, sai, tai, se, te*). This is represented in New Guinea by the Motu, Nada, Murua, Kiriwina and Wedau *ta*, Pokau, Doura, Kabadi and Hula *ka*, Roro *ha*, Mekeo *na*, Uni *ca*, Raqa and Oiun *tai*. An Island variant *tagai* (*sakai, sikai*) is represented by the Panaieti *tega*, Tagula *regu*, Sariba, Suau *e-sega*, Galavi and Boniki *sago*, Wedau *tago* in *tagogi*, Mugula *teya*. Another Island variant, *keha, kesa*, is seen in Tubetube *geda*, Mukawa *kesa*, Kubiri and Kiviri *kaita*. The Island form *tea* is represented by the Brierly *tia*<sup>1</sup>.

An examination of the particles which appear added to the root in very many of the words for "one" is not without interest, and in some cases gives the true meaning of the word appearing as the numeral. Some form of the syllable *mo* (*momo, omo, mom, monomon, mo-na*) is often added to the root. In Roro, Pokau, Motu and Keapara *mo* means "only," and is used in Motu with the adjective termination, *ta-mona*, one only. Similarly Pokau *ka-una-mo* (one-this-only) with demonstrative and suffix, Roro *ha-momo* (one only) with reduplication. In Kubiri, Kiviri, Raqa and Oiun there is probably the same meaning, for on the same coast in Galavi *sago-kava* means "one only," *kava* being the same as the Wedau *ava*, alone. In Tavara, Awalama and Taupota *emoti* probably shows the root *mo*.

In Sinaugoro the word given for "one," *sebona*, is in Motu *sipo-na*, he only, he alone, with other suffixed pronouns *sipo-gu*, I only, *sipo-mu*, thou only. The same expression is also found in Waima and Roro as *kipo-u, kipo-mu, kipo-na*, it depends on me, thee, him, in Mekeo as *ifo'u, ifo'mu, ifo*, of my, thy, his, own accord, and in Pokau *zibo'u, zibo-mu, zibo-na*, myself, thyself, himself<sup>2</sup>.

In Kabadi *ka-pea, pea* means "first," as in New Hebrides, Nguna *vea, pea*, Epi *bea-miu*, Efate *be*.

The Hula *kopuna*, Keapara *obuna*, Galoma *abuna*, is not explained but is no doubt the same as the Motu *hona*, only<sup>3</sup>. The Dobu *ebweuna* may be the same word. In Wedau the terminal *-gi* may represent an ordinal form, as in the other numerals *-g'a*. In Misima and Panaieti *maisena* probably means "one alone." In the latter language it may be used as a noun with suffixed pronouns: *maiseu*, I the one, *maitem*, thou the one, *maisena*, he the one<sup>4</sup>.

2. The common Oceanic word for "two" is seen in New Guinea as *rua* or *lua*. In Mekeo there is the change to *nua*, and abbreviation to *ua, iu* or *yu* in Kiriwina, Nada and Murua. The chief variants are *rabui* in Suau, Sariba and Misima, *labui* in Tubetube, and *rusi* in Kubiri. The Raqa *ruabi* may be a metathesis of *rabui*.

The suffix *-mo*, only, appears in the Mukawa *rua-mo*, and Kiviri and Kwagila *rua-m*. In Oiun *-aba* appears with the same meaning.

In Wedau, Tavara, Awalama and Taupota, the suffix *-g'a*, added to the numerals

<sup>1</sup> Cf. *Mel. Lang.* p. 243.

<sup>2</sup> Also in Keapara, Suau, Dobu. Cf. also Wedau *vi-amon-ei*, to separate. For *mo* cf. p. 453, ante.

<sup>3</sup> Vide p. 452, ante.

<sup>4</sup> Cf. New Britain *kopono*, emphatic, one only.

<sup>5</sup> In these words *ise* may possibly stand for *gese* (cf. p. 452, note 9, ante), *iseu*, I alone, I by myself, with conditional prefix *ma*.



"two" and "three," is unexplained, but it is probably of the same nature as the *-ga* found elsewhere as an adjective termination<sup>1</sup>.

3. The common word *tolu* appears in New Guinea as *tonu* and *toni*. By the suppression of the original *l* or *n*, and change of *t* to *k* it is *toi* or *koi*. In Keapara and Galoma it is found as *oi*, in Mekeo as *oio*. There are some exceptional forms, such as the Waima *aihao*, Roro *aitao*, which may perhaps be related to the Suau *haiona*, Sariba *haiyona*, Tubetube *aiiona*. These are quite different from the exceptional words in the Island languages and are unexplained. The Galavi and Boniki *aroba*, where no higher numerals are named, appears connected with the Wedau *vo-rovei*, "to make an end."

4. The Island languages have a very common word *vat*, *vai* or *va* with changes to *hai*, *fai*, *vet*, *vas*. This appears in New Guinea as *pat*, *bat*, *bata*, *ata*, *pak*, *vasi*, *hasi*, *vai*, *bati*, *wati*, *varu* and *bai*. There is also in New Guinea a change of the second consonant to *n*, as *vani*, *bani*, *hani*, in Mekeo *pani*. This is perhaps found also in the Oiun *qa-fen*. The Nada *las* is possibly a mistake for *vas*. The exceptional words *wohepali*, *wonepari*, *esopari*, have been already discussed<sup>2</sup>.

5. The majority of the New Guinea words for "five" are the same as, or contain, the word for "hand." The word *lima* which is used in the Island languages is represented by *ima*, *lima*, *nima*, *nim*, *uma*. Another word for the hand, which is not used for "five" in the Islands, appears in Wedau and the neighbouring languages in expressing "five." This is *ura*, the Malekula *fera*, Ambrim *vera*, and Banks Islands *ta-werai*, palm of the hand. In those languages where a vigesimal notation is used the equivalent of "five" is usually a verbal phrase. Some of these have been already explained<sup>3</sup>, but it will be convenient here to collect the meanings of the words used. Verbal particles: *hi*, *i*; finish, *tutu*, *qa*, *kovi*; die (and thus finish), *sirage*, *rabobo*, *morob*, *moroba*; other, *masi*, *masiana*. In Raqa *qi-mata-rebuna* the last word may be in error.

6, 7, 8, 9. The explanation of the words used for "six," "seven," "eight" and "nine," when formed from those for "one," "two," "three" and "four," has been anticipated in the section on Numeration<sup>4</sup>. They are formed by a word meaning "other" (*geha*, *g'ela*, *sa*, *ma*, *ti*), and sometimes with the conjunction "and" (*po*, *ma*), or the prepositions "on" (*hoi*, *ko*, *kou*, *au*) or "on top of" (*reba-na*, *rebu-na*, *raba-n*, its top, above it). In Awalama and Raqa *gigi*, and in Mukawa *iaro* mean the "fingers." The common Oceanic words, *ono*, six, *vitu*, seven, *walu*, eight, *siwo*, nine, are found in those New Guinea languages which have a decimal system. The extraordinary inversions in these as used in Panaieti and Misima seem to show that the decimal method is foreign to the New Guinea languages. There is also the strange appearance of *hitu*, the "seven" of the decimal series in Motu.

10. In languages which use the vigesimal system, the equivalent of "ten" is parallel with that for "five," and the hand is generally named, usually with the numeral "two."

A common Oceanic word for "ten" is *pulu* or *vulu*, meaning "a handful," in various forms, used either with a prefix *sa*, meaning "one," as *sa-pulu*, or with a different prefix *sana*, meaning "double," as in *sana-vulu*<sup>5</sup>. *Sana* is found as *sana*, *sina* in Tubetube *sana-ulu*, Dobu *sana-u*, Murua *sina-wa*, and is possibly the Roro and Waima *hara* in *hara-u*. A probably related word, which is difficult to explain, is found in the Island

<sup>1</sup> Vide p. 454.

<sup>2</sup> Vide p. 464.

<sup>3</sup> Vide p. 466.

<sup>4</sup> Pp. 465-467, ante.

<sup>5</sup> Mel. Lang. p. 247.



languages in the New Hebrides (Opa) as *navulu*, in Maori as *nahuru*. This is represented in New Guinea by Pokau *navui*, Kabadi *avui*, and Motu *ahui*, used only in naming multiples of ten<sup>1</sup>. Another word which in the Solomon Islands, in Ulawa and Mwala is *awala*, appears in Tagula as *ewara*, and is probably the same as the Hula and Keapara *gahara*, *gahala*, and possibly the Sinaugoro *gabana*<sup>2</sup>. The Brierly Island *awata* may be the same word, and suggests connection with the difficult Kubiri, Raqa, Kiviri and Oiun words. In these *at*, which appears in the Kiviri and Oiun words for "eleven" and "twelve," appears to be the root. *Au* is probably the preposition "on."

In Motu *gau-ta*, Kabadi and Pokau *ou-ka*, Mekeo *ou-ana*, are used for the first ten, and in these *ta*, *ka*, *ana* are the words for "one." The stems *gau*, *ou* probably mean a "handful," and may be connected with the Motu word *kahu*, to hold in the clenched hand, or *kouahu* or *kou*, to enclose. My vocabularies are not adequate for the explanation of the Suau *saudoudoi*, Panaieti and Misima *eruru*, Nada *asira*, and Kiriwina *kaluo*.

11-19. In the vigesimal series these numbers are counted on the foot (*ae*, *kae*, *a*) with or without the phrase for "ten." In Raqa, Kiviri and Oiun *-ta* or *-t* suffixed means "one." In Raqa *baba* is "toes."

20. In those languages which follow the vigesimal system of notation the word for "man" is used for "twenty," generally in a verbal phrase—"one man is dead, i.e. finished." The words used for "man" are *tau*, *to*, *oloto*, *oroto*, *rava*, *koroto*, *sebari*. Those for "dead" were given under the numeral "five."

100. Very few of the New Guinea languages appear to have a definite word for "a hundred." Where the vigesimal system is used the expression is usually "five men," as in Tubetube *tatau eligige si mate*, men five are dead. The Island word which in San Cristoval, Ulawa and Mwala is *tanarau* or *tanalau*, appears in Tagula as *tanara*. In Roro *zinabu*, Waima *hinabu*, Pokau *zinavu*, Motu *sinahu*, Hula and Keapara *inabu*, Sinaugoro *sinao*, appear to represent the word which usually in the Island languages means "ten," as in New Hebrides, Lepers' Island, and in Guadalcanar *sanavulu*, San Cristoval *tanahrulu*.

1000. A word for "thousand" is given in Motu *daha*, Hula *raha*, and Sinaugoro *daga*, with suffix in Hula *raha-nana*, in Sinaugoro as *daga-lana*. These may possibly represent *tog'a*, used in the Solomon Islands in Florida and Ysabel for "a thousand."

NUMBERS ABOVE 1000. In Motu *gerebu*, and in Hula *rabuia* were given for "ten thousand." With the latter may be compared the Motu word *labui-a*, don't know it. In Motu *domaga* is given for "one hundred thousand," and this may probably be the same as Bugotu *tomag'a*, an excess, a surplus.

THE INTERROGATIVE NUMERAL. It will be useful to give here the New Guinea forms of the interrogative numeral, "how many?" All the forms given represent the Island word *visa*?

Waima *bita*; Mekeo *pika*; Pokau and Kabadi *vida*; Motu *hida*; Hula, Keapara, Galoma *vira*; Suau *hisa*; Panaieti *e hira*; Kiriwina *vila*; Dobu *e isa*; Tavara *piha-ga*; Wedau *bia-ga*; Mukawa *bia-mo*.

<sup>1</sup> The nasal *n* (*ng* as in "sing") is lost in Motu and Kabadi and represented by *n* in Pokau; *l* is lost in all three languages. Cf. p. 424.

<sup>2</sup> These languages often prefix *g* when it does not appear in other New Guinea languages.

# COMPARATIVE VOCABULARY OF THE MELANESIAN LANGUAGES OF BRITISH NEW GUINEA.

## Introduction.

In this vocabulary I have given, as far as my material allows, the equivalents of 154 words in the Melanesian dialects of British New Guinea. The words chosen are the same as those in the Papuan Comparative Vocabulary. Forty dialects are illustrated, but some, for which only short lists were available, have been entered in the same line as their nearest cognates. The Notes are intended to elucidate the meanings of the words given, either by the explanation of compounds, or by reference to other words in New Guinea languages which serve to indicate the radical meanings of words noticed.

## LIST OF AUTHORITIES.

1. **Roro.** MS., Rev. P. Cochard.  
**Waima** in ( ) MS., Rev. P. Guis. Waima words are entered only when they differ from Roro. Words in [ ] are Maiva<sup>1</sup> from Rev. H. M. Dauncey in Rev. W. G. Lawes' *Motu Grammar*, 1896, or from MS., Rev. J. Chalmers, printed in *British New Guinea Vocabularies*, 1889<sup>2</sup>.
2. **Mekeo.** MS., Revs. PP. Bouillat and Vitali.
3. **Uni.** MS., Rev. P. Rijke.
  4. **Arabule** words in ( ) from Mr C. Kowald in *Annual Report*, 1892-3.
5. **Pokau (Nala, Lala or Kaiau).** MS., Rev. P. V. Rijke. Words in ( ) from *Annual Report*, 1890-1.
6. **Doura.** MS., Rev. J. Chalmers. Printed in *British New Guinea Vocabularies*, 1889.
7. **Kabadi.** Rev. W. G. Lawes' *Motu Grammar*, 1896. Words in [ ] from Mr J. Green in *Annual Report*, 1893-4.
8. **Motu.** Rev. W. G. Lawes' *Motu Grammar*, 1896.
9. **Sinaugoro.** Mr F. E. Lawes in *Annual Report*, 1890-1. Words in ( ) are Tarova<sup>3</sup> from MS., Rev. J. Chalmers, printed in *British New Guinea Vocabularies*, 1889.
10. **Hula or Bulaa.** MS., S. H. Ray. Words in ( ) from Mr R. Guise in *Annual Report*, 1890-1.
11. **Keapara or Kerepunu.** Rev. A. Pearse in Translations and Rev. W. G. Lawes' *Motu Grammar*, 1896. Words in ( ) are Kirapuna<sup>4</sup> from O. E. Stone's *Few Months in New Guinea*.
12. **Galoma.** Rev. A. Pearse in Rev. W. G. Lawes' *Motu Grammar*, 1896.  
**Keakalo** words in ( ) from Mr F. E. Lawes in *Annual Report*, 1892-3. The Keakalo words are given only when they differ from Galoma.

<sup>1</sup> Maiva is the Motu name of the Waima people.

<sup>2</sup> As in the Papuan vocabularies I have quoted from the MS. owing to errors in the printed book.

<sup>3</sup> Tarova is a Sinaugoro village.

<sup>4</sup> Keapara was called Kirapuna (i.e. Kerepunu) by Stone.



13. **Rubi.** Mr A. C. English in *Annual Report*, 1896-7.
14. **Mugula.** J. Macgillivray, *Voyage of the Rattlesnake*, 1852.
  15. **Bonarua** in ( ) from J. Macgillivray, *Voyage of the Rattlesnake*, 1852.
16. **Suau.** Rev. C. W. Abel in Translations and Rev. W. G. Lawes' *Motu Grammar*, 1896.
  - Dau** words in ( ) from MS., Rev. H. P. Schlenker.
17. **Sariba.** Hon. D. Ballantine and Sir W. MacGregor in *Annual Report*, 1889-90.
  - Rogea** words in ( ) from Rev. S. MacFarlane in *British New Guinea Vocabularies*, 1889<sup>1</sup>.
  - Wari** words in [ ] from Rev. S. MacFarlane in *British New Guinea Vocabularies*, 1889<sup>1</sup>.
18. **Tubetube.** Text, Wesleyan Mission.
  19. **Brierly Is.** in ( ) from J. Macgillivray, *Voyage of the Rattlesnake*, 1852.
  20. **Du château Is.** in [ ] from J. Macgillivray, *Voyage of the Rattlesnake*, 1852.
21. **Panaieti.** Rev. S. B. Fellowes in *Annual Report*, 1892-3 and Translation.
22. **Misima.** *Annual Report*, 1889-90.
23. **Tagula.** *Annual Report*, 1889-90.
24. **Nada.** Tetzlaff in *Annual Report*, 1890-1.
25. **Murua.** *Annual Report*, 1889-90.
26. **Kiriwina.** Rev. S. B. Fellowes in *Annual Report*, 1900-1. Words in ( ) from Sir W. MacGregor in *Annual Report*, 1891-2.
27. **Dobu.** MS. Vocab. and Translations, Rev. W. E. Bromilow, and in *Annual Report*, 1891-2.
28. **Tavara.** Rev. C. W. Abel, Translation. Words in ( ) are East Cape from Rev. S. MacFarlane in *British New Guinea Vocabularies*, 1889<sup>1</sup>.
29. **Awalama.** MS., Rev. C. King, Words in ( ) are Awaiama of *Annual Report*, 1889-90.
30. **Taupota.** MSS., Rt Rev. Bp of New Guinea and Rev. C. King.
31. **Wedau.** Rev. C. King, *Wedau Grammar*.
  - Wamira** words in ( ) from Rev. C. King's *Wedau Grammar*.
32. **Galavi.** MSS., Rt Rev. Bp of New Guinea and Rev. C. King.
33. **Boniki.** MS., Rev. C. King.
34. **Mukawa.** MS. Vocab. and Translation, Rev. S. Tomlinson.
  - Kapikapi** words in ( ) from MS., Rt Rev. Bp of New Guinea.
35. **Kwagila.** Mr R. Guise in *Annual Report*, 1893-4.
36. **Kubiri.** MS., Rt Rev. Bp of New Guinea.
37. **Raqa.** MS., Rt Rev. Bp of New Guinea.
38. **Kiviri.** MS., Rt Rev. Bp of New Guinea.
39. **Oiun.** MS., Rt Rev. Bp of New Guinea.

In adding words from a second list obvious errors are omitted, as e.g. in the Awaiama of *Annual Report*, *oiotepena*, *hipa*, *ararana* given for "day, dig, small" have been disregarded as the real meanings are "(sun) on top, digging-stick, down of a bird."

### Comparatives.

As a supplement to the Comparative Grammar of the Melanesian languages of New Guinea I have added to the vocabulary some notes which are intended to illustrate agreements between the words contained in it and corresponding words in the Island languages. The chief difficulty in thus comparing the words was found in the lack

<sup>1</sup> In the vocabularies as printed these are given with the wrong English equivalents.



of published material which sufficiently illustrates the word-store of the Island languages. Hence a large number of Island words quoted have been drawn from MS. lists. To the authors of these I take this opportunity of returning my thanks.

The principal MSS. from which words have been taken are as follows:

1. Bugotu Vocabulary and Notes, etc. on Nggao and Vella Lavella, Rev. H. Welchman.
2. Raga, Opa and Maewo Vocabularies by Rev. A. Brittain.
3. Santa Cruz Vocabulary by Rev. C. Fox.
4. Tasiko Vocabulary by Rev. O. Michelsen.
5. Mwala and Ulawa Vocabularies by Rev. W. Ivens.
6. New Georgia Vocabularies by Ven. Archdeacon Comins, and by Lieut. B. T. Somerville.

The chief printed books from which comparatives have been taken are as follows:

1. Rev. R. H. Codrington, *Melanesian Languages*, Oxford, 1885, and *Mota Dictionary*, 1896.
2. D. Hazlewood, *Fijian Dictionary*, ed. by J. Calvert, London, 1872.
3. Rev. D. MacDonald, *South Sea Languages*, Melbourne, 1891, and "Efate Dictionary" (*Asiatic Origin of the Oceanic Languages*), London, 1894.
4. S. H. Ray, "Languages of the New Hebrides," in *Jour. Roy. Society of New South Wales*, xxii. 1893.
5. H. C. von der Gabelentz, *Die Melanesischen Sprachen*, Leipzig, 1860, 1873.

A large number of words have also been taken from the text-books of the Melanesian Mission, from those of the Presbyterian Missions in the New Hebrides, and from the Scripture Translations of the British and Foreign Bible Society and Society for Promoting Christian Knowledge.

The languages of Polynesia and Micronesia have only been referred to in a few cases. The relationship of the New Guinea to the Island Melanesian languages being established, a relationship with Polynesian and Micronesian tongues naturally follows, but its illustration is beyond the scope of this volume.

#### Note on Orthography and Transliteration.

The Note prefixed to the Papuan Comparative Vocabularies also applies to the Melanesian.

In quoting words from the Island languages they have been transliterated in the same alphabet. Thus e.g. the Fiji words spelled *dravu*, *cama*, *bebe*, *daliga* are here quoted as *dravu*, *d'ama*, *bebe*, *dalina*.

The Island words quoted are not translated when they have the same meanings as the New Guinea words to which they are referred, as e.g. Florida *bua*, Wango *bua*, etc. compared with Pokau, Kabadi, etc. mean "areca nut."

EXPLANATION. In the notes the numerals refer to the words so marked in the text of the vocabulary, as e.g. note 1 refers to the word *ereka* in column "Areca nut."

In the comparatives the numerals quoted refer to those prefixed to the names of the languages, as e.g. "With 5, 7-10, 25, 26 cf. Florida, etc." means "With the Pokau, Kabadi, Motu, Sinaugoro, Hula, Murua and Kiriwina word compare Florida, etc."

	1. Areca nut	2. Arm	3. Arrow	4. Ashes	5. Bad	6. Bamboo	7. Banana
1. Roro	raurau	ima <sup>2</sup>	paki	rabu	ki'a	[ireire] <sup>10</sup>	u'una, warupi <sup>11</sup> , [akaea] <sup>12</sup>
2. Mekeo	mave	ima	ununu, io <sup>3</sup>	ae-apu <sup>5</sup> (labu)	apala	pieni	oo, aiva, iñia
3. Uni	...	...	...	...	ziava, (avala)	(warua) <sup>10</sup>	(ko'o)
5. Pokau	buakau	ima	siba	...	siavana	ileile	ko'o <sup>11</sup> , dui <sup>12</sup>
6. Doura	...	...	...	kokorahu	seana	...	ani
7. Kabadi	[uakauna]	imana	diba	[rauna]	kaka	[icecena], gemo <sup>10</sup> , ireire <sup>10</sup>	lamana <sup>11</sup> , koroj <sup>12</sup>
8. Motu	buatau	ima	diba	gahu <sup>6</sup> , rahurahu <sup>7</sup>	dika	bāu, baubau <sup>10</sup>	bigu <sup>11</sup> , dui <sup>12</sup>
9. Sinaugoro	bua	gima <sup>2</sup>	diba	(ka'u)	lakava	tobo	gani, (g'ani)
10. Hula	raurau, kiiri, (guria)	gima	riba	...	rakava	(baubau <sup>10</sup> , opo)	biku, pugave <sup>12</sup> , hani <sup>11</sup>
11. Keapara	(koki)	gima	riba	abu	laava	baubau <sup>10</sup>	hani <sup>11</sup> , pukave <sup>12</sup>
12. Galoma	...	ima	ripa, (lipa)	...	laba, (rāva)	(kapakapa), baubau <sup>10</sup>	gabua <sup>11</sup> , pagave <sup>12</sup>
13. Rubi	botow	ima	...	...	rakava	tobu	aga
14. Mugula	beda, (beda)	...	...	...	...	...	beta, (kasaig, betu)
16. Suau	...	nima <sup>2</sup>	...	...	baea, (miaua), [miau]	baubau <sup>10</sup>	asai <sup>11</sup> , asai-liena <sup>12</sup>
17. Sariba	sada	nima	pedu	gavara	eaaba	baubau	baila, (baere), [ndu]
18. Tubetube	(ereka?) <sup>1</sup>	(nema), [nima]	...	...	iauauleani, nainai	(didib?)	[paipai]
21. Panaieti	...	nima	gipoio <sup>4</sup>	katupo	inak, nanakina	...	pwaipwai
22. Misima	gawila	weiweirau	...	...	inaken	yapu, mabu <sup>10</sup>	suwa
23. Tagula	galeti	nima	bat'e <sup>4</sup>	...	it'ave	bunam	waruwaru
24. Nada	gauira	nima	noguna	parika	igiba	rusa	bola-muila, imela
25. Murua	bua	namani	gipoi	kotakailagi	gaga, (kau)	lusi	weus
26. Kiriwina	bua	mitueta, (yama)	...	pokiū	gaga	(bobao)	usi
27. Dobu	magi	turua, nima	tupu <sup>4</sup> , gita	karikau <sup>8</sup> , ipo	to'umalina	dumu	udi
28. Tavara	...	...	...	gahue	apapoe, (apaai)	...	(bilhia)
29. Awalama	(beda)	(awara)	pidu <sup>4</sup>	gahuwe	apapoena	(baubau) <sup>10</sup>	bihia, (garo) <sup>13</sup>
30. Taupota	beda	...	pidu-anona	gabuwari	apapoena	...	bihia, garo <sup>13</sup>
31. Wedau	beda, kapo	nima, ura <sup>2</sup>	pidu	ai-gabuwari <sup>5</sup> , lapukare <sup>9</sup>	apoe, apoapoena	kakape, baubau <sup>10</sup>	akova <sup>14</sup> , g'aro <sup>13</sup>
32. Galavi	beda	...	lagina, pidu	lapukare <sup>9</sup>	berona	...	moki, garo <sup>13</sup> , besa
33. Boniki	...	...	dosio	lapukare	berona	...	moki, besa
34. Mukawa	garimumu	nima, yaro <sup>2</sup>	dosio	isara	g'olona, goyona	koraubu, duma <sup>10</sup>	moke, besa
35. Kwagila	kita	isisu	...	...	kokosina	...	...
36. Kubiri	para	...	...	isara	kokosina	...	warubi <sup>15</sup> , ogia
37. Raqa	sawau	...	...	isara	kakafina	...	warubi, moiara
38. Kiviri	par	...	...	isar	komasin	...	ogi
39. Otun	hawo	...	...	isar	kakafin	...	ōrar

<sup>1</sup> Apparently the English word.<sup>2</sup> Cf. hand, finger.<sup>3</sup> Cf. Motu *io*, spear.<sup>4</sup> Cf. bow.<sup>5</sup> Wood-ash.<sup>6</sup> Ashes, mist, dust.<sup>7</sup> Remains of fire in fireplace.<sup>8</sup> Perhaps *karika-au*, dead fire. Cf. Panaieti *ariga*, die, Dobu *ave*, fire.<sup>9</sup> Wedau *lapukare*, white ashes.<sup>10</sup> Bamboo-pipe. This name is probably in many languages a loan word introduced with the object.<sup>11</sup> Fruit.<sup>12</sup> Tree.<sup>13</sup> Musa<sup>14</sup> Musa sapientum.<sup>15</sup> Cf. Motu *warubi*, a sp. of banana.

COMPARATIVES. **Areca nut.** With 5, 7-10, 25, 26 cf. Florida *bua*, Wango *bua*, Ulawa *pua*, New Britain *bue*. With 14, 29-32, 35 cf. New Georgia *heta*. With 27 cf. Nissan *maki*. **Arm.** With 1-21, 23-25, 31, 39 cf. Bugotu, New Britain *lima*, Fagani *rima*, Polynesians *lima*, *rima*, *nima*. With 31, 34 cf. Pangkumu *fera*. **Arrow.** With 5, 7-12 cf. Efate *diba*, shoot with bow, Mota *tiqa*, arrow, shoot, Bugotu *sia*, arrow. With 1, 23 cf. Nguna *pati*, spike, Mota *qatia*. **Ashes.** With 1, 6-11, 28, 33 cf. Fiji *dravu*, New Britain *kabu*, Florida, Fagani *raru*. **Bad.** With 8 cf. Bugotu, Florida *dika*. With 26 cf. Duke of York Is. *aka*, New Britain *akina*. With 37, 39 cf. Ambrim *hagari*. With 7, 25, 26 cf. Ulawa *tataula*, Wango *taa*. With 1, 3-6 cf. Lo *hia*, Sta Cruz *gia*. **Bamboo.** With 8 cf. Mota *au*, Bugotu *gau*. **Banana.** With 14, 32-34 cf. Malo *vetai*, Malekula *vig*, Epi *vihi*, Mota *vetal*, Santo *vetali*. With 28-30 cf. Epi *vihi*, Ambrim *fia*. With 7 cf. New Britain, Duke of York Is. *lama*, coco-nut. With 32-34 cf. Samoan *mo'e*. In 5, 8 *dui* may be metathesis of 27, *udi*. Cf. Florida, Bugotu, Fiji *vudi*, Ulawa, Saa *huti*. With 26 cf. Mwala *huti*, *usi*.



	8. Barter	9. Basket	10. Belly	11. Bird	12. Bite	13. Black	14. Blood
1. Roro	kawa	arabu <sup>2</sup> , pohea	nua <sup>6</sup>	roborobo <sup>10</sup>	[urina]	humuna <sup>13</sup>	aruaru
2. Mekeo	avaava	lapao, foe'a <sup>3</sup>	nua <sup>6</sup>	inei	anaia <sup>11</sup>	umuna <sup>13</sup>	ifa
3. Uni	...	...	boa	manumanu	...	...	lala
5. Pokau	tavatava	haleka	boa	manu	alala	umauna	lala
6. Doura	...	...	boa	komatara	...	tubaana	lala
7. Kabadi	inaina	kakana, [bokea]	sinac <sup>7</sup> , (cinaie)	manu	arasias <sup>11</sup> , (aracia)	kupakupa	...
8. Motu	hoihoi	bosea, gagama <sup>4</sup>	boka	mānu	kori	korema <sup>14</sup> , dubaduba <sup>15</sup>	...
9. Sinaugoro	voivoi	bosega	dia <sup>8</sup> , (sinage)	manu	gabua	dubaduba	lala
10. Hula	voia	palaka, (olo)	inage <sup>7</sup>	...	kolia	milomilo <sup>16</sup> , ruparupa	rala
11. Keapara	boiboi	balaa	inage <sup>7</sup>	manu	olia	ruparupa	rala
12. Galoma	boiboi	poea, (boea)	ullina, (inagi) <sup>7</sup>	...	olia	ruparupa	lala
13. Rubi	woi	poaka	bani	manu	kolia	rubarubana	...
14. Mugula	...	kirakira	(boga)	...	...	...	...
16. Suau	uneune	bosa	boka, (boga)	manu	retai	dubaduba	osisi
17. Sariba	kuni	bosa	boga	roro <sup>10</sup>	ekaikarasi	dubadubana	kuasi
18. Tubetube	gi-marai	(nabo) <sup>3</sup>	dia, (kinei)	mani, (mān)	letai	dubadubana	kuasine, (madiba)
21. Panaletti	pari	egowa	tine <sup>7</sup>	basumu	pepetar	ibiki, sosu	saria, mariba
22. Misima	papa-mora	oru, naba	ramarama	kahin	pepetal	ibita	maiya
23. Tagula	va-moda	nabulagi	gamoi <sup>9</sup>	...	gadu	ibabibadi, baluda	madibu
24. Nada	gi-maru	ainada, kira	nua <sup>6</sup>	manu	gad	gunugunu	buiavi
25. Murua	gi-mare	kainad, kira, kao, awi	nua <sup>6</sup>	man	gedi	gunugunu, babwao	buiavi
26. Kiriwina	gi-mali	peta, vataga	lopo, lu	(manua)	gadi, (bakawitau)	bwabwao	buiavi
27. Dobu	gi-mani	kodo	ganua <sup>9</sup>	manua	go'i, arabauli	gaigaina <sup>17</sup>	...
28. Tavana	unei	boha	manago	kiu	...	didipalena <sup>18</sup>	tala
29. Awalama	gi-mara	poha	manago	kiu, (manu-digu- digu)	kimaia <sup>12</sup>	waididibarenana	tara
30. Taupota	gi-mara; unei <sup>1</sup>	poha, autu	manawa	kiu, manu	utai, kimai <sup>12</sup>	waguwagu- varana <sup>18</sup>	tara
31. Wedau	gi-mara, unei <sup>1</sup>	poa <sup>4</sup> , peta <sup>5</sup> , gel'a <sup>3</sup>	manawa	kiu	utai	gawagawarina, gavigavina <sup>17</sup>	tara
32. Galavi	vi-kunekune	kode, tiripu	manawi	kiu	kani, karatotu	dumadumana <sup>19</sup>	tara
33. Boniki	gimona	kode	manawi	kiu	kutai	dumadumana	tara
34. Mukawa	gimona, kunei <sup>1</sup>	poga, tegara	sata	manu	kutakibai	dumadumana	ganigani, (tara)
35. Kwagila	...	...	jata	...	...	...	...
36. Kubiri	tobon	kaipeta, wataga	iata	mamu	gitaboni	dumidumina	tara
37. Raqa	tobona	wataga	iata	mamu	kararumia	fufuma	rara
38. Kiviri	tobon	qaqar, kekes	yau	kiwiu	girutin	guguri	tar
39. Oiun	tobon	bar, afoi	yauo	mamu	kararum	fufumin	rara

<sup>1</sup> *Unai, kunei*, sell, *unelei*, buy. <sup>2</sup> Plaited bag. <sup>3</sup> Small. <sup>4</sup> Cocopalm leaf. <sup>5</sup> Cocopalm leaf with handle. <sup>6</sup> Cf. Motu *nua*, protuberance of stomach, etc. Cf. words for "breast" and "liver." <sup>7</sup> Cf. bowels. <sup>8</sup> Cf. Dobu *tia*, bowels. <sup>9</sup> Cf. Misima *gama*, Taupota, etc. *amoamo*, Mukawa, etc. *kamokamo*, bowels, Panaletti *gama*, stomach. <sup>10</sup> Cf. v. to fly. <sup>11</sup> Cf. Motu *karakara*, fierce, as wild pig. <sup>12</sup> Cf. Wedau *kimoi*, pinch. <sup>13</sup> Cf. Hula *gumu*, Motu *guma*, lamp-black. <sup>14</sup> *Korema*, holothuria, bêche de mer. <sup>15</sup> Cf. *duba*, a dark cloud. <sup>16</sup> Cf. Motu *miro*, Wedau *mira*, dirt. <sup>17</sup> *Gai, gavi*, ebony. <sup>18</sup> Cf. darkness, night. <sup>19</sup> Cf. Awalama, Wedau *dum*, black paint.

COMPARATIVES. **Barter.** With 8-13 cf. Mota *wol*, Bugotu, Santo, Opa, Fiji *voli*, Ulawa, Saa *holi*, buy, *haa-holi*, sell, Wango *hori*. In 18, 22-27, 29-34, *gi-*, *va-*, *vi-*, are causative prefixes as often in New Hebrides words for "barter, buy, sell." Hence cf. 18, 22-27, 29-31, 33, 34 with New Britain *wa-mat*, sell, Samoan *fa-mata*, *faka-mata*, where *va-*, *fa-*, *faka-* are also causative prefixes. With 16, 17, 30-32 cf. Duke of York Is. *kuli*. With 36-39 cf. Polynesian *tufa*, distribute. **Basket.** With 5, 10, 11 cf. Bugotu *paraka* and perhaps Mota *pora*, Efate *bora*, cocopalm leaf basket. With 26, 34, 36 cf. Mota, Samoan *tana*, Efate *tona*. With 27, 32, 33 cf. Malekula *gouta*, *gote*, Fiji and Polynesian *kato*. **Belly.** With 7, 10, 11, 19, 21 cf. Mota *tinac*, bowels, Epi *sine*. With 9, 18 and perhaps 34-37 cf. Makura, Santo, Nggaio, New Georgia *tia*. With 3-6, 8, 14, 16, 17 cf. Malo *baga*, Santo *page*. With 28-33 cf. Samoan *manawa*. **Bird.** The word *manu* is almost everywhere in Melanesia and Polynesia, Gilbert Islands and Ponape *man*. With 1, 17 cf. Mota, New Britain *rowo*, v. fly. With 28-33, 38 cf. Sta Cruz *kio*. **Bite.** With 2, 5, 7, 17, 27, 32, 37, 39 cf. New Britain *karat*. With 1, 8, 10-13 cf. Efate *guri*, gnaw. With 16, 23, 26, 30, 31, 33, 34, 36 cf. Fiji *katia*, Efate *kate*, Malo *gate*, Mota *nit*. With 5, 7 cf. Wango *arai*, Saa *ata*. **Black.** With 1, 2, 5 cf. Fiji *guma*, black paint. With 6, 7, 9, 11-18 cf. New Georgia *hupa*. **Blood.** In 3-13, 27-39 the common Melanesian word is seen, as in Epi, Efate *ra*, Epi, Pama *ta*, Fiji *dra*, Mota *nara*.



	15. Boat	16. Body	17. Bone	18. Bow	19. Bowels	20. Breadfruit	21. Breast
1. Boro	aunohi <sup>1</sup> , ahi <sup>2</sup>	hau	huria	hunnu	mohoru	oki	bahara <sup>13</sup>
2. Mekeo	nana, fafao	uu	unua	afeau	inena	ono	olana
3. Unl	...	uu	kulia	(gugu)	...	...	...
5. Pokau	auna-koi, asi	kau	kulia	peva	sili	povu	pede <sup>13</sup>
6. Doura	asi	kau	kuria	beva	...	...	...
7. Kabadl	[acina], auna-koi <sup>1</sup>	kau	kuria	dipa <sup>7</sup>	[ohiri]	aarupu, [odina]	pasipasi <sup>13</sup> , [paci-paci] <sup>13</sup>
8. Motu	vanagi <sup>2</sup> , asi <sup>3</sup> , lakatoi <sup>1</sup>	tāu, anitara	turia	peva	boka-lau <sup>11</sup>	unu	geme <sup>13</sup>
9. Sinaugoro	gasi <sup>2</sup> , yagatoi	tau	turiga	bugo, (garata)	sinage	gunu	koba <sup>14</sup>
10. Hula	ai, lakaoi <sup>1</sup>	aunipara	iliga	peva	(poka)	gunu	(kaiakaia)
11. Keapara	lakaoi <sup>1</sup> , (ai) <sup>2</sup>	aunipara	iliga	peva	inage	gunu	opa <sup>13</sup>
12. Galoma	lakaoi <sup>1</sup> , (gai, lugumi)	kapa-gauna, (au)	iliga	peva	lilie	unu	komakoma
13. Rubi	lak-oi <sup>1</sup> , gati	talima	tuliga	...	tina	unu	koba <sup>13</sup>
14. Mugula	waga	...	...	...	...	(kunu)	(susu, oucu)
16. Suau	vaka, (waka)	tau	siata	siri	sinai	unuri	kapakapa <sup>13</sup>
17. Sariba	waga	tau	siria	siri	sinai	wakai	taranua
18. Tubetube	waga, (waga)	io	tuatua	gilo (?)	...	...	...
21. Panaieti	waga, esobu <sup>2</sup>	tua	...	gipoio	sinai	bene	babagar
22. Misima	keibai	paupau, tuwa	tuatua	...	gama	beni	huwa, tuwon
23. Tagula	waga, inu <sup>3</sup>	riwa	waknia	bada	...	beli	vunavuna <sup>13</sup>
24. Nada	waga	ina	tatuwa	gipola	sineu	pwerera	kuraba <sup>13</sup> , sese
25. Murua	kavakaini <sup>3</sup> , lakaikiti <sup>2</sup>	wo	tatua	kainena, veturu	sineu	neirao	witako
26. Kiriwina	waga	wo	tutuana	...	sileu	kumu	vitakola <sup>13</sup> , nunu
27. Dobu	waga	bwara, oo	lulu	tupu	dia	daewa, unu	rumaruma <sup>13</sup> , susu
28. Tavara	wam	atapui, hini	geami <sup>6</sup>	...	...	...	...
29. Awalama	wam, (dau) <sup>2</sup>	(duaduarigi)	geami	aina <sup>8</sup>	amamo	wakai, (riwariwa)	gugu, (nugonugo)
30. Taupota	waga, wam	tupua <sup>4</sup>	geami, gelami	pidu-aina <sup>9</sup>	amomo	bereha, bedibedi	nuanua <sup>13</sup> , g'ug'u
31. Wedau	waga, wa, dau <sup>2</sup> , kukakuka <sup>4</sup>	tupua <sup>4</sup>	gel'ami	pidu-rag'ana <sup>10</sup>	amomo	kunori <sup>12</sup>	nuanua <sup>13</sup> , gugu
32. Galavi	waka, waga	debi, tupuwi	tepapu, tuwiri	keina <sup>8</sup>	kamokamo	sobari, qana	susu
33. Boniki	waka	tupua <sup>4</sup>	warubi	kaena <sup>8</sup>	kamokamo	qana	susu
34. Mukawa	waka	pipiliku, pipiya	sirike	riwana	kamokamo	qana	nuanua <sup>13</sup> , susu
35. Kwagila	...	...	...	...	...	...	dogara
36. Kubiri	...	...	rarika	...	amo	mariba	nuanua <sup>13</sup> , susu
37. Raqa	wa	...	rareka	...	kabu-tina	uu	nosiu <sup>13</sup> , nunu
38. Kiviri	wa	usiu <sup>5</sup>	rareka	...	dogara	mariba	nuanua <sup>13</sup> , susu
39. Oiun	wa	bio <sup>5</sup>	rareka	...	dogoro	uu	dogoro, nuni

<sup>1</sup> Made of three canoes lashed together; *koi*, *toi*, *oi*, three. <sup>2</sup> Small. Wedau *dau*, catamaran. <sup>3</sup> Large. <sup>4</sup> Substance. <sup>5</sup> Cf. Boniki *vio*, flesh, and words for "flesh." <sup>6</sup> Cf. words for "stone." <sup>7</sup> Cf. arrow. <sup>8</sup> Its stick (i.e. of arrow). <sup>9</sup> Arrow its stick. <sup>10</sup> Arrow its branch. <sup>11</sup> Cf. belly. <sup>12</sup> Also *berewaduwadu*. <sup>13</sup> Chest. <sup>14</sup> Cf. Motu *kopa*, region between navel and chest.

COMPARATIVES. **Boat.** With 14-21, 23, 24, 26-39 cf. Fiji, New Britain *waga*, Florida, Bugotu *vag'a*, Ulawa, Saa *haka*, Mota *aka*. In 8-12 this root is combined with *koi*, *oi*, *toi* representing the numeral *tolu*, three. The numeral appears also in 5, 7. With 8 cf. Bugotu *hinag'a*. With 2 cf. Fiji *rara*, board, deck of canoe. **Body.** With 1-11, 16, 17 cf. words for "man." With 38, 39 cf. cognates under "flesh." **Bone.** With 1-13 cf. Florida, Bugotu *huli*, Mwala *suli*, Maewo *surii*, Fiji, Malo, Santo *sui*. With 28-31 cf. words for "stone" and Efate *vatu*, stone and bone. **Bow.** With 7 cf. Mota *tiga*, shoot, Efate, Nguna *tipua*, arrow. With 9 cf. Maewo *usu*, Opa *vuhu*, Santo *vus*. With 34 cf. Opa *liwai*, Arag *lio*, arrow. **Bowels.** With 2, 9, 11, 21, 24-26, 37 cf. Mota *tinai*, Arag *sinai*, Opa *sinai*, Malekula, Malo *tine*. With 27 cf. Makura, Santo *tia*. With 29-36 cf. Efate, Futuna *amo*, lungs. **Breadfruit.** With 1, 2 cf. Fiji *kogo*, a kind of breadfruit. With 8-16, 31 cf. Aniwa *ulu*, Futuna *kuru*, Lifu, Mare *on*. With 21-24, 30 cf. Duke of York Is. *bere*, Epi *berebi*. **Breast.** With 14, 27, 29, 30, 32-34, 36-39 cf. Efate, Malo *susu*, Mota *sus*, Malekula *susi*, New Georgia *numu*. With 27 cf. Tangoa, Nguna *ruma*.

	22. Bury	23. Butterfly	24. Chief	25. Child	26. Cloud	27. Club	28. Coco-nut
1. Roro	horena	peropero	ovia-hau, (ovia-paka)	nahu, miori <sup>8</sup> , waho <sup>9</sup>	abu, [aukau] <sup>11</sup>	amaria <sup>15</sup> , puraa <sup>16</sup>	tona
2. Mekeo	oneia	fefe	lopia	imoi, nauna, iviao <sup>9</sup>	apu	mafui <sup>17</sup> , meni <sup>18</sup>	kona, kolo <sup>23</sup>
3. Uni	kole	...	lovia	mucau, (melo <sup>8</sup> , jene <sup>9</sup> )	(apu)	tabia, (wia) <sup>15</sup> , bukubuku	doa
5. Pokau	kolea	ebabelo	lovia	naku, vavato <sup>9</sup>	oli	tabia, bukubuku	niu
6. Doura	...	meabinava	...	naku, melo <sup>8</sup> , eneni <sup>9</sup>	...	...	niu
7. Kabadī	[korea]	poiōo	ovia-paka <sup>5</sup>	[naku], urame <sup>8</sup> , vaisi <sup>9</sup>	ori <sup>11</sup>	sapia <sup>15</sup> , (kuri-cana), okuna <sup>16</sup>	niu, mauka <sup>23</sup>
8. Motu	guri, tahuni <sup>1</sup>	kau-bebe	lohia-bada <sup>5</sup>	natu, mero <sup>8</sup> , kekeni <sup>9</sup>	dagadaga <sup>12</sup> , ori <sup>11</sup>	gahi <sup>18</sup> , tanala, iorimuni <sup>17</sup> , kiki-taka <sup>19</sup> , kaleva <sup>16</sup>	niu, garu <sup>23</sup>
9. Sinaugoro	guli	kau-bebe	veligauka	natu, mero <sup>8</sup> , guiata <sup>9</sup>	magube	magi <sup>20</sup> , gabi <sup>13</sup>	niu, lao <sup>23</sup>
10. Hula	(kulia)	manumanu <sup>4</sup> , (pepe)	veleko	nahu, melo <sup>8</sup> , iao <sup>9</sup>	(oli, puri, inova)	kari, (kave) <sup>18</sup>	niu, lao <sup>23</sup>
11. Keapara	olea	pepe	veleo	nau, melo <sup>8</sup> , iao <sup>9</sup>	iloha <sup>11</sup>	gabi <sup>15</sup> , lepe <sup>16</sup>	niu, lao <sup>23</sup>
12. Galoma	(kulia)	pepe	belegaua	nau, melo <sup>8</sup> , iao <sup>9</sup>	lauba <sup>11</sup> , (lakalaka)	paira <sup>15</sup> , goa <sup>16</sup>	niu, (egala), rao <sup>23</sup>
13. Rubi	gulia	bebe	ele	meo, gabani <sup>9</sup>	agubi	mara <sup>15</sup>	doa
14. Mugula	...	(bebi)	...	...	(budibudi)	(putuputu)	niu, (niu)
16. Suau	tore	bebe	kuiau, vasavasa	natu, meru <sup>8</sup> , siu <sup>9</sup>	eada	putuputu <sup>15</sup> , erepa <sup>16</sup>	niu, aru <sup>24</sup>
17. Sariba	puruhi	bebe	tau-bada	wawaia, natu, merumeru <sup>8</sup> , gamai <sup>9</sup>	iada	peti, kelepa <sup>16</sup>	niu
18. Tubetube	pului	manikikiuli <sup>4</sup> , (bebi)	guiau, wasawasa	natu	iaroi	...	(pogia), [niu]
21. Panaieti	iame	bebebi	tonowak	wawaia, natu	iaruiaru	kelepa	bagiewa, niu
22. Misima	yamui	bebebi	tonowaken	kumimi	yaruyaru	keleipa	nihu
23. Tagula	rogogwole	bebi	gia, bagodu	gama <sup>8</sup> , wevu <sup>9</sup>	...	dobu	ramuna, unoi
24. Nada	steku, taterku	beba	guiao	mera	rōō	gava <sup>21</sup>	niu
25. Murua	tatakus	bebi	guiao	qapao	rohovi	(not used)	boibwae, vari
26. Kiriwina	baku, tuma	(beba)	guiau	latu, guadi	lovalova	puluta <sup>16</sup> , miti-ginigani <sup>16</sup>	(nuia, luia)
27. Dobu	sa'u, siu	pepeqa	inapwana	goama, natu	poana	wepasi	niu, suru
28. Tavara	gului	gopu	bada, wasawasa	natu, (teuera)	earoi	...	(neura)
29. Awalama	guruv <sup>2</sup>	kapeu	bada, (taurai)	natu, (teuera)	hapan, (iada)	dabaruma	neura
30. Taupota	guruv <sup>2</sup>	bebeu	bada	natu	hapau, gio, lada	dabaruma	pa, neura, olohi
31. Wedau	doboi	bebeu	bada <sup>6</sup> , gul'au <sup>7</sup>	natu, tevera <sup>10</sup>	apau, l'ada <sup>13</sup>	mada <sup>15</sup> , qare <sup>16</sup> , dabaruma <sup>22</sup>	pa, dalona
32. Galavi	dogoi <sup>3</sup>	togona, moani	doboro	natu	soasoa, goini	dabaruma	paka
33. Boniki	dogoi <sup>3</sup>	bebabea	doboro	natu	...	seri	paka
34. Mukawa	dogui <sup>3</sup>	arabebe <sup>2</sup> mta	bada	natu, pipiai <sup>1</sup> kei	guba, karekare-wa <sup>14</sup>	kadiga <sup>15</sup> , seri <sup>16</sup>	niura
35. Kwagila	...	karabilim	variawa	...	...	niapi	diura, bobo
36. Kubiri	tana-garobi	...	...	natu, pipiririga	kunupia	...	rura
37. Raqa	budi	arabebe <sup>2</sup> mta	...	natu, keke	iabaduma	...	raio
38. Kiviri	tan-garop	fefek	...	natu, fifi	kasakasau	...	rura
39. Oiun	tana-garopi	fefek	...	natu, keke	kasakasau	...	raio

<sup>1</sup> Cover in a hole. <sup>2</sup> Cf. Wedau *guruv*, fill hole. <sup>3</sup> Wedau *dogo*, hole. <sup>4</sup> Diminutive of "bird." <sup>5</sup> Chief-big. <sup>6</sup> Elderly man. <sup>7</sup> Wealthy man. <sup>8</sup> Boy. <sup>9</sup> Girl. <sup>10</sup> A young brother or sister. <sup>11</sup> Light. <sup>12</sup> Heavy. <sup>13</sup> Cumulus. Cf. sky. <sup>14</sup> Cf. Wedau *gareva*, rain, Suau, etc. *gareva*, sky. <sup>15</sup> Stone. <sup>16</sup> Wood. <sup>17</sup> Knob. <sup>18</sup> Disc. <sup>19</sup> Egg shaped. <sup>20</sup> Star. <sup>21</sup> Ebony. Cf. Wedau "black." <sup>22</sup> Wooden sword. <sup>23</sup> Young fruit.

COMPARATIVES. **Bury.** With 1-13 cf. Bugotu, Florida *gilu*. With 22 cf. Nissan *iom*, to plant. With 17, 18 cf. Fiji *bulu-ta*. **Butterfly.** With 5 cf. Savo *bebeula*. With 2, 8, 9, 11-18, 21-27, 30, 31, 33-39 cf. Fiji *bebe*, Mota, Arag, Nguna, Ulawa, Saa *pepe*, New Britain *bebe*. **Chief.** With 1-8 cf. New Britain *uviana*. **Child.** With 1, 2, 5-12, 16-21, 27-39 cf. Nguna, Tasiko, Malo, Santo *natu*, Mota *natin*. With 1, 3, 6, 8-17, 24 cf. Mwala *mela*, boy. With 6, 8 cf. Saa, Ulawa *keni*, Rotuma *hen*. **Cloud.** With 24, 25 cf. Malekula *roro*, Opa *dodo*. With 26 cf. Fiji *lualoa*, black cloud. **Club.** With 12, 31 cf. Fiji *mada*, Tangoa *maza*, Fagani, Ulawa *mata*, Wango *mada*. With 16-22 cf. Maewo, Mota *kere*. **Coco-nut.** With 5-24, 26-30 cf. Fiji, Bugotu, Wango, Efate, Epi, Nguna, Malo, Santo, Arag, Polynesian *niu*. With 28-30 cf. New Georgia *nohara*, *nosara*.



	29. Cold	30. Come	31. Crocodile	32. Darkness	33. Daylight	34. Die	35. Dig
1. Roro	ama	mai <sup>1</sup> , here-mai	puaea	wapura	rani-ne-rere <sup>7</sup>	ari	avina
2. Mekeo	ama	mai <sup>1</sup>	uala	vafua	eaea	ma'e	apia, vanina
3. Uni	elu, (au-lolo)	mai, (mai)	...	...	...	ba, (ipa)	...
5. Pokau	elu	mai	vuala	vabuto'o, vabula	lani <sup>8</sup>	ba	voi
6. Doura	eru	ama	...	vapura	dina	make	...
7. Kabadi	viona	mai, lao-ma <sup>2</sup>	uā	vapune-kaiva <sup>4</sup>	rani <sup>8</sup>	ekeo	[voivoina]
8. Motu	keru	mai, ao-ma <sup>2</sup>	uala	dibura	dina, diari <sup>8</sup>	maze	gei
9. Sinaugoro	nagule	vago-ma	gugaia	mukuna	galo <sup>9</sup>	mase	qaia
10. Hula	nagula	mai, voha-mai	bugaa	mukuna	(oma)	qarea <sup>14</sup>	(qa), avi
11. Keapara	nagula	vehamai	bugaha	muuna	oma	wareha	gia, avi
12. Galoma	nagula	beamai	buala	muna	(galo)	walega, (warega)	(avia)
13. Rubi	nakua	ma (?)	uwaa	mukuna	galo	qarega	...
14. Mugula	...	ra-ma	...	...	...	...	...
16. Suau	vao, (poma-poma)	lao-ma <sup>2</sup>	varagohe	masigiri	asubena	mate, (pei)	...
17. Sariba	guauau	rao-ma <sup>2</sup>	walagohi	masigiri	madai, (madai), [kariate]	boita <sup>15</sup>	keri
18. Tubetube	lakeke	lau-ma <sup>2</sup>	...	boniboni <sup>5</sup>	kaliatē	boita	...
21. Panaieti	tultul, rakik	tagilim, tukim, rōm, hēm <sup>3</sup>	tonanawaia	gogo	rān	ariga, iaumer	giar
22. Misima	watut	unim, rokani	aragowi	burin, igogo	lan	ariga	mikin
23. Tagula	warere	umena	orogoi	gugau	...	mara	tegu
24. Nada	miz'isa	kumu, panena	uragola	ideduba <sup>6</sup>	tararaga-silasila <sup>10</sup>	mati	baga
25. Murua	kasibu	ma	vrigova	deduri	ikivi-isi	mati	qari
26. Kiriwina	tula, (gadudo)	ma	urigowa	dudubila, bogi <sup>5</sup>	tapi, iam	kaliga, masisi	kelikeli, waia
27. Dobu	gogai	mema	waregoa	guguioi	maedana, asiata	mawasa	sara <sup>17</sup> , gesoa
28. Tavana	goubouma	nehi, (nei)	...	didibala	eada <sup>11</sup> , ietai	hilage	halaia
29. Awalama	goupoma	nei	iwalo, (mogaia)	didibara <sup>6</sup>	lada <sup>11</sup>	hirage, (poi) <sup>15</sup>	haraia
30. Taupota	gaupomana	nei	mogala	waguvara	mara <sup>11</sup>	hirage, poi	garai
31. Wedau	ubabubana	nei, g'ei	iwai'o	waguvara	mara <sup>11</sup> , maranai <sup>12</sup>	irag'e	g'arai
32. Galavi	nubanubana	pisi, piti	iwalo	didibara	mara, mara-i-tom	sirag'e	g'arai
33. Boniki	nuba	pisi	iwalo	didibara	mara <sup>11</sup>	rabobo <sup>16</sup>	labai <sup>18</sup>
34. Mukawa	yangura	botu	uwalo, uwayo	baidibara	kao <sup>13</sup>	rabobo, sirage	karo
35. Kwagila	...	botubotu	...	...	...	...	...
36. Kubiri	iagugura	nato	qarugea	titipo	aieta	isirage	rauue
37. Raqa	iagura	tita	siakakafi	warumana	vela <sup>13</sup>	moroba	rausosoana
38. Kiviri	lakura	nat	uai	woman	aiet	rabobo	sara <sup>17</sup>
39. Oiun	lakukura	na	uai	wanumin	aiit	morob	sara <sup>17</sup>

<sup>1</sup> Also "hither." <sup>2</sup> *Ao, lao*, etc. go, *ma*, hither. <sup>3</sup> *Tagilim*, come from North, *tukim*, from South, *rōm*, from East, *hēm*, from West, *-m* is directive "hither." <sup>4</sup> Cf. Motu *huni, ha-bubuni* (with causative prefix), cover. <sup>5</sup> Cf. night. <sup>6</sup> Cf. black. <sup>7</sup> Daybreak, cf. Motu *daba e rere*, morning. <sup>8</sup> Light. <sup>9</sup> Cf. Motu *galu*, early morning, and words for "sun." <sup>10</sup> Lit. rising-sun. <sup>11</sup> Cf. sky. <sup>12</sup> At daylight. <sup>13</sup> Cf. sun. <sup>14</sup> Cf. Motu *gare*, sign of death, Wedau, etc. *gwara*, death tabu. <sup>15</sup> Cf. Wedau *poi*, dried up, withered. <sup>16</sup> Cf. Wedau *bobona*, extinguished, gone out. <sup>17</sup> Cf. Wedau *tara-ewai*, dig with a spade, *tara-epa*, ground dug up. <sup>18</sup> Wedau *labai*, dig roots.

COMPARATIVES. **Cold.** With 9-13 cf. Bugotu *gaula*, cold thing. **Come.** With *-mai, -ma, -m* in 1-22, 25-27 cf. Fiji, Malo, Santo, Bugotu, Florida, etc. *mai*. This is often used with another verb, hence cf. 8, 14-18 with Fiji *lako-mai*, Ulawa, Saa *lao-mai*, also 9 with Mota *vano-ma*, and 10-12 with Epi *bei-ma*, Ambrim *va-mi*. In 28-31 *nei* may be a change from *mai* as in Santo *nai*. **Crocodile.** With 1-13, 29-34 cf. Wango, Ulawa, Saa *huasa*, Florida, Bugotu *vua*, Mota *via*, also Fiji *vokai*, chameleon. **Darkness.** With 7 cf. Bugotu *va-puni*, make dark. With 18, 26 cf. Mota *gon*, dark, night, and comparatives under "night." With 16, 17 cf. Mota *silig'a*. With 21-23 cf. New Britain *kokodo*. **Daylight.** With 1, 5, 7, 21, 22 cf. Malo, Santo *rane*, Epi *lani*, also Ulawa, Saa, Bugotu *dani*, day, Florida *dani*, light. With 17, 27, 30-33 cf. Mota, Arag *maran*, also Mota *mera*, dawn. With 9, 12, 13 cf. Malo, Santo *alo*, Nguna, Efate *elo*, sun. With 18 cf. Efate, Nguna *aleati*. With 28, 29 cf. New Britain *lara*, dawn. With 8, 24 cf. Fiji *sina*, sun, Mota *sin*, shine. **Die.** With 2, 6, 8, 9, 16, 23-26 cf. Fiji, Mota, Florida, etc. *mate*, Fagani, Wango, Mala, Ulawa *mae*. With 17, 18, 29, 30 cf. Maori *pohe*, withered, Tahiti *pohe*, die. **Dig.** With 8-11, 17, 21, 25, 26, 28-32 cf. Fiji *kelia*, Ambrim *gati*, Bugotu *gilu, g'eli*, Opa *g'eli*, Mota *g'il*, Ulawa, Saa *eli*, Wango *eri*. Since Wedau *g'* often stands for *s* (cf. breast) with 27, 28, 34, 39 cf. Mota *saloa*.



	36. Dog	37. Door	38. Drink	39. Ear	40. Earth, soil	41. Eat	42. Egg
1. Roro	waiha	pizia, paavi <sup>1</sup> , (pihia)	inu	haiana	hano	ana, ani	ahoi
2. Mekeo	amue	ma'alo, po	inu	aina	ano	ani	aoi
3. Uni	olame, (wame)	...	bibinu, inui	...	cano, (kano)	ani, (ani)	...
5. Pokau	oveka	nutu-ala <sup>1</sup>	inua	kaia	kano	ani	akoi
6. Doura	sisia	idu-ara	...	kaia	...	...	akui
7. Kabadi	oveka	akena <sup>1</sup>	inura	kaina	kano, [kavarana]	ani	[mumuna]
8. Motu	sisia	idu-ara <sup>1</sup> , mu <sup>2</sup>	inu	taia	tano	ani	katoi
9. Sinaugoro	qaiva	gatama-boka <sup>3</sup>	niua	sega	...	gani	gatoi
10. Hula	qaea	vanagi, lakai- lakai	(niua)	keha	qano	ani	(aui)
11. Keapara	waeha	vanagi	niua	eha	wano	hani	aoi
12. Galoma	waga	abagama <sup>1</sup>	niua	ega	arima, (alima)	ganigani	(zaoi)
13. Rubi	qaga	atama <sup>1</sup>	niua	tega	...	gania	atoi
14. Mugula	(wanuhe)	...	...	teina, (bea)	(ba-tan)	(qai)	...
16. Suau	vanuhe	dobila <sup>1</sup>	nom	bea, (taina)	tano	ai	...
17. Sariba	kedewa	kawa-keda <sup>3</sup>	numa	bea	ba-tano	kai	pou
18. Tubetube	bwauwa, (geiwo)	gama <sup>3</sup>	numa	(bati)	bua-tano	kani	...
21. Panaieti	wanuka	nogun	im	tanana	biribiri	an	powe
22. Misima	wanuka	mose-ila <sup>3</sup>	naiim	tanana	...	anan	pawu
23. Tagula	boga	dumodumo <sup>1</sup>	ramuna	enowa	ibete <sup>7</sup>	kanega	buia
24. Nada	kawaiaro	au-qeda <sup>3</sup>	usopu	etina, iporaru <sup>8</sup>	dibonogu	gad	pou
25. Murua	kauuku, ausimao	bagu, kua-qedi <sup>1</sup>	amomu	tega	...	qam	pou
26. Kiriwina	(kauka)	ioio	mum	taigila	pwaipwai	kom, kam	pou
27. Dobu	kedewa	au-boda, ari, awa <sup>1</sup>	numa	tena	bare'u	e'ai	pou
28. Tawara	kedewa	gudu <sup>2</sup>	uma	taniga	heipuli	ani, am	...
29. Awalama	koukou	gudu <sup>2</sup> , (mat-eta) <sup>3</sup>	umaia	taniga	hepuri	ani	pou
30. Taupota	oou, owo	gudu, ani-gudu <sup>4</sup>	umai	taniga	doa, monoa	ani, am	pou, po
31. Wedau	auwou	gudu, meta-eta <sup>1</sup>	umai	tanig'a	doa, tano	ani, am	pou
32. Galavi	koukou	gudu	umai	teini	doa	kani, kam	pou
33. Boniki	koukou	nogi <sup>5</sup>	umai	teini	doa	kani	pou
34. Mukawa	kukou	matam-keta <sup>3</sup>	toma	taina	tano	kam, kani	paupau
35. Kwagila	...	...	...	taina	...	am	...
36. Kubiri	wasia	mata-wana	toma	taina	motoba	balu <sup>8</sup>	pau
37. Raqa	saruve	wawana	tanuma	taina	merara	am	pau
38. Kiviri	kuke	mete-wan	toman	teina	matob	am	fofo
39. Oitun	haruve	eta-wan <sup>3</sup>	tom	tain	me	a	fofu

<sup>1</sup> Doorway.<sup>2</sup> A slab of wood used for door.<sup>3</sup> Cf. eye, road and mouth.<sup>4</sup> Cf. Wedau *ani*, thing for.<sup>5</sup> Cocopalms leaf mat.<sup>6</sup> External ear.<sup>7</sup> Cf. Misima *eibita*, dirt.<sup>8</sup> Cf. Wedau, *baru*, carry in procession to feast.

COMPARATIVES. **Dog.** Some of the words as 29-34 are evidently onomatopoes, with which cf. Malo *onoi*, Futuna *kok'o*. With 1, 9-16, 21, 22 cf. Nguna *wako*, pig. With 17, 27, 28 cf. Nguna *kusuwe*, Mota *g'asuve*, rat. **Door.** With 9, 13 cf. Mota *gatava*, Arag *mat-gatava*. For the compounds see comparatives under eye, mouth, road. **Drink.** With 1-13 cf. Malo, Santo, Polynesian *inu*. With 16-18, 27-39 cf. Fiji *unuma*. With 21, 22 cf. Mota *ima*. With 25, 26 cf. New Britain *momo*. **Ear.** With 1-14, 21, 22, 24-39 cf. Efate, New Britain, Malekula, Polynesian *talina*, Fiji *dalina*, Santo *salina*, Epi *tiline*, *kiline*. With 24 cf. Malo *bora*. **Earth.** With 1-11, 31, 34 cf. Efate, Nguna, Malo, Epi, Mota *tano*, Wango, Mwala, Ulawa *ano*. **Eat.** With 1-13, 18-23, 28-33 cf. Fiji *kana*, Efate, Santo *kani*, Arag *naninan*, Nguna *ganikani*, Malo *ganan*, Bugotu, Florida *gani*, Mota *gan*, Mwala *nani*, New Britain *an*. With change of *n* to *m* in 25, 26, 28, 30-32, 34, 35, 37, 38 cf. Efate *bani*, *fami*. With 16, 17, 27 cf. Polynesian *kai*, *'ai*. **Egg.** With 1-13 cf. Santo *go-toli*, Bugotu *ki-doru*. These suggest *ka-*, *ga-*, *a-* in New Guinea as prefixes, hence cf. Mota *tolu*, Arag *toli*. With 17-39 cf. Wango *poupou*, New Georgia *vovo*.

	43. Elbow	44. Eye	45. Face	46. Father	47. Fear, v.	48. Feather	49. Finger
1. Roro	ova	maha	waira	hama	mariki	[vani] <sup>8</sup>	[ima-anau]
2. Mekeo	kiu	ma'a	ma'a <sup>5</sup>	ama	mani'i	pena, pui <sup>9</sup>	kekee <sup>14</sup>
3. Uni	...	maca, (maka)	waila	'ama	...	...	...
5. Pokau	diu	maka	waila	kama	maka'u	vuivui	olu
6. Doura	...	maka	vaila	kama	...	hui	arukira
7. Kabadi	otuotu <sup>1</sup>	maka	ioina	ama	mekau <sup>7</sup>	[manu- buburana]	[imanana- orauurana]
8. Motu	diu	mata	vaira	tama, mama <sup>6</sup>	gari	hui	ima-qagiqagi <sup>15</sup>
9. Sinaugoro	digu	mata	goila	tama	gaidigo	gui, (manu- huina)	didi
10. Hula	gima-gauqauna <sup>1</sup>	ma	waila	ama	gali	(geve, pulupulu)	(diri)
11. Keapara	gima-wauwauna <sup>1</sup>	ma	waira	ama	kali	...	gima-ririna
12. Galoma	ima-luina	ma	bira	ama	kali, (nunuka- vega)	(bui) <sup>9</sup>	(lili)
13. Rubi	du	mata	oia	tama	koaru	gui	diri
14. Mugula	nima-siu <sup>2</sup>	(mata)	...	(sibawa)	...	(daguri)	nima-gara, (nima-gigi)
16. Suau	nima-siu	mata	ao, mata	tama	matausi <sup>7</sup>	...	nima <sup>16</sup>
17. Sariba	nima-siusiu	mata	...	tama	matousi	daguri	nima-gigina <sup>14</sup>
18. Tubetube	(nima-rapupli)	manipo, (mata)	...	tama	matausi	(sao)	(nima-gigi)
21. Panaieti	...	manini	...	tama, nam <sup>6</sup>	rowakun	pepe <sup>8</sup>	nima
22. Misima	geil	mata	maneni	tama, nam	loviati	boru	nima
23. Tagula	ma-rabubui	mara	yama	tama	marode	ralana	...
24. Nada	nim-sesu <sup>3</sup>	mata	migi	tama	anpalata	pepene <sup>10</sup> ununu <sup>11</sup>	ziziga <sup>17</sup>
25. Murua	nim-sesu <sup>3</sup>	mata	magi	tama	nagi	pinpene, unuwunu	qaqe
26. Kiriwina	mitutula- kalavasi	mati	migi, mata	tama	kokola	digule	misi-qekula <sup>18</sup>
27. Dobu	tubwe	mata	manini	tama	matauta	dagura	nima-matagigina
28. Tavara	...	mata	mata	ama, (ama)	matouta <sup>7</sup>	...	nima-kiki <sup>14</sup>
29. Awalama	(nima-huhue)	mata	nao	ama	matouta	tagora	ura-gigina <sup>14</sup> , (nima-qaruna)
30. Taupota	...	mata	nao	ama	rovoci, matautei	tauara	ura-gigina, nima-gigina
31. Wedau	ura-tutuna <sup>4</sup> , nima-tutuna	mata	murua, nao	ama	rovoci, (matauta)	tawara	ura-gigina, nima-gigina
32. Galavi	...	mata	mag'ig'i, nou	mamai	labumana, abumana	kugeba, tawara	ima- qaruqaruna <sup>19</sup>
33. Boniki	...	mata	mag'ig'i	mamai	labumana	tauara	ima-gigina
34. Mukawa	nima-siu	mata	nao	tama	nagara	kasawa, (binama) <sup>12</sup>	nima-rakorako <sup>20</sup> , yaro-rako
35. Kwagila	...	mata	...	...	...	bubuni	ida-rago <sup>20</sup>
36. Kubiri	...	mata	magi	tama	beru	iagama <sup>13</sup>	...
37. Raqa	...	mata	nao	tama, dada	beru	iagama	firita
38. Kiviri	...	mata	magi	tama	beru	kaio	manak-yaya
39. Oiun	...	mata	umata	tame	beru	kaio	kimani

<sup>1</sup> Cf. Motu *qatu*, knot.<sup>2</sup> Nima, gima, ima, etc. Cf. hand, arm.<sup>3</sup> Arm-protuberance.<sup>4</sup> Tutuna, also "pius of outrigger."<sup>5</sup> Cf. eye.<sup>6</sup> Vocative "my father."<sup>7</sup> Cf. Motu *mataurai*, respect, with transitive suffix.<sup>8</sup> Cf. wing.<sup>9</sup> Cf. hair.<sup>10</sup> From wing.<sup>11</sup> From breast.<sup>12</sup> Cf. Wedau *binama*, hornbill.<sup>13</sup> Cf. Wedau *lagama*, hornbill.<sup>14</sup> Cf. words for "small," *kiki*, *kiri*, etc.<sup>15</sup> Probably *qagi*, cluster. Cf. *qagiloa*, go about in a group.<sup>16</sup> Cf. hand, also in compounds.<sup>17</sup> Also *skata*, index, *kadoi*, middle,<sup>18</sup> Also *ima-tabogu*, index, *ima-kakita*, little, *ima-wala*, middle.<sup>19</sup> Cf. Wedau *qaru*, small.<sup>20</sup> Cf. Wedau *rago*, bird's nest of sticks.

COMPARATIVES. **Elbow.** Many of the words are compounds with *gima*, *nima*, *ura*, arm. With 2, 5, 8, 9, 13-17, 24, 25, 34 cf. Mota *xig'u*, coil line over elbow, *sig'erui*, angle; also Malay *siku*, elbow. With 29 cf. Wango *ohe*, to bend. **Eye.** All the words are related to the common Melanesian *mata*, with change of *t* to *r* as in Epi *mara*, and to *k* as in Iai *emakan*, Lifu (*ala*)-mek. In 10, 11, 12 *t* is lost as in Fagani *ma*. **Face.** With 1, 3-6, 8-12 cf. Mota *wareai*, brow, front. With 2, 26, 28, 39 cf. words for "eye." With 29-32, 34, 37 cf. Mota, Aurora *nag'oi*, Sesake *nako*, Pangkumu *nag'o*, Malo *nago*, face, Wango *na'o*, front, before. **Father.** Cf. Fiji, Mota, Arag, Bugotu, Polynesian *tama*, Ulawa, Wango, Mwala *ama*. With 32, 33 cf. *mama*, vocative in Efate, Nguna, Opa. With 37 cf. Fiji, Malekula, Santo *tata*, vocative. **Fear.** With 5-7 cf. Mota *matag'tag'*, Florida, Bugotu, Malo *matag'u*, Efate, Epi *mataku*, Mota *matacu*, Malekula *metoh*, Epi *merou*. In 16-18, 23, 27-31 the same root appears with transitive suffixes -*ta*, -*si*, -*de*. **Feather.** With 2-6, 8-13, 24, 25 cf. Malo *ulu*, Mota *ului*, Bugotu *rulu*, and words for "hair," "head." **Finger.** With 2, 14, 17, 18, 27-31, 33 cf. Ulawa *kiki*, Saa *riiri*, Florida *gigiri*. With 29-31 cf. Makura *wiri-kikin*.



	50. Fire	51. Fish	52. Flesh	53. Flower	54. Fly, n.	55. Fly, v.	56. Food
1. Roro	iruba	maia, maiya	mazi <sup>5</sup> , bizio <sup>6</sup> , (mahi)	...	au-maha	robo	pohama <sup>6</sup>
2. Mekeo	lo	ma'a	pikio, uma <sup>7</sup>	au-eri	anu-ma	nopo, pei	foama <sup>6</sup> , aniani <sup>15</sup>
3. Uni	aloba, (alopa)	(moke)	fidio	...	...	...	focama
5. Pokau	aloba	sisiatu	vidio	vuavua	lalo-maka	...	bokama, aniani <sup>15</sup>
6. Doura	aroha	sisi	ania	...	lao-maka	...	...
7. Kabadi	au-araara <sup>1</sup>	veana	[veana] <sup>8</sup>	[ovaovana]	ao-kama	rova	kepana
8. Motu	lahi	qarume	ani <sup>9</sup>	bure, au-hua- hua <sup>10</sup>	lao	roho	malamala, laqa <sup>16</sup>
9. Sinaugoro	kalava	magani	verigo	gau-guagua	nagama	(rogo)	ganigani <sup>15</sup>
10. Hula	kalova	mani <sup>3</sup>	(viro)	(kova)	nakama	lovo	hau-aniani <sup>17</sup>
11. Keapara	alova	mahani	viroho, ani <sup>9</sup>	...	nagama	robo	hau-haniani <sup>17</sup>
12. Galoma	alova	magani	gania <sup>9</sup> , (bilogo)	(gau-buana)	nagama	lobo	wala, (gu- ganigani) <sup>17</sup>
13. Rubi	kava	mani	verio	o-wuawua	nagama	...	ganigani <sup>15</sup>
14. Mugula	kaiwa <sup>2</sup>	(yama)	...	...	(wurouro)	...	...
16. Suau	oeagi <sup>2</sup>	eama	anio <sup>9</sup>	...	urouro	loi	aiiai <sup>15</sup> , (anan)
17. Sariba	kaiwa <sup>2</sup>	yama	buruma <sup>7</sup>	lara	urouro	...	kai <sup>15</sup> , [kankan]
18. Tubetube	iwedori, (hiwo)	iie, (yeimai)	buluma <sup>7</sup> , io	...	...	evakekeli	...
21. Panaletti	genaha	moti	bunimi, huhur	rara	nagunagu, bwaninene	ou (?)	maru, anan
22. Misima	ginaha	mòti	bunum	rani	...	oruru (?)	tiniikia
23. Tagula	riu	moru	reiba	winania	bilabila (?)	...	ranega
24. Nada	gidagu	mota	izio	rara	nigunagu	ou	anu
25. Murua	kova	iini, busairiri	vinio	rara, kanagi <sup>10</sup>	nigauwari	ou	kan
26. Kiriwina	kova	iena	viliona	kai-lala <sup>10</sup>	nigonagula	io	kaala, komqam
27. Dobu	awe	iana	esio	senina	nenewara	taetaea	masura
28. Tavera	maeau- alalatana <sup>1</sup>	iana	hini	...	...	lupa, lowo <sup>14</sup>	aniani <sup>15</sup> , (mahura)
29. Awalama	malau <sup>2</sup> , (maiau)	ego, (iana)	viogo	bera	nabugara	(kanagara)	aniani
30. Taupota	eagi, rogoma <sup>2</sup> , wakiana	iana, kiepa	vioa	bera	nabugara	...	lam <sup>6</sup> , muara <sup>5</sup>
31. Wedau	ai <sup>2</sup> , ai-araratana <sup>1</sup>	iana	vioa	bera, bumo, tal'a, popo	nabugara, tiga <sup>11</sup>	l'ave, ruba <sup>14</sup>	tia <sup>5</sup> , l'am
32. Galavi	kelama, kai <sup>2</sup>	tia-neaga <sup>4</sup>	viowi	bera, popo	namonamo	...	kani, uavai
33. Bonki	kelama <sup>2</sup>	iana	vio	...	namonamo	...	vavai
34. Mukawa	kai-karakarata <sup>1</sup>	iana	tiawa <sup>5</sup>	popo	namonamo	roborobo	kam <sup>15</sup>
35. Kwagila	warapa	...	...	...	qagugu <sup>12</sup>	...	...
36. Kubiri	wairafa	iana	sia	...	savevega <sup>13</sup>	...	siva
37. Raqa	wairafa	sia	sia	popo	iamafuru	...	siva
38. Kiviri	wairara	iun	...	un	savevek <sup>13</sup>	...	siu
39. Oiun	awarika	sia	...	rò	iamapura	...	hiu

<sup>1</sup> Au, maeau, kai, tree; ala, cf. Motu ala, Wedau arai, burn. <sup>2</sup> Lit. wood. Cf. words for "tree." <sup>3</sup> Cf. Motu mane, shoal of fish.

<sup>4</sup> Wedau tia, animal, neaga for nelug'a, sea. <sup>5</sup> Animal. <sup>6</sup> Vegetable. <sup>7</sup> Cf. pig. <sup>8</sup> Cf. fish. <sup>9</sup> Cf. v. eat. <sup>10</sup> Cf. tree, fruit.

<sup>11</sup> Blowfly. <sup>12</sup> Cf. Wedau gugu, hornet. <sup>13</sup> Cf. Murua veka, large. <sup>14</sup> Tavera lowo, flee, Wedau ruba, flee. <sup>15</sup> Cf. v. eat.

<sup>16</sup> Food for journey. <sup>17</sup> Hau, gau, thing.

COMPARATIVES. **Fire.** With 1, 3-6, 9-12 and perhaps 35-38 cf. Mota lava, lolowo, to flame, and i-, ka-, a-, instrumental prefixes. With 8 cf. Rotuma rahe, Mota av, Polynesian ahi. With 23 cf. Fagani giu. **Fish.** The common iku is nowhere found in its full form but its representatives are seen in 18, 25-28, 30, 31, 33, 34, 36, 38, with which cf. New Britain en. With 5, 6, 37, 39 cf. Vaturanga ceve, Ngao sasa, Nifilole si. With 1, 2, 9-13 cf. Lakon mah, Aurora masi, Vanua Lava mes, Malo masi, Santo mats. With 21, 24 cf. words for "snake." **Flesh.** With 1-5, 9-11, 13, 24-27, 29-39 cf. Mota, Aurora visig'oi, Santo, Malo visig'o, New Britain viono, Epi vioko. With 2, 17, 18 cf. Malo bue, Epi buruma, bukahi, flesh, pig. With 28 cf. words for "skin." With 23 cf. Malekula rabata. Sia in 36, 37 is probably "fish," as is mahi and veana in 1 and 7. **Flower.** With 2, 29-32 cf. Malo vira, to blossom. With 32, 34, 37 cf. New Britain popo. Cf. also words for "fruit." **Fly, n.** In 1-8 (and perhaps in na of 9-13) appear the Fiji, Mota, New Hebrides lano, New Britain lana, and the ma, maha, gama of these appear to represent the Mota gava, fly. With 29-34 cf. words for "mosquito." **Fly, v.** With 1-16, 22, 23, 31, 34 cf. Mota rovo, Wango roho, Florida rovo, Bugotu rovo. With 21, 24, 25 cf. Malo auau. **Food.** With derivatives from the verb "to eat" cf. the Island words for "food," Fiji kakana, Santo kanikani, Nengone kaka, Polynesian kai, kaikai.



	57. Foot	58. Forehead	59. Fowl	60. Fruit	61. Give	62. Go	63. Good
1. Roro	ae, (ae-panava)	pau	kokoro'o	maziu-buana <sup>7</sup>	beni, bena	na	namona
2. Mekeo	we	pakua	oolo, kokolo	pua	peni	la'o, lalo	faunina
3. Uni	...	...	kokolo'o	vua	veni, (beni)	fasi, da'a, (ado)	lobia, (momona)
5. Pokau	ae <sup>1</sup> , va'obata	bau	o'oloko	vua	veni	da'a	namaina
6. Doura	ae-akaka	...	...	hua	...	...	namana
7. Kabadi	ae-panavana	pauna	kokoroo	vekopi, [pure]	[veni]	kana	...
8. Motu	ae-palapala <sup>2</sup>	bagu	kokorogu	au-huahua <sup>7</sup>	heni	lao	namo
9. Sinaugoro	qakuna	baku	kokorogu	gau-gutuna	veni	yago	...
10. Hula	hage-gunapa <sup>3</sup>	paku	polo, kokoroko	bua	veni	ao, lakagia <sup>9</sup>	nama
11. Keapara	hage-gunapa	bagu	polo	bua	veni	hao, la'agi <sup>9</sup>	nama
12. Galoma	gage, (gage-roma)	paku	bolo, (poro)	bua	veni	lao (loa)	...
13. Rubi	agi-leplepa	bagu	poa	go-guagua	...	go (?)	lagalea
14. Mugula	gogu, (kai)	deba <sup>5</sup>	...	...	rea-ma <sup>6</sup>	...	...
16. Suau	ae-laulau <sup>4</sup> , (gogu)	deba	kamkam	...	rea-ma, mosei	lau	loro
17. Sariba	kaekae <sup>1</sup>	deba	kumkum	kanio	mosei, [orena]	rao, (rau), [robe]	nama, [dewa- dewa]
18. Tubetube	kaikaie, (gege)	lama, (deba)	...	uwe	eliwa, ea-ma <sup>8</sup> , ole	lau	namanamana
21. Panaletti	ae <sup>1</sup>	rama <sup>6</sup>	kamkam, kakaloki	eno	pe, guiau, pwat	no, na, egun <sup>10</sup>	iwaissi, iabubun
22. Misima	aiyi	rama	kumkum, kakariko	ibohi	pei-m	egun <sup>10</sup>	iwaissa
23. Tagula	idagari	ama	kamukamu	ka-voi <sup>7</sup>	...	na	t'avuye
24. Nada	ali <sup>1</sup>	lama <sup>6</sup>	kokoreko	aveni, iua	toqega	lan	karamaia
25. Murua	enakis	daba	kokoroko	tuori, kanagi	siake	na	boena
26. Kiriwina	kaike	dabi	lekoleko	kai-uala <sup>7</sup>	saeki, sakaisi	la, wa	boaina
27. Dobu	ae <sup>1</sup>	asu	kakeroki	ua	ebwaea	tauia	bobo'ana
28. Tavara	na	...	kekeleko	ugo	bene, weleni, (uereni)	nae	dewadewa
29. Awalama	ae	(tepa <sup>5</sup> , apara)	kekereko	iuwa	werela	nae	dewadewana
30. Taupota	na	...	kekereko	iuwa, ua, ue	verei	nae	haihaina
31. Wedau	na	murua	kokorereko, kamkam	iuwa	verei, puloi	nae, babara <sup>9</sup>	aiaina
32. Galavi	kae <sup>1</sup>	...	kokorereko	iuwa	verei	nae	beibeina
33. Boniki	kae	...	kokorereko	iame	verei	nae	beibeina
34. Mukawa	kae	nao-bako	kokorereko	uwa	beri	nae	gairana
35. Kwagila	na	...	...	...	...	...	dewadewa
36. Kubiri	na	...	kokorereko	...	iteu	nata	obina
37. Raqa	na	...	kokorereko	...	nitin	na	ububurina
38. Kiviri	bai	...	kokorerek	...	nitai	nan	momogin
39. Otun	bai	...	kokorerek	wou	nitin	nanu	gineginesina

<sup>1</sup> Cf. leg.<sup>2</sup> Cf. Motu *palakapalaka*, flat, *parara*, split, opened.<sup>3</sup> Cf. *guna*, front.<sup>4</sup> Cf. Motu etc. "leaf."<sup>5</sup> Cf. Keapara etc. "head."<sup>6</sup> Cf. Motu *lama* in words *lama-boha*, bald-head, *lama-kepene*, bald, lit. coco-nut-head, *rama-tutuna*, the anterior fontanelle.<sup>7</sup> Cf. tree.<sup>8</sup> *Ma*, hither. Cf. come.<sup>9</sup> Walk.<sup>10</sup> Depart.

COMPARATIVES. **Foot.** With 1-8, 10-22, 26-39 cf. New Britain *kaki*, Bugotu *nae*, Polynesian *vae*, *wae*. **Forehead.** With 1-13 cf. Florida *vahu*, brow, also Ulawa, Mala *pa'u*, Wango *ba'u*, Mota, Arag *gatu*, head. **Fowl.** With the onomatopes in 1-10, 21, 22, 24-39 cf. Florida, Bugotu, N. Georgia *kokorako*, New Britain *kakaruk*, fowl, and also Epi *kokoreko*, Malekula *kakuku*, Efate *koreko*, crowing of a cock. **Fruit.** With 1-6, 8-16, 18, 23, 24, 26-29 cf. Fiji, New Britain *vua*, Ulawa, Wango, Mwala, Polynesian *hua*, Florida *vuavua*, Santo *bua*, Mota *woui*. With 7 cf. Nggao, New Georgia *ure*, Banks Is. *ur*, spondias dulcis. **Give.** With 1-11, 28 cf. Florida, Vaturanga *rani*, preposition (verbal) of motion towards, Epi *bani*, Bugotu *he*. With 29-34 cf. Mota *vile*. **Go.** With 1-5, 8-18, 24 cf. Fiji *lako*, Fagani *rigo*, Mota *lay'o*, step, move legs. With 23, 26 cf. Nguna, Santo, Florida *va*. With 24, 26 and perhaps 28-34 cf. Saa *lae*. **Good.** With 25-27 cf. Epi *po*, *bohi*, *bo*, Ambrim *bua*, New Britain *boina*. With 24 cf. New Hebrides words for "sweet."

	64. Great	65. Hair	66. Hand	67. Hard	68. Head	69. Hear	70. Hill
1. Roro	apaiana, (apauana)	bui	imana	...	arana, eku <sup>6</sup>	ona	oio, (oeo)
2. Mekeo	akaikia	pui <sup>1</sup> , fufuna <sup>2</sup>	ima	(inoka)	kania	lono	o'oina, iku
3. Uni	bata, (gasiona)	buia, (bui)	ima	(silonona)	ola	(abai-oa)	anaba, (iku)
5. Pokau	namana	vui	ima	...	ola, etu <sup>6</sup>	ika	lolo
6. Doura	patahona	ui	ima	iraana	...	...	...
7. Kabadi	babaka	idu	[ima]	[ilaā]	roo, eku <sup>6</sup>	[oonova]	aapu
8. Motu	bada	hui <sup>2</sup> , dera <sup>1</sup>	ima-palapala <sup>4</sup>	auka <sup>5</sup>	qara	kamonai	orooro
9. Sinaungoro	dagala-bala	gui, (hui)	ima	(bagigi)	deba, (fogo)	sega-ri <sup>9</sup>	golo
10. Hula	kamu	bui	gima	(auka) <sup>5</sup>	lepa, keru <sup>6</sup>	kamonagi	olo
11. Keapara	kamu	bui	gima	hau'a	lepa, keru <sup>6</sup>	amonagi	holo
12. Galoma	kamu, (pala)	bui	(ima)	...	repa, (lepa), keru <sup>6</sup>	(amonagi)	golo
13. Rubi	bara	ui	ima	...	deba	tega-i <sup>9</sup>	wo
14. Mugula	...	kuru	(nima)	...	...	...	...
16. Suau	lailai, (bada)	uru	nima	oiura	nagara, uruuru, gedu <sup>6</sup>	atai <sup>10</sup>	oea-tupi <sup>11</sup>
17. Sariha	rakirakina, [lalaki]	kuru	nima	...	kurukuru	rapui	tupi
18. Tubetube	lalakena	ito, (hulu)	nima, (nima)	...	kulukulu	benarani	koia
21. Panaieti	bwabwatana, manamara, nabinabi	koakoa	nima	erurur	koakoa	hago, ra-ega-n <sup>9</sup>	oia
22. Misima	bobotana	kahu	nima	...	kòkò	iago	oia
23. Tagula	lagia	wuluwulia	...	...	bali	ilonwe	uo
24. Nada	katuwai	kulu <sup>2</sup> , ununu <sup>1</sup>	nima	...	ige	argenin	kola
25. Murua	veka	kauuio <sup>2</sup>	katapue	...	kunu	baiarageni	koi
26. Kiriwina	veaka	kulu, ununu	iamila	...	paneta, kulu <sup>7</sup>	lagi, lega	koia
27. Dobu	sinabwana	uiaua	nima	pa'arina	deba	nono	...
28. Tavera	baneina	apala	nima	...	ununu	nonori, lau- taniga-na <sup>9</sup>	oea
29. Awalama	baneina	apara	ura	togara	ununu, etetu <sup>6</sup>	nonori	ola, (oia)
30. Taupota	g'aeg'aena	apara, ini-rona	ura, nima	togatogarina, bagibagina	ununu, unua	nonori	ola
31. Wedau	gogobuna, g'aeg'aena	apara <sup>2</sup> , ulawa <sup>2</sup> , oro <sup>1</sup> , ini- vunivuna <sup>1</sup>	nima, ura	baba, bado, togara, bagibagina	kol'a, tepa <sup>7</sup> , unu, etuetuta <sup>6</sup>	nonori <sup>10</sup> , rau- taniga-na <sup>9</sup>	ol'a
32. Galavi	gamanakina	tepa <sup>2</sup> , ini- munimunina	nima, ima	badobadona	kunukunu, tepapu	vianei <sup>9</sup>	kola
33. Boniki	g'amana	uiawi	ima	bagibagina	gelami <sup>8</sup>	vianei	kola
34. Mukawa	kaikapona	uiawi <sup>2</sup> , kokokoro	nima	tolakaikaina	galami	nonora	kol'a
35. Kwagila	...	tepa <sup>3</sup> , bubuni <sup>1</sup>	ima	...	uni	...	...
36. Kubiri	gagamina	tepa <sup>2</sup> , yorara <sup>1</sup>	nima	wawaniлина	teqaga	tatami	ol'awa
37. Raqa	nainal'oro	tafa <sup>2</sup> , sagora <sup>1</sup>	iaro	waniwanil'ina	teqaga	...	bebega
38. Kiviri	kaita	tefa <sup>2</sup> , bubuni <sup>1</sup>	nima	wawanin	uni	tatam	kokoun
39. Oiun	taimon	tefo <sup>2</sup> , sakor <sup>1</sup>	uma	waniwanin	naqaru	nowara	kokun

<sup>1</sup> Of body.<sup>2</sup> Of head.<sup>3</sup> Cf. words for "head."<sup>4</sup> Cf. foot.<sup>5</sup> Lit. woody. Cf. tree.<sup>6</sup> Back of head.<sup>7</sup> Top of head.<sup>8</sup> Cf. stone.<sup>9</sup> Transitives from the noun "ear."<sup>10</sup> Cf. know.<sup>11</sup> Oea, land.

COMPARATIVES. **Great.** With 3, 8, 13, 16 cf. Malekula *pare*. With 16-18, 23 cf. Vaturanga *loki*. With 28, 29 cf. Mwala, Ulawa *paine*, *painu*. **Hair.** With 1-6, 8-18, 23-27, 31, 35-38 cf. Fiji *vulua*, Santo *vul*, Mota, Aurora *ului*, New Georgia *kalu*, Bugotu *vuvulug'a*, hairy. Cf. also words for "head" and "feather." **Hand.** With the common words *ima*, *nima*, *gima* cf. Mota, Bugotu, Florida, New Britain, Aurora, Arag *lima*, Polynesian *ima*, *nima*. With 29, 30, 37 cf. Ambrym *vera*, Malekula *jera*, *ver*, *rari*, hand, Mota *ta-verai*, palm, Florida *pera-ni-lima*, palm of hand. With *palapala* in 8 cf. Florida *pera*, Mota *palaloi*, something broad and flat. **Hard.** No comparatives appear. **Head.** Cf. comparatives under "forehead" and "hair." With 17, 18, 25, 28-32, 35, 38 cf. Fiji, Bugotu, New Britain, Polynesian *ulu*. In 1-6, 8, 16, 21, 31, 39 *ara*, *ola*, *qara*, *gara*, *kol'a*, *qaru* may perhaps represent Mwala *guala*, Malekula *karu*. **Hear.** With 1, 2, 7, 23 cf. Ulawa, Mota, Epi, Polynesian *rono*, Bugotu *ronovi*, Fiji *ronod'a*, New Britain *va-tonore*. With 16, 27-31, 34, 37 cf. words for "know." With the transitives in 9, 13, 21, 28, 31-33 cf. Lifu *hnaneie-ne*, listen, from *hnaneie*, ear, and Tanna *ate-telin*, turn the ear to, listen, from *telin*, ear. **Hill.** With 1, 2, 5, 8-13, 16, 18-36 cf. Fiji *koro*, heaps of sand, *ulu ni koro*, hill.



	71. Hot	72. House	73. Husband	74. Iron	75. Kill	76. Know	77. Land
1. Roro	ziabu, (hiabu)	izu, (itu), marea <sup>3</sup>	atawa <sup>6</sup>	...	ahu'-arina <sup>10</sup>	iovina	aiara, anua
2. Mekeo	iapu, eufa, panai <sup>1</sup>	e'a	akava	...	au-punua <sup>11</sup>	lono <sup>18</sup>	panua
3. Uni	(siabu)	luma, (ruma)	ada	...	...	...	vanua
5. Pokau	siavuli	luma, l'oe <sup>3</sup>	ada	...	akua	ika-basi	vanua
6. Doura	siauri	ruma	atava	...	...	...	...
7. Kabadi	[siau]	ruma, ro'e <sup>5</sup>	[agava]	...	akuni	isana	[kavarana]
8. Motu	siahu	ruma, dubu <sup>3</sup>	adava	āuri <sup>8</sup>	alai	diba	tano
9. Sinaugoro	seguli	numa	alago, (arag'o)	...	vagi	...	...
10. Hula	(iabu)	numa	arawa	(auri)	vagi	ripa	qano-para <sup>21</sup>
11. Keapara	iabu	numa, lubu <sup>3</sup>	harawa	auri	vagi	ripa	ano
12. Galoma	(iabu)	numa, rubu <sup>3</sup>	(garawa)	...	vagi, (bagi)	ripa	(alima)
13. Rubi	tiu	numa	arawa	...	via	...	...
14. Mugula	...	...	...	roporopo	...	...	...
16. Suau	gigiborina	numa, dubu <sup>3</sup>	mone	poasi	unui	ata <sup>18</sup>	...
17. Sariba	gigibarina	numa	maita-wasora	pawati	kunoi	kata	...
18. Tubetube	kamweai	numi, (yuma)	waine	(kēlumi)	unui-iamate	nuatuwui, qatai	ianua
21. Panaieti	rara, waiwai	limi	rago	...	lopa-ariga,	atena, hago	panua
					tauror	...	...
22. Misima	waiwai	limi	wasara	...	taurema	...	...
23. Tagula	...	gola	ivinadu	...	ranei	kau-lunwe	...
24. Nada	midamedi	koba	dago	aramunum	ela, tautoqina <sup>12</sup>	atanaka (?)	anad
					ira-meta-iin <sup>13</sup>	...	...
25. Murua	muiamnia	bwani	gunaqavi	onomunumu	yuweyu <sup>18</sup> , kata-	akakina	nibunabu
					meti <sup>13</sup>	...	...
26. Kiriwina	iuviiavi, kakata	boala, lisiga <sup>3</sup> , boboma <sup>3</sup>	māla	tanumnumta	katu-mata,	nikoli, kateta	valu
					gi-maisi <sup>14</sup>	...	...
27. Dobu	iaiai	anua <sup>4</sup>	toai-meloto <sup>7</sup>	kainumu	loe-masa	maramaratoni	asa, bwa'a
28. Tavara	...	numa	ago	(kubutum)	omnugo	hanapuge,	dobu
					nonori <sup>18</sup>	...	...
29. Awalama	vi-pola <sup>2</sup>	numa	ago	(irama)	(heuni)	hapugeia	dobu
30. Taupota	vi-bola, bolana	numa, uada	awa	...	...	hanapue	dobu
31. Wedau	bol'a	numa, potuma <sup>3</sup>	awa	irama <sup>9</sup>	v-irag'eni,	notai <sup>19</sup> , nonori,	dobu
					vunui <sup>15</sup>	aramani <sup>20</sup>	...
32. Galavi	mulamulana,	numa	kawa	...	...	notai, sakovi	dobu
	raramo	...	...	...	...	...	...
33. Boniki	mulamula	numa	kawa	...	...	iakovi	kupura
34. Mukawa	boraborana	yove <sup>5</sup> , l'ove	kaowa	kirama	popori <sup>16</sup> , pupuni	qiri, nonora	dobu, kupura
35. Kwagila	...	...	...	...	gavia <sup>17</sup>	...	...
36. Kubiri	boborana	goa	awa	...	...	sagobi	tafanama
37. Raqa	molaba	bare	awa	...	...	sobi	tafarama
38. Kiviri	forabin	gowa	awa	...	...	sagob	tafanam
39. Olun	forabin	bara	awo	...	...	soba	tafaram

<sup>1</sup> Hot water. <sup>2</sup> Vi-, causative prefix. <sup>3</sup> Men's house, chief's platform. <sup>4</sup> Cf. words for "village." <sup>5</sup> Cf. Wedau *love*, porch, end wall of house. <sup>6</sup> Cf. words for "wife." <sup>7</sup> Probably "male companion." <sup>8</sup> A Tahitian word. <sup>9</sup> Also "stone axe." <sup>10</sup> Strike-dead. <sup>11</sup> Strike-destroy. <sup>12</sup> Kill man. <sup>13</sup> Kill-woman. <sup>14</sup> Kill whole village. <sup>15</sup> Slay. <sup>16</sup> Cf. Wedau *popoa*, a dead man. <sup>17</sup> Cf. Wedau *g'avia*, enemy. <sup>18</sup> Cf. hear. <sup>19</sup> Be acquainted with. <sup>20</sup> Understand. <sup>21</sup> Earth-big.

COMPARATIVES. **Hot.** With 1-13 cf. Banks Is. *seuseu*, *sawsaw*. With 21, 32 cf. Bugotu *rarani*, heat, Ulawa *rarani*, to warm. With 29, 31, 34, 36, 38, 39 cf. Florida. *Vaturanga papara*, Savo *parapara*. **House.** With 1 cf. New Georgia *vetu*. With 3-22 cf. Wango *ruma*, Ngao *sumu*, Epi *uma*, New Britain *ruma*, Mota *ima*. With 25, 26, 37, 39 cf. Fiji, Omba, Maewo *vale*, Polynesian *fale*, New Britain *pal*. In Efate *farea* is the public village house called in Malo *robo*. This latter word as *dubu*, *rubu*, etc. appears in New Guinea as the (so-called) "chief's platform." With 27 cf. Malo *vanua*, a word used more commonly in New Guinea and the Islands for "village." **Husband.** In 1-13, 17, 21, 22, 24, 28-39 are seen by regular changes the word which is in Epi *oa*, *ohoa*, *koa*, Eromanga *asun*, Mota *ra-soai*, wife, Maori *hoa*, companion. In 16-26 the word is probably "male." Cf. Duke of York Is. *muana*, Opa *mera*, Malo *muera*. With 21, 24, 28, 29 cf. Mota *lag*, marry. **Iron.** This appears usually as an introduced or adapted word. **Kill.** With 1, 2, 3, 4 cf. Wango *nahu*, Fagani *nafui*, Efate *atuni*, strike. With 2, 16-18, 31, 34 cf. Efate *bunu*, death, destruction, *bunuea*, destroy, extinguish, Mota *run*, poison. **Know.** Cf. comparatives under "hear." With 16-21, 24, 25 cf. Bugotu *ado*, Efate, Sesake *atai*, Makura *ata*, Aneityum *ato*, Lifu *ate*, Iai *hata*. With 28, 34 cf. New Britain *munure*. **Land.** With 1-15, 18-21, 24, 26 and perhaps 36-39 cf. words for "village." With 8-11 cf. Tanna *tana*, *tani* and words for "earth."



	78. Leaf	79. Leg	80. Lime	81. Lip	82. Live	83. Liver	84. Louse
1. Roro	rauna	ae <sup>2</sup> , (ape <sup>3</sup> )	...	pina <sup>4</sup>	mauri	(ahe)	uhu
2. Mekeo	nanauna	ana <sup>3</sup> , afe <sup>4</sup>	apu	fiyina <sup>6</sup>	mauzi	am	u
3. Uni	...	...	...	(pipia)	(mauri)	...	...
5. Pokau	au-kubu <sup>1</sup>	ae, va'obata <sup>3</sup> , (obi-bila) <sup>4</sup>	avu	bibia	mauli	...	uku
6. Doura	ram	ae	...	bibia	mauri	...	uku
7. Kabadi	meka, [rauna]	ae, di'udi'u <sup>3</sup>	[mainana]	bibina	mauri	muana	amuni, [amumi]
8. Motu	ram	ae, doku <sup>4</sup> , mamu <sup>3</sup>	ahu	udu-bibina <sup>6</sup>	mauri	ase, aze <sup>13</sup>	utu
9. Sinaugoro	lau	qaku, gwabe <sup>4</sup> , mani <sup>3</sup>	gau	bibiga	maguri	gase	gutu, (g'utu)
10. Hula	(lau)	(age, qape <sup>4</sup> ), vapara <sup>3</sup>	(abu)	(pipiga) <sup>7</sup> , (muru) <sup>8</sup>	maguli	(aie)	(gu)
11. Keapara	lau	hage, vahāpara <sup>3</sup>	...	bibina	maguli	lau	gu
12. Galoma	lau	gage <sup>2</sup> , (qape) <sup>4</sup> , warimo <sup>3</sup>	(gabū)	pipina	mauri	nuanua <sup>14</sup> , (gae)	u, (uu)
13. Rubi	gu	age, qabe <sup>4</sup> , manini <sup>3</sup>	gou	bibiga	moali	ate	utu
14. Mugula	...	(kai-bira <sup>4</sup> , hai- bira <sup>4</sup> )	harigiu	sopa	...	...	...
16. Snau	lugu	ae, gasa <sup>3</sup>	...	sopa <sup>9</sup>	mauri	ate	tuma
17. Sariha	lugu	kaikai, kai-bila <sup>4</sup> , laqa <sup>3</sup>	gaurana	soba	eawasi	kate	tuma
18. Tubetube	ligu	...	(hawi)	sopa, (sepa)	iawaiawasi	...	...
21. Panaletu	rama	aie, kiotu <sup>3</sup>	aru	hopahopa	moru <sup>10</sup> , iawar <sup>11</sup>	patpat	gaga
22. Misima	waruwaru	ai, ai-birabira <sup>4</sup> , nageru <sup>3</sup>	aru	hopahopa	...	...	gaga
23. Tagula	ubadama	biai, gamuia <sup>4</sup> , va <sup>3</sup>	...	jimai	dabaimade	liwariot'i	roi
24. Nada	kulaoa	ale, kipoma <sup>4</sup>	pwau	awa <sup>6</sup>	moia	ata	kutu
25. Murua	iganakai, igeveni	kipoman <sup>4</sup> , ebire <sup>4</sup> , mawinao <sup>3</sup>	pakōdi	kauwa <sup>8</sup> , uado <sup>7</sup>	moave	katu	kuti
26. Kiriwina	(egavana)	kaike, kwaia- pepoma <sup>4</sup> , kai-piapa <sup>3</sup>	(pwak)	wodo	moa	kata	(kutu)
27. Dobu	iawana	ae <sup>2</sup> , ae-weoweo, bodaga <sup>3</sup>	iaguma	sopa	boboana	ate <sup>13</sup>	utu
28. Tavera	lugu	...	...	eipili	luiagohana	...	...
29. Awalama	(rugu)	ae-bire <sup>4</sup>	tubora	(ipiri)	...	(ade)	utu
30. Taupota	...	ae	bakau, laguma	...	lawahana	...	utu
31. Wedau	rugu, tipeni	ae, ae-bire, manono <sup>3</sup>	koikapu, autu <sup>6</sup> , gabubua	ipipi, ipiri	lawalawaina <sup>12</sup>	ganigani <sup>13</sup>	utu
32. Galavi	...	kae <sup>2</sup>	tui	...	lawasa	...	tuma
33. Boniki	...	...	tui	...	...	...	tuma
34. Mukawa	raurau	kae	tui	kipuru	l'awasina	katekate <sup>13</sup>	kutu
35. Kwagila	sena'a	a-pire <sup>4</sup>	...	...	...	...	...
36. Kubiri	...	...	tui	...	lawasina	...	utu
37. Raqa	...	...	ura	...	lawasina	...	kutu
38. Kiviri	...	bai	leloi	...	lawasin	...	guta
39. Olun	...	bai	rarika	...	lawasin	...	guta

<sup>1</sup> Au, tree, kubu, sprout, Motu tubu. <sup>2</sup> Cf. foot. <sup>3</sup> Thigh. <sup>4</sup> Calf of leg. *Bire, bila* probably refers to the bulge. Cf. Wedau *ura-birena*, swelling in the fore-arm. <sup>5</sup> Also bag for holding it. <sup>6</sup> Cf. mouth. *Bibi* refers to the separation of the parts. Cf. Motu *bibi*, move a little away. <sup>7</sup> Lower. <sup>8</sup> Upper. <sup>9</sup> Cf. Motu *topa*, suck silently, kiss (European fashion). <sup>10</sup> Healthy. <sup>11</sup> Breathing. <sup>12</sup> Alive. <sup>13</sup> Wedau *ate*, Awalama *ade-uv'ina*, gall-bladder. <sup>14</sup> Cf. belly, breast.

COMPARATIVES. Leaf. With 1, 2, 6-13, 34 cf. Florida, Arag, Malo, Santo *rau*, Fiji *drau*, Opa *raug'i*, Mota *naui*. With 16-18, 28, 29, 31 cf. New Georgia *rokroko*, leaf, Bugotu *rugu*, flower. The Pokau *kubu*, sprout, is Fiji *tubu*, grow, Opa *tutubu*, Efate *tubu*, swell. Leg. With 1, 2, 6-8, 10-23, 27-34, 36-39 cf. Saa *aeae*, Bugotu *nae*, Polynesian *vae, wae*, New Britain *kaki*. Lime. With 2, 5, 8-13, 18-22 cf. Malo *avu*, Wango *hasi-ahu*, Epi *yebi*, Malekula *ieo*, Efate *aob*. Cf. also words for "ashes." Lip. With 1-13 cf. Malo *rivi*, lower lip. Cf. words for "mouth." Live. With 1-16, 21 cf. Mwala *mauri, meuri*, Ulawa, Nguna, Polynesian *mauri*, Malekula, Mota *maur*, Santo *mauru*. With 30-39 cf. Arag *rahu*, New Britain *laun*. Liver. With 1, 2, 8, 9, 13, 17, 24, 27, 34 cf. Efate, Polynesian *ate*, Fiji *yate*, New Britain *kat*. With 7, 12 cf. belly. Louse. With 1-6, 8-13, 24-39 cf. Fiji, Efate, Nguna *kutu*, Florida, Bugotu *g'utu*, Arag *g'utu*, Malekula *gut*, Malo, Santo *utu*, New Britain *ut*, Mwala *u'u*, u, Banks Is. *vu*.

	85. Male	86. Man	87. Mat	88. Moon	89. Mosquito	90. Mother	91. Mouth
1. Roro	koa	hau, (maearima) <sup>4</sup>	ire	naua	euzi	hinana	pinana <sup>15</sup>
2. Mekeo	kona	papiau, au	ile	nava	eiei	inna <sup>13</sup>	vivina
3. Uni	cau	mucan, (kau)	...	bulu, (buia)	meudi	zina	...
5. Pokau	moluane <sup>1</sup> , avaava <sup>2</sup> , tona <sup>3</sup>	kau	eta	vuia, vula <sup>10</sup>	meudi	sina	nutu
6. Doura	...	kau	...	huia	...	sina	...
7. Kabadi	kauna	kau	eka	uena	[kaiino]	aidana	ake
8. Motu	maruane	tau, tau- nimanima <sup>4</sup>	geda <sup>6</sup>	hua	namo	sina	udu
9. Sinangoro	tauna	tau	geba	guve, (ueva)	nemo	sina	boka
10. Hula	manuara	au	keru	(bue)	(nemo)	ina	muru-pokana
11. Keapara	manuara	au, aunilima- lima <sup>4</sup>	gepa	bue	nemo	ina	...
12. Galoma	maruane	au, aunilima- lima <sup>4</sup>	gepa	bue	(nemo)	ina	muru, (poka)
13. Rubi	...	tau	geba	wui	nemo	tina	muru, boka
14. Mugula	...	(tau)	...	(nowarai)	...	...	...
16. Suau	ta-moana	tau	leiaha	navalai, (waiena)	...	sina	ava <sup>15</sup>
17. Sariba	...	tamosi	leyaha	waikena	nimai	sina	kawa
18. Tubetube	tau	tau, tomo	...	waikena	...	sina	gama
21. Panaieti	melutau	tau, gamager <sup>4</sup> , borau <sup>5</sup>	halagi	waikena	gumu	hina, nain <sup>14</sup>	awa
22. Misima	...	gamagan	kira	papahana, waikena	kimu	ina, naim	...
23. Tagula	jajana	umoru	dakdaqia	wagina	...	nava, tina	aidogoi
24. Nada	tau	tau	saga <sup>7</sup>	waikena	simunika, borabora	sina	awa
25. Murua	tau	tau, gamaga <sup>4</sup>	sagi <sup>7</sup>	wiken, tibukone	sumoniku, boroboru	ina	kaua
26. Kiriwina	tau	tau, tomota <sup>4</sup>	moi <sup>7</sup> , (taken)	tubukola	(nim)	ina	(wado) <sup>15</sup>
27. Dobu	me-olotona	tai, tomota <sup>4</sup>	sita	nawarae	nema	sina	awa
28. Tavara	olotona	oloto, lawa, (raua)	...	uamahia, (nawarane)	moeoti	hina, (hina)	gamo, awa
29. Awalama	orotona	oroto, rawa	arawi <sup>7</sup> , (paruparuta) <sup>8</sup>	wamahia, (nawarawi)	himoioti	hina	gamo
30. Taupota	orotona	oroto, rava <sup>4</sup>	aravi	nawaravi <sup>11</sup> , wamahia	himokini	alo	gamo
31. Wedau	orotona	oroto, rava, nelara <sup>5</sup>	g'alag'alawa <sup>8</sup> , arave <sup>7</sup> , ire <sup>7</sup> , nogi <sup>8</sup> , gatove <sup>9</sup>	nawaravi	imokini	al'o	gamo <sup>16</sup>
32. Galavi	korotona	koroto, rava <sup>4</sup>	kire, gudu <sup>9</sup>	nawaravi	namokiri	madua	kawa <sup>17</sup>
33. Boniki	tomoina	tomoa, wawala <sup>4</sup>	kire	nawaravi	namokiri	madua	kawa
34. Mukawa	sebarena	sebare, pipia <sup>4</sup>	lagoro, galabe	nawaravi, matau	kirikiri	sina	kawa
35. Kwagila	...	matanata	...	...	...	...	...
36. Kubiri	orotona	oroto	ire	gaiwara	nanamo	al'o	awa
37. Baqa	orotona	oroto, sabua	ire	sumara	...	al'o	awa
38. Kiviri	oroto	oroto	ila	roge	nanam	aio	awa
39. Oion	oroto	oroto	ire	sumar	yamaskita <sup>12</sup>	ina	wa

<sup>1</sup> Human beings. <sup>2</sup> Quadrupeds. <sup>3</sup> Birds. <sup>4</sup> Generic, mankind. <sup>5</sup> Plural. <sup>6</sup> Also a reed from which it is made. <sup>7</sup> Made of pandanus leaf. Cf. Nada *saga*, and Wedau *moi*, *ire*, *aravi*, pandanus. <sup>8</sup> Made of cocopal leaf. <sup>9</sup> Cf. door. <sup>10</sup> Full moon. <sup>11</sup> Cf. *ravi*, evening. <sup>12</sup> Apparently the English "mosquito." <sup>13</sup> Nasal n. <sup>14</sup> Vocative. <sup>15</sup> Cf. lip. <sup>16</sup> Also "angle." <sup>17</sup> Cf. Wedau *awae*, jaw.

COMPARATIVES. **Male.** With 8, 11, 12, 16 cf. New Britain *muana*, man, male, Malo *mura*. With 1, 2 cf. Epi *koa*, *ohoa*, *oa*, husband. Cf. also words for "man." **Man.** With *tau*, *au*, *hau*, *kau* cf. Mota, Ambrim *ta*, Makura *ata*, Loyalty Is. *at*, and the *tu* commonly used with suffix in the Islands. Some of these suffixes appear in New Guinea as in 26, 27, with which cf. Fiji *ta-mata*, Polynesian *ta-nata*, also in 17, 18, 33 cf. Mota *ta-maur*, Efate, Nguna *ta-moli*. **Mat.** With 9-13 cf. Mota *epa*, Banks Is. *eb*, *apa*, Aneityum *ap*, Rotuma *cap*. With 1, 2, 22, 31-33, 36-39 cf. Mota *g'ire*, pandanus odoratissimus. With *nogi* in 31 cf. Mota *non*, a plaited cocopal leaf mat, Fiji *lona*, a mat. **Moon.** With 3-13 cf. Fiji, Mota, Bugotu, Santo, Arag *vula*. With 1, 2 cf. Florida *nava*, man in the moon, Nggaio *glaba*, moon. In 28, 30 the word appears to be a compound of *wa*, fruit, globe, and adjective *mahina*, shining. Also in 16, 30-34 *wa* with the article appears with *ravi*, evening. In 28 it is *rane*, light. *Wa* is found also in 14-25. **Mosquito.** With 8-22, 26, 27, 36-38 cf. Fiji, Mota, Arag, Santo *namu*, Bugotu *namu*. The same stem appears in composition in 32, 33. With 22-25 cf. Mwala *simi*, and New Georgia *nikuniku*. With 28 cf. Sta Cruz *mo*. **Mother.** With 1-6, 8-29, 34, 39 cf. Fiji, Malo, Santo, Vaturanga, Florida, New Georgia, Polynesian *tina*. With 32, 33 cf. Polynesian *matua*, adult, mature, as in Maori *matua-wahine*, mother. **Mouth.** Both in New Guinea and the Islands "mouth" and "lip" are confounded. With 5-8 cf. New Georgia, Fiji *nusu*, Rotuma *nucu*, and also Mota *nusui*, snout. *Muru* in 10, 13 may represent the same word. With 16, 17, 21, 24, 25, 27, 32-39 cf. Ulawa, Mwala, Opa *wawa*, Santo *rava*, Duke of York Is. *wa*, Maori *waha*, and also Mota *rava*, speak. *Boka*, *poka* of 9, 10, 13 is *boga*, lip, in New Hebrides, Mwala *voka*, mouth, Florida *voka*, open, separated.



	92. Nail (finger)	93. Name	94. Navel	95. Neck	96. Night	97. Nose	98. Outrigger float
1. Roro	...	ata	botoa	ako, aio <sup>2</sup>	rabi <sup>8</sup> , wapuka'a <sup>8</sup>	izu, (itu)	banaki <sup>11</sup>
2. Mekeo	...	aka	fuko	aio	napi	kua	...
3. Uni	...	ada, (aka)	...	...	...	...	...
5. Pokau	...	wa	mudo	ato	boni	idu	dalima
6. Doura	...	...	...	doko, ato	...	ururu	...
7. Kabadi	...	akana	puko	kemona, ako <sup>2</sup>	vapukana	itu	...
8. Motu	kahau	lada	udo	aio, gado <sup>2</sup>	hauua-boi <sup>7</sup>	udu	darima
9. Sinaugoro	didi-gavana	ara	ulo	gaigo, godoka <sup>2</sup>	bogi	ilu	...
10. Hula	(didi-gauna)	ara	(buro)	haigo	(pogi)	iru	(ralima)
11. Keapara	...	ara	bulo	haigo, orolo <sup>2</sup>	pogi	ilu	...
12. Galoma	...	ara, (lala)	bulo	gaigo, ronorono <sup>2</sup>	bogi, (pogi)	iru	...
13. Rubi	...	gara	bulo	gaigo, donaka <sup>2</sup>	boi	iru	...
14. Mugula	nima-gibu, (gibu)	(esa)	(poasi)	(garo) <sup>2</sup>	...	is'u	sarima
16. Suau	...	esa	uso	gado <sup>2</sup>	maiona	isu	...
17. Sariba	gibu	hari, [sa]	posi	gadogado	boni	isu	sarime
18. Tubetube	(kapuru)	esa	(pusua)	dumua <sup>2</sup>	boni	isu, (bubusi), [bus'u]	(sama)
21. Panaleti	nima-kibai	ara	pohu	mamar, gamana <sup>2</sup>	burin	bohu	...
22. Misima	...	arama	pohu	mamar	masigil	bohu	...
23. Tagula	...	idanila	bibido	numo, guaiia <sup>2</sup>	igogo	buodu	...
24. Nada	kaku	lara	poso	liu, tabwa <sup>2</sup>	deduba	gubuso	dam
25. Murua	kuqa	yaga	poso	kaiyo	bogu	kabunu	...
26. Kiriwina	(kuqedu)	iaga, iga	(kuku)	kaiola <sup>3</sup> , kaigadula <sup>4</sup>	bogi	kabulu	iamila, (lamila)
27. Dobu	nima-matawagana	esa	nadi	oto, tonea <sup>2</sup>	boiboi	ubusu	laita
28. Tavera	...	goa, (goa)	...	gadou	didibala, (dibare)	...	...
29. Awalama	ura-wagena <sup>1</sup>	goa	(buhobo)	gado	(oimarotom)	niu	haruma
30. Taupota	ura-wagena <sup>1</sup>	wava	...	ua, unu	waguvarai <sup>8</sup>	niu	haruma
31. Wedau	ura-wagena <sup>1</sup>	wava	buo	wataba, ua, amlo <sup>2</sup>	raviravi <sup>8</sup> , waguvarai <sup>8</sup>	gia	g'ama
32. Galavi	ima-wakena <sup>1</sup>	vava, wava	...	uakapa, ua	didibara <sup>8</sup>	gia	gamanaki, kiukiu
33. Boniki	ima-wakena	wava	...	iwa	...	gia	kiukiu
34. Mukawa	nima-vekata	waba	pūso	wasoge	pomai <sup>9</sup>	niu	awani, (g'amani)
35. Kwagila	in-waga	goa	...	...	...	aburu	...
36. Kubiri	...	wabi	...	...	waumanai <sup>10</sup>	aburu	ramani
37. Raqa	nima-vekata	wabi	...	sika	fais	iu	ramani
38. Kiviri	imoni	wabi	...	anio	pom	aburu	rama
39. Otun	kimani	wab	...	seko	pai	iu	rama

<sup>1</sup> Finger its-shell.<sup>2</sup> Throat.<sup>3</sup> Front.<sup>4</sup> Back.<sup>5</sup> Evening.<sup>6</sup> 10 p.m. to 4 a.m.<sup>7</sup> Village-dark.<sup>8</sup> At dark.<sup>9</sup> At night, Wedau *pom*, yesterday.<sup>10</sup> At dark, Wedau *warumana*, dark.<sup>11</sup> Cf. Motu *vanagi*, small canoe.

COMPARATIVES. **Nail.** With *gau* in 10 cf. Fiji *qa*, shell, husk, nutshell. **Name.** With 1-3, 7-13, 21, 22 cf. Wango, Fagani *ata*, Florida, Bugotu *aha*, Fiji *yad'a*. With 25, 26 cf. New Britain *yani*. With 14, 16, 18, 23, 27 cf. Malo *nisa*, *isa*, Malekula *nis*, Nguna *nisa*, Aneityum *it'a*. With 28, 29, 35 cf. Polynesian *inoa*. **Navel.** With 1, 2, 7-25, 29-34 cf. Mota *putoi*, Efate, Santo *buto*, Malekula, Malo *bito*, Samoan *pute*, New Britain *bito*. **Neck.** With 30-33 cf. Bugotu *lua*. With 5, 6, 8, 16, 17, 28, 29 cf. Mota *g'ato*, speak. **Night.** With 1, 2, 31 cf. Mota *rav*, dusk, Malo *ravrave*, evening. With 5, 7-13, 17, 18, 25-27, 34, 38 cf. Wango, Fagani *boni*, Bugotu, Florida, New Georgia, Fiji, Epi *boni*, Efate *bon*, Mota *gon*, Duke of York Is. *bun*. With 7 cf. Sta Cruz *vabu*. **Nose.** With 1, 3, 7, 9-18, 37, 39 cf. Vaturanga, Rotuma, New Georgia *isu*, Epi, Efate *nisu*, Florida, Bugotu *ihu*. With 29, 30, 34 cf. Nggaio *nehu*. With 6, 8 cf. Fiji *ud'u*. **Outrigger float.** Cf. Mota *sama*, Fiji *d'ama*, Malo *isama*, Epi *hama*, Efate *semen*, New Britain *aman*.



	99. Paddle, n.	100. Pig	101. Pot	102. Rain	103. Rat	104. Red	105. River
1. Roro	bote	aiporo	uro <sup>3</sup>	abara	kaua	biro <sup>9</sup>	tou, ate <sup>18</sup>
2. Mekeo	poke, fana <sup>1</sup>	uma	una <sup>3</sup>	imu	inema	pitona, pikona	kou, (ake)
3. Uni	...	foloma, (buluma)	...	(timu)	...	...	...
5. Pokau	vode	boloma	olaka, nau <sup>4</sup>	lamu	uduve	aolana	nutu
6. Doura	...	...	...	upa <sup>7</sup>	...	...	vei
7. Kabadi	ode, bara <sup>1</sup>	boroma	uro <sup>3</sup> , kavia <sup>5</sup>	upa <sup>7</sup>	kaua	pairapaira <sup>10</sup>	akena
8. Motu	hode, bara <sup>1</sup>	boroma	uro <sup>3</sup> , nau <sup>4</sup>	medu	bita	kakakaka	sina-vai <sup>19</sup>
9. Sinaugoro	ruva	bai	gulo <sup>3</sup> , nagu <sup>4</sup>	gula	gulue	kakalakakala	wai, galuka
10. Hula	(leva)	pae	gulo <sup>3</sup> , nagu <sup>4</sup>	(kupa)	(kurube)	(kalovakalova) <sup>11</sup>	(wai)
11. Keapara	leva	pae	gulo, nagu <sup>4</sup>	gupa <sup>7</sup>	uluve	vilalavilala, aaaa	wai
12. Galoma	leba, (leva)	pae	ulo <sup>3</sup> , (geka) <sup>4</sup>	kupa <sup>7</sup>	ulube, (kolo)	lalalala <sup>12</sup>	wai
13. Rubi	leve	baa	diu <sup>6</sup>	ura	kure	molimoli	auka
14. Mugula	reha, (wosi)	[bawa], (tuana)	(gudawa)	...	ibou	...	...
16. Suau	vose	sarai	gureva, gaeba <sup>4</sup>	nabu, (usa)	...	buiabuia <sup>13</sup>	saga, (bom)
17. Sariba	woase, wosi, [uose]	buruka, [buruka]	gurewa <sup>3</sup> , yekabi <sup>4</sup>	nabu, [kuse]	gimau	sabasabana <sup>14</sup>	sagasaga
18. Tubetube	(patoma), [lewa]	poalo, (bobo)	(uya)	garewa <sup>7</sup>	...	barabaragiana	iarubuasi
21. Panaletti	rewa	bobu	urun, maha <sup>6</sup>	kehi	sio	ket	sina-wel <sup>19</sup>
22. Misima	leiva	bobu, baheir	olon, gurewa, maha <sup>6</sup>	keihi	sekui	keiten	sinau-weil <sup>19</sup>
23. Tagula	vara	bobo	uwi	uwi	oiya	ibuli	iba
24. Nada	lela	buruku	kuina, gaebu <sup>6</sup>	qes	simanamau	zizuga	rai
25. Murua	ravisi	buruka	kuni, nokai <sup>4</sup>	qesi	kakoru	bobowere	wiaveka <sup>20</sup> , rai, rituki <sup>21</sup>
26. Kiriwina	wola	bunuka	kulia, kaboma <sup>6</sup>	kuna	kikone	bwebweaka, (marakana)	waia
27. Dobu	nea	bawe	ure <sup>4</sup> , kaboma <sup>6</sup>	usana	kokolaka	bweabwearina	boasi
28. Tavara	...	poro	gaeba <sup>5</sup>	kadiwewe, (gadiwewe)	...	kaekaeana	goila
29. Awalama	voe, (woe)	poro	(nau)	hauga, (gunuma)	kabawari, (gimau)	kalakalana <sup>15</sup> , haba <sup>16</sup>	gongouba, (hagahaga)
30. Taupota	voe	poro	...	hauga, lagiagira	kabawari, kaitom	waihabababana <sup>16</sup>	gaugauba, waira
31. Wedau	voe, morere	poro	nau <sup>4</sup> , aboma <sup>6</sup> , abala	garewa <sup>7</sup>	kaitom, aitaru, waguruma <sup>8</sup>	l'ebal'ebarina, g'ou-durubina <sup>17</sup>	gaubauba, waira <sup>22</sup>
32. Galavi	voe	poro	...	gunuma, garewa	magisa, waguruma	lebalebarina	gouba, lokoa <sup>22</sup>
33. Boniki	voe	poro	...	garewa <sup>7</sup>	waguruma	lebalebarina	bonaga
34. Mukawa	boe	poro	nau	kusana	vesu	tarotarona <sup>12</sup>	kawanina
35. Kwagila	...	gunoro <sup>2</sup>	...	gariwa	...	...	sereu
36. Kubiri	boe	foro	...	usana	waguruma	managa	sarewa- gagamina <sup>23</sup>
37. Raqa	bol'e	foro	...	tauna	qai	managa	sarewa-naiaoro <sup>23</sup>
38. Kiviri	boi	foro	...	usan	wakarum	mururin	loloro
39. Oiun	boe	foro	...	tauna	maragwe	wouna,	tuabuta

<sup>1</sup> Oar. <sup>2</sup> Cf. Wedau *gunara*, grunt. <sup>3</sup> Earthen cooking pot. <sup>4</sup> Earthen bowl. <sup>5</sup> Shallow bowl. <sup>6</sup> Wooden bowl. <sup>7</sup> Cf. words for "sky." <sup>8</sup> Bush rat. <sup>9</sup> Cf. Mekeo *piro*, red croton, Kabadi *viroviro*, red parrot. <sup>10</sup> Cf. Motu *paila*, pink earth. <sup>11</sup> Cf. fire. <sup>12</sup> Cf. blood. <sup>13</sup> Cf. Sariba *buyabuya*, Chili pepper. <sup>14</sup> Cf. Bonarua *sabe*, red paint. <sup>15</sup> Cf. Wedau *kala*, spark. <sup>16</sup> Cf. Wedau *aba*, red clay. <sup>17</sup> G'ou, like, *durubi*, a fruit. <sup>18</sup> Creek. <sup>19</sup> Cf. mother, water. <sup>20</sup> Large. <sup>21</sup> Small. <sup>22</sup> Cf. water. <sup>23</sup> Water-big.

COMPARATIVES. **Paddle.** With 1-8, 16, 17, 26, 29-39 cf. Mota *wose*, Efate *uos*, Malekula *bos*, Malo *ivose*, Fiji *ivod'e*, Florida *vod'e*, New Britain *vo*, Samoan *foe*. **Pig.** With 1, 18, 28-34, 36-39 cf. Savo *polo*, Florida *bolo*, Bugotu *bod'o*, New Britain *boroi*. With 9-13 cf. Baki, Ambrim, Pangkumu *bue*. With 18-23 cf. Arag *boe*, Nifilole *poe*, Ulawa *po, go*. **Pot.** With 1-12, 21, 22, 27 cf. Fiji *kuro*, Santo *kuro*, earthen pot, Efate *buro*, potsherd (cf. D. MacDonald, *Oceania*, p. 150), Mota *uroi*, empty shell of crab, etc. With 5, 8-10, 29, 31, 34 cf. Bugotu *nahu*, wooden bowl. **Rain.** With 14, 27, 34, 36, 38 cf. Efate, Santo, Rotuma, Vaturanga *usa*, Bugotu *uha*, Fiji *ud'a*. With 18, 31-33, 35 cf. Maewo, Merlav *reu*. With 21, 22, 24, 25 cf. Torres Is. *weta*, Banks Is. *wet*. With 2, 3 cf. Lifu *tim*, water. With 6, 7, 10, 12 where *t* is dropped, cf. New Georgia *ubata*. **Rat.** With 1, 5, 7, 9-13 cf. Mota *g'asuwe*, Torres Is. *g'ahuwe*, Wango *g'asuhe*, Florida *d'uguve*, Efate *kusuwe*, Makura *kahou*, Tanna *kahau*. With 8 cf. Rotuma *pica*. With 17 cf. Aniwa *kimoa*, Samoan *'imoa*. **Red.** With 8, 9, 28, 29 cf. Santo *gagara*. With 11 cf. Eromanga *na-vilara*, red, Mota *vila*, Maori *uira*, Samoan *uila*, lightning. In Fiji "lightning" is *tiva*, with which cf. 31-33. **River.** Cf. words for "water." With 1, 7 cf. Wango *ahe*, stream. With 8, 21, 22, lit. mother water, cf. Florida *beti-tina*, also "mother water." With 35-37 cf. Mota *salea*, a creek, and Fiji *salia* in *vaka-salia*, cut a channel for water.

	106. Road	107. Root	108. Rope	109. Sago	110. Sail, n.	111. Salt	112. Sand
1. Roro	tai-ara	ramu	anaua, waro <sup>2</sup>	pareho	ramu	kikimaru <sup>4</sup>	poe
2. Mekeo	inenea, ke-ana	nanamuna	ue <sup>2</sup> , anau, kola <sup>2</sup>	ipako	ile	i'ifo, kikimaru <sup>4</sup>	nunu, foe <sup>6</sup>
3. Uni	dala, (dala)	(lomelome)	onau, walo <sup>2</sup>	(ijau)	...	damea	...
5. Pokau	dala	lamulamu	onau, walo <sup>2</sup>	baleo	la, eta	lamea	...
6. Doura	...	...	...	rabia	...	...	...
7. Kabadi	kere'a	ramu	onauna, poana <sup>2</sup>	rapiana	idiuna	diaa	[rariana], kepna <sup>6</sup>
8. Motu	dara	ramu	qanau, varo <sup>2</sup>	rabia	lara, geda <sup>3</sup>	damena	raria, kone <sup>6</sup>
9. Sinaugoro	da-bara <sup>1</sup>	...	velusei, walo <sup>2</sup>	labia	laia	dama <sup>5</sup>	kone <sup>6</sup>
10. Hula	lao-para <sup>1</sup>	...	qanau, walo <sup>2</sup>	(rabia)	la, kera <sup>3</sup>	(rama)	(qano), (kone) <sup>4</sup>
11. Keapara	lao-para <sup>1</sup>	lamu	wanau, waro <sup>2</sup>	rapia	la	lama <sup>5</sup>	wano, one <sup>6</sup>
12. Galoma	lara, (lala)	...	aiai, waro <sup>2</sup>	lapia	lala	rama, (lama)	(one) <sup>6</sup>
13. Rubi	da-bara <sup>1</sup>	...	wadi, woti, wau	leiba	geba	demena	kone <sup>6</sup>
14. Mugula	...	...	[barawa], (barai)	...	(doro)	arita <sup>5</sup>	(gerugera)
16. Suau	eda	lamu	tari, maina <sup>2</sup>	rapia	vorivori	arita	hasari <sup>6</sup>
17. Sariba	keda	...	maina <sup>2</sup> , lasalasa <sup>2</sup>	rabia	worewore	karita	nagari <sup>6</sup>
18. Tubetube	kamasa	...	(baiaawa)	...	(badiara), [tun]	kalita, (soga)	dekaua, (kerakera)
21. Panaieti	kamasa	ewahili	roror, esowa, rusarusa <sup>2</sup>	rabia, kaboli	muegun	hogahoga <sup>5</sup>	...
22. Misima	kamasa, keira	...	roror	labia	meigan	keiva	talbasi <sup>6</sup>
23. Tagula	kamade	...	dio, t'io, ragahu <sup>2</sup>	yabia	muina (?)	jiur <sup>5</sup>	kerekeve
24. Nada	keza	digwari	loalona, weu <sup>2</sup>	lebia	lala	lora <sup>5</sup>	ririna
25. Murua	keda	kunuma	ewasai, yaunai <sup>2</sup>	rabia, kaboru	nai	yaiyani, lora <sup>6</sup>	kauragani <sup>6</sup>
26. Kiriwina	keda	kaivilivali	votunu, tavisoi <sup>2</sup>	(yabia)	laia, (naia)	iona	kanakenua, olumata <sup>6</sup>
27. Dobu	eda	ramu	baraia, maina	rabia	naea	ora <sup>5</sup>	kaukau, nedila
28. Tavana	taeha	dede	...	...	...	niha <sup>5</sup>	pupu
29. Awalama	talaha	dede	(barawa, ikadidira)	(ginahi)	kuka	niha	bubu
30. Taupota	talaka	dede	...	...	kuka	niha	kerewau, bubu
31. Wedau	eta, tete	warami	g'urava	ginai, rabia	kuka, nal'a	nia <sup>5</sup> , boga	bubu, gera <sup>6</sup>
32. Galavi	keta	ram	...	...	kuka	nelag'a <sup>5</sup>	gerabubu
33. Boniki	keta	ram	...	...	nala	legai <sup>5</sup>	gonugonu
34. Mukawa	keta	warowarovi	urama	...	benoma	nisa	tore
35. Kwagila	...	...	...	...	...	...	motobai
36. Kubiri	eta	...	...	...	...	ria <sup>5</sup>	gasala
37. Raqa	eta-fu	...	...	...	kufafa	ria	tore, gasala
38. Kiviri	eta	...	...	...	...	kamit <sup>5</sup>	gas
39. Oiun	eta	...	...	...	...	dia	ganas

<sup>1</sup> Bara, para, big.<sup>2</sup> String.<sup>3</sup> Mat and sail.<sup>4</sup> Cf. Mekeo "sea."<sup>5</sup> Cf. sea.<sup>6</sup> Beach.

COMPARATIVES. **Road.** With 1, 3-5, 12, 28-30 cf. Mwala, Ulawa *tala*, San Cristoval *tara*, Fiji, Rotuma, Mota, Nguna, Malo, *sala*, Florida *hala*. With 16, 17, 24-27, 31-39 cf. Iai *get'en*, and possibly Bugotu *hat'a* in *hat'a-utu*. With *fu* in Raqa cf. *utu* in Bugotu, and Florida *hala-utu*, Vaturanga *sa-utu*. **Root.** With 1-16, 27, 31-33 cf. Wango *ramu*, Vaturanga *lamu*. With 21, 24, 34 cf. Mota *gariu*, Aurora *goarii*, Arag *g'aroi*, Tangoa *gari*. **Rope.** With 1, 3, 5, 8-12 cf. Wango *'aro*, Saa *walo*, Fagani *waro*, Florida *g'aro*. With 16 cf. Mota, Efate *tali*, Malo *tale*, Fiji *dali*. **Sago.** With 6-27 cf. Fiji *yabia*, Samoan *pia*, arrowroot, Maori *pia*, exuded sap, Mota *piiai*, sap of sago pith coagulated, any coagulated vegetable sap. **Sail.** Cf. words for "mat." With 5, 8-12, 24-27, 31, 33 cf. Efate *lai*, Samoan *la*, Maori *ra*. **Salt.** Cf. words for "sea." With 3, 5, 8, 13, which appear to be compounds of "sea, tongue," cf. Efate *tas-men*, from *tas*, sea, and *mena*, taste, lick, tongue. **Sand.** With 8-10, 12, 13, 33 cf. Mota, Malo, Fagani, Wango *one*. With 14, 18, 23, 30-32 cf. Efate *kirikiri*, gravel. Cf. also words for "earth."

	113. Scratch	114. Sea	115. See	116. Shark	117. Sit	118. Skin	119. Sky
1. Roro	...	aku	itana, (ihana)	etoeto	mia-zi <sup>6</sup> , [mia-ti]	paruana	kupa
2. Mekeo	...	a'u, kikimalu <sup>2</sup>	ia	ekoeko	ano-kipo <sup>6</sup>	fana, vaana	ufa
3. Uni	...	...	ika	...	mia	...	ufa
5. Pokau	...	atu	ikala	olava	mia-divo <sup>6</sup>	ava	futufutu
6. Doura	...	kavara	ikai	...	...	...	...
7. Kabadi	[orinava]	kavara	[is'ana]	oava	miado	vaerana	kaakaana
8. Motu	hekagalo	da-vara, tadi <sup>2</sup>	itai	qalaha, maleva <sup>5</sup>	helai	kopi	guba
9. Sinaugoro	...	dama	gitai	bageva	tanu-tari	kepi	guba
10. Hula	...	lava-para <sup>3</sup>	gia	(paewa)	(alu-kau)	(kopi)	kupa
11. Keapara	...	lama, lawa-para <sup>3</sup>	gia	paewa	aluali	opi	guba
12. Galoma	...	rama, rawa-para <sup>3</sup>	ia	paowa, (paua)	aluali, (alualu)	opi	bueuluku, (bueulugu)
13. Rubi	...	dava-bara <sup>3</sup>	itai	...	tau	kepi	guba
14. Mugula	...	arita	...	...	...	...	(garewa)
16. Suau	...	gabogabo <sup>4</sup> , gabotum	ita	baeva	bava	opi	gareva
17. Sariba	...	gabua	kita, [gita]	guawa	ruritaru <sup>6</sup>	dahi	dawaia
18. Tubetube	...	kalita, dumakari	gitai	...	mia-siio <sup>6</sup>	kuapi	bulibuli, (buruburu)
21. Panaleti	kurikuri	hoga, namonamo	kite, hue	baewa, kau	...	kunisi	raburabum
22. Misima	...	bagur, hoga	utukeihau	kahu	misiyu	kunesi	...
23. Tagula	...	jiur, dumaga	wudua	olatai	yaku	rakoe	wutara
24. Nada	qiri	lora	nig	tigligara	keak	zeni	karbimeta
25. Murua	...	kaisae	kakata	gidagedi	sini	karavidi	kerbemeti
26. Kiriwina	(kuriqari)	bolita, obulobulo-bolita, senabolita, (bwarita)	mitalala, gisa	...	sili	(kalawina)	labuma
27. Dobu	warowaro	nra	ita	kualawa	miatoa	bwara	garewaia
28. Tavara	...	boga, niha	gale	...	memae	opi	eada
29. Awalama	eikila	niha	inana	wagewa	tugura	opi	lada <sup>9</sup>
30. Taupota	karokaroi	boga	inana, viarui	vagewa	tugura	opi	mara <sup>9</sup> , lada <sup>9</sup>
31. Wedau	kakaroi, giai	boga, nia <sup>2</sup>	inana, inana	vag'ewa	kial'a	opi, ini <sup>8</sup>	mara
32. Galavi	lagiri, giri <sup>1</sup>	nelag'a	kitai	botabota	make	qapiri, inini	mara
33. Boniki	kelologi	legai	kitai	qarabo	makamakai	beka	sapama
34. Mukawa	giagiai	nisa, boga, enaga	kitai, kinani	qarabo	ma-kira <sup>7</sup>	qapiri	sapama
35. Kwagila	...	...	...	...	maire	...	...
36. Kubiri	gagara	ria	itai	qarabua	mairi	usi	sapama
37. Raqa	kairi	ria	iti	qarabo	marira	qanabi	aioma
38. Kiviri	gagara	kamit	itai	qarabo	mairi	kofiri	la
39. Olun	kakakara	dia	itin	qarap	mari	qanabi	mara

<sup>1</sup> Cf. Wedau *gidi*, tickle.<sup>2</sup> Salt water.<sup>3</sup> Bara, para, large.<sup>4</sup> Cf. Motu *gado-bada*, ocean.<sup>5</sup> Large.<sup>6</sup> Sit-down.<sup>7</sup> Cf. Wedau *mac-kiala*, sit on the heels.<sup>8</sup> Opi, skin, bark, *ini*, skin.<sup>9</sup> Cf. daylight, cloud.

COMPARATIVES. **Scratch.** With 8, 27, 31, 36, 37-39 cf. Mota, Florida *karu*, Bugotu *g'ag'aru*, Wango *karohi*, Malo *garasi*, Efate *karasi*, *scratch*, *karokaroa*, *itohy*. With 21, 24, 26, 32, 37 cf. Fiji *kari*, *scrape*, Efate *kari*, *scratch*, *scrape*. **Sea.** With 8 cf. Efate, Nguna, Tauna *tasi*, Fiji *tad'i*, Arag, Bugotu *tahi*, New Britain *tai*. With 9, 11, 12 cf. Mota, Aurora *lama*. **See.** With 1-21, 27, 32-39 cf. Arag *g'ita*, Tangoa, Maori *kite*. **Shark.** With 8 cf. Fiji *yalawa*. With 9-21, 29-31 cf. Florida *bag'ea*, Malekula *bag'e*, Malo *bagio*, Efate *bako*, Mota *pag'oa*. **Sit.** In 2, 5, 18 cf. Mota *siwo*, Efate *siwo*, Samoan *ifo*, down. **Skin.** With 31, 32 cf. Mota *vinui*, Aurora, Arag *vinui*, Duke of York Is. *pin*. With 21, 22 cf. Fiji, Efate *kuli*, Epi *kul*, Bugotu *g'uig'uli*. **Sky.** No comparatives appear.



	120. Sleep	121. Small	122. Smoke	123. Snake	124. Soft	125. Sour	126. Speak
1. Roro	parua	ruamu, papa- pana <sup>5</sup> , (koikoi)	ziabu, (hiabu) <sup>9</sup> , [hiavu]	urao	[aveave]	...	avi
2. Mekeo	feu	e'ele, fulaa	aku	kapa	...	...	niniani, iva
3. Uni	faluba, (avaupa)	(botiana)	...	(wakauna, makuna)	(veviana)	...	luva
5. Pokau	muinei	kiki, 'iu'iu	waitabu	kau'asi	manomano	...	luva
6. Doura	moinai	...	...	...	...	...	...
7. Kabadi	eno <sup>1</sup>	mara'i	siauna <sup>9</sup> , [ciauna]	paipai	[manova] <sup>11</sup>	[oaoava <sup>12</sup> , opiopi <sup>14</sup> ]	esiaa, [sisibo]
8. Motu	mahuta	maragi	qalahu	gaigai	manokamanoka <sup>11</sup>	iseuri <sup>13</sup> , idita <sup>15</sup> , bakobako <sup>16</sup>	koau, hereva
9. Sinaugoro	gena	misina, keina	gogu	mota	...	...	...
10. Hula	(mau)	(kirikiri)	(kobu)	(gelema, kapori)	...	...	kilagi
11. Keapara	mauu	kiri	kobu	gelema	moila <sup>11</sup>	...	ila, iwa
12. Galoma	mau	kirikiri	mugo, (muko, kobu)	ma	lepei <sup>11</sup>	(guguva) <sup>13</sup> , bewaai	ila, (loliloli)
13. Rubi	gena	kubana	botu	moata	...	...	...
14. Mugula	...	...	...	(mata)	...	...	...
16. Suau	eno <sup>1</sup>	gagiri	asu	mota	beruberu <sup>11</sup>	...	ribai <sup>20</sup>
17. Sariba	kenu	gagirini, [kikiu]	kasu	mata	(beru <sup>11</sup> )	...	woro, [aro]
18. Tubetube	keno <sup>1</sup>	kikiu	...	weso	...	...	walo
21. Panaieti	kenu-ariga, waseu	kikesi	kasu	weso	meimei, sipwa	inana	ba, ora
22. Misima	keinu	kakaisa	paibu	mata	...	...	baba
23. Tagula	ragena	kuiu, nase	muda	ravira	...	...	ra-dage
24. Nada	zeu	kikita	museu	moteta	...	...	livan
25. Murua	mesisi, nenupu- metaga	kakiti	museu	mateta	...	...	rivani
26. Kiriwina	masisi	kikita	umsen	(kaiuna)	...	paiuin <sup>17</sup> , isiana <sup>18</sup>	kaibiga, luki
27. Dobu	eno-mataia	gidarina	asu	moata	nuana	darere <sup>14</sup>	ona, guae
28. Tavana	eno	keikei, (keikeina)	...	mota	hegohegoea	...	baha, pa
29. Awalama	eno, ladalada	habuluna, (kaikaina)	bogahu <sup>10</sup>	mota	hegola <sup>12</sup>	...	baha
30. Tanpota	eno, ladalada	habuluna, keikeina, muomuona	bahubahu	mota	tapitapiana, hegola	...	babani, riwa
31. Wedau	raunuavuru <sup>2</sup> , matave <sup>3</sup>	aburuna, keikeina <sup>6</sup>	bau, diwau, nunuka	mota	mitamitana, egol'ana <sup>12</sup>	vigora <sup>13</sup> , gog'a <sup>19</sup>	babani, riwa
32. Galavi	kena-nuapa <sup>4</sup>	berokikina	basu	mota	pikapikana, matemate	...	visisia, vavo
33. Boniki	kena-nuawapa	gisina	bau	mota	mitamitana	...	vona
34. Mukawa	daua, keno- wawapa	Pogol'ogona <sup>7</sup> , yogoyogona	kasu	mota	merumeruna	...	wona, kawa, sisia
35. Kwagila	eino (?)	...	...	...	...	...	...
36. Kubiri	yen	gugudina <sup>8</sup>	bakura	kamakama	memeruna	...	...
37. Raqa	enu	kafai	soa	mota	kapakikina	...	bodudura
38. Kiviri	yen	kabakakai	bakura	mota	nunubas	...	yau
39. Oiun	yenuri	kafakiki	soa	mota	nubanuba	...	yo

<sup>1</sup> Cf. Motu eno, lie down. <sup>2</sup> Cf. nua i vuru, forget, rau, prefix of condition. <sup>3</sup> Lie down. <sup>4</sup> Wedau nuana, chest. <sup>5</sup> Very little, from papa, a part. <sup>6</sup> Also muomuona. <sup>7</sup> Cf. Wedau logana, stumpy. <sup>8</sup> Cf. Wedau kukukuna, short. <sup>9</sup> Cf. hot and fire. <sup>10</sup> Wedau bogau, tobacco-smoke. <sup>11</sup> As cooked food, also "weak." <sup>12</sup> Cf. Wedau egoogolana, flexible. <sup>13</sup> Sour, acid. <sup>14</sup> Bitter. <sup>15</sup> Bitter or salt. <sup>16</sup> Sour as paste. <sup>17</sup> Sour or bitter to eat. <sup>18</sup> Sour or bitter to drink. <sup>19</sup> Over-ripe, sour. <sup>20</sup> Cf. know.

COMPARATIVES. **Sleep.** With 10-12 cf. Wango, Fagani ma'uru, Ulawa mahu, Mota, Efate matur, Maewo, Arag, Opa, Nguna, Malo maturu, Malekula metur. With 7, 16-22, 27-30, 32-39 cf. Florida eno, Bugotu ego, Malekula ien. **Small.** With 5, 10-12, 16-22, 24-26, 28-33 cf. Bugotu, Wango kikiri, Fagani kikiri, Efate kiki, New Georgia kikina, Epi kiri, Nguna kirikiri, Mota rig, Maori iti. With 7, 8 cf. Swallow Island laki. **Smoke.** With 16-21, 27, 34 cf. Mota, Aurora, Santo, Efate, Malo, Wango asu, Bugotu ahu. The same root may also appear in 1-8, 29-39 in compounds. With 10, 11 cf. Fiji kubou. Cf. 9, 29 with Mota gagavu, thick, cloudy, Nggao gagahu, smoke. **Snake.** With 9, 12-17, 22, 24, 25, 27-34, 37-39 cf. Mota mata, Efate, Malo, Florida mata, Fiji nata, Mwala, Wango ma. **Soft.** With 7, 8 cf. Sesake manukunuku, soft, Mota manoga, soft, cooked. With 34, 36 cf. New Britain melmel, Mota malu, Samoan malu. With 31-33 cf. Arag, Oba madamada. With 38, 39 cf. Efate manubu. **Sour.** With 31 and perhaps 12 cf. Mota g'og'ona, acrid, bitter, Fiji nana, bitter, acid. **Speak.** With 17, 18 cf. Saa wala, word. With 16, 24, 25, 30, 31 cf. Nggao lepo. With 21, 22, 28-32 cf. Mota vava.

	127. Spear	128. Spit	129. Spittle	130. Stand	131. Star	132. Stay	133. Stone
1. Roro	awarai	atozi, [atoti]	...	kore, mikiri <sup>5</sup>	biziu, (bihiu)	miaho	pitara, (pihara)
2. Mekeo	i'o	upe	aloa	apo-kipo, apa	mi'imii, pihii <sup>8</sup>	anue	fopa, fau <sup>12</sup> , kepo
3. Uni	io, (sivia)	...	...	mia	(anana)	mia	pikaa, (gepo)
5. Pokan	io, olebuka <sup>1</sup>	anodi	anodi	lava	visiu	mimia	bika'a
6. Doura	...	...	...	...	bisiu	...	uara
7. Kabadi	uka	ainuku	[agonana-ironana]	koore <sup>5</sup>	visiu	miava	vakuna
8. Motu	io, karaudi <sup>1</sup>	kanudi	kanudi	gini, tore-isi <sup>6</sup>	hisiu	noho	nadi
9. Sinaugoro	gio, guri <sup>1</sup>	kanunu	kanunu	ritogoni	visigu	...	pole
10. Hula	kolova, (guri <sup>1</sup> )	(kaninu)	(kaninu)	ruga-lakai	(gibu)	alu	vau
11. Keapara	olova	aninu	aninu	gulaai	gibu	alu	vau
12. Galoma	olova, (olova, guli <sup>1</sup> )	aniulu, (atiulu)	(atiulu)	kululai	biu	alu, (aluguali)	bau
13. Rubi	giu, (kari <sup>1</sup> )	kanuru	kanuru	...	itu	taugigi	poali
14. Mugula	(womari, arahia)	...	...	(toro)	...	...	veu, (weu)
16. Suau	alabia	gariso	...	toro	ipora	mia	veu, (po'opo'o)
17. Sariba	wamari	kaiso	kaiso	...	kipuara	miamia	weku
18. Tubetube	(wama)	kaisoi	(walahai)	toroioi <sup>5</sup>	utu	miamia	veku, (pak)
21. Panalet	gau <sup>1</sup> , rakani <sup>1</sup>	...	gilolo	miri	putum	minamina	...
22. Misima	gau	kunruvi	hapapari	...	rarara	mina	paten
23. Tagula	kewi	radinu	...	radibaua	...	buru	varu
24. Nada	nuguna	kinura	kinura	mezira	utuna	qeaka	legura, dagura
25. Murua	kaiyara, tagamai <sup>1</sup>	giu	giu	manaioi-itokeu	utuni	besesu	binabini
26. Kiriwina	kaiala	giu <sup>2</sup> , kapula <sup>3</sup>	(giu)	tota	utuam	sisu, sikaili	daku, (gaku)
27. Dobu	gita	giwara	giwara	toro	kuadima	miani	gurewa
28. Tavara	...	lou-howai, howai	...	mahili, towolo	ubona	memae	gaima
29. Awalama	(aiera)	howa	geguri <sup>4</sup> , (hoa)	mahiri	gamalawe	mae	gaima
30. Taupota	...	hova	geguri, hova	tu-mairi <sup>7</sup>	kipola	mae, ribai, raunuma <sup>11</sup>	g'aima
31. Wedau	aiera, kel'akel'ama <sup>1</sup>	ovai	ova, anumai	mairi	ubona	mae, ribai, raunuma <sup>11</sup>	g'aima, g'avo
32. Galavi	...	sova	sova, gegura <sup>4</sup>	mairi	gwamegwame	make, rounuma	wakima
33. Boniki	...	kanu	kanuna	mairi	gwamegwame <sup>9</sup> , tuwowa <sup>10</sup>	makai	wakima
34. Mukawa	...	bi-kanu	kanuta	msiri	gwamegwame	mana, mamana	akima
35. Kwagila	...	...	...	misi	...	...	agimi
36. Kubiri	...	kakanu	kanu	misiri	...	...	agim
37. Raqa	...	qaia	qaia	bata	damani	...	karara
38. Kiviri	...	kakan	kan	misit	silibot	ma, mama	agim
39. Olun	...	qaqoia	goia	misit	daidia	ma, mama	kabala

<sup>1</sup> Many pronged fish spear. <sup>2</sup> Liquid. <sup>3</sup> Solid. <sup>4</sup> Wedau *gegurita*, saliva. <sup>5</sup> Stand up. <sup>6</sup> *Isi*, upward. <sup>7</sup> In Wedau *tu* also in compounds. <sup>8</sup> Morning star. <sup>9</sup> Small. <sup>10</sup> Large. <sup>11</sup> Settle, stay in house, *numa*. <sup>12</sup> Red stone.

COMPARATIVES. **Spear.** With 2-5, 8, 9, 13 cf. Nguna *io*. With *ole* in 5, and 10-12 cf. Efate *ola*, *olo*, Wango *oo*. With 7 cf. Efate *soka*, to spear. **Spit.** With 5, 8-13, 33-36, 38 cf. Fiji *kanusi*, Mota *anusu*, Wango *nisu*. With 28-32 cf. Tanna *eowa*, spew. **Spittle.** Cf. words for "spit." With 21, 24-26 cf. Mwala *nilu*, Fiji *weli*, dribble from mouth, *welu*, spittle. **Stand.** With 1, 7, 8, 16, 18, 27, 28 cf. New Britain, Malo, Santo *туру*, Mota *tur*, Fiji *tura*, Fagani *ur*, Ulawa *ura*. With *lakai*, *lai* in 10-12 cf. Samoan *tu-la'i*. With 37 cf. Makura *batok*. **Star.** With 1, 5-13 cf. Wango, Mwala *he'u*, Vaturanga *vitug'u*, Florida *reitug'u*, Bugotu *vaitug'u*, Santo, Maewo *ritiu*, Arag, Opa *visiu*, Mota *vitui*, Sta Cruz *vei*. **Stay.** With 8 cf. Samoan *nofo*, Maori *noho*. **Stone.** With 2, 7, 10-12, 14-18, 23 cf. Mota *vat*, Fiji, Florida *vatu*, Fagani *vau*, Ulawa, Wango *hau*, New Britain *wat*. With 8 cf. Bugotu, Mwala *nadi*, flint. With 28-31 cf. Florida *g'ama*, quartz pebble.



	134. Sugar cane	135. Sun	136. Sweet	137. Tabu	138. Taro	139. Taste, v.	140. Thick
1. Roro	obaoba	beraura	...	rove <sup>5</sup>	obo'o, [hovoo]	...	...
2. Mekeo	eni, oitaoo	kina	...	nope <sup>2</sup> , afu <sup>6</sup>	oou	...	afua
3. Uni	'ama, tu'e, (hama)	dia, (tina)	...	...	(bau)	...	...
5. Pokau	mabua	melala	...	love <sup>5</sup> , kabukabu <sup>6</sup>	ilu	...	...
6. Doura	...	dina	...	...	...	...	...
7. Kabadi	ake	akona	[namua]	rove <sup>5</sup>	rire, [lili]	[ania-ko]	[uguna]
8. Motu	tohu	dina	gaiho	koau-ahu <sup>6</sup> , helaga <sup>5</sup>	talo	ania-toho <sup>9</sup>	hutuna
9. Sinaugoro	komu	galo	...	...	kare	...	...
10. Hula	(komu)	aro	...	velaga	kale	...	...
11. Keapara	omu	haro	...	veaha <sup>5</sup> , uguwai <sup>6</sup>	ale	niu-obo <sup>10</sup>	...
12. Galoma	obu	garo	(ianama)	(mega), begaha <sup>5</sup>	keu	...	...
13. Rubi	koma	aru	...	...	kali	...	...
14. Mugula	(garu)	mahana	...	...	(abaiya)	...	...
16. Suau	garu	mahana	...	tabuna	udo	hearō ?	...
17. Sariba	garu	mabana	...	...	kudo	...	...
18. Tubetube	[monmon]	dabuero, (parai)	...	silam	(piya, poya)	...	...
21. Panaletu	...	sabweru	ruruesi, ruviruvi	...	yawa	...	barubaru, maul
22. Misima	kiki	hilahila, sinasina	...	...	yawa	...	...
23. Tugula	ero	varai	...	yaregana <sup>5</sup>	uedu	...	...
24. Nada	tou	silasila	...	wara	sinasina	...	debuba
25. Murua	tou	karasi	...	gamu	sinasina	...	...
26. Kiriwina	tou	kalasia	simakaiuna	bomala <sup>5</sup>	uli, uni	kom-koli <sup>11</sup>	bidubadu
27. Dobu	tou	sinara	dibidibi	tabu	boro	am-uta <sup>14</sup>	badona <sup>13</sup> , araipasina
28. Tavara	(tom)	kabudala, (kabudara)	...	woiawa <sup>5</sup>	...	uma-dadani <sup>10</sup>	...
29. Awalama	tom	madega	dagia, wigougauna	gwara <sup>7</sup>	huni	...	potopotona
30. Taupota	tom	madega	dagidagiana	gwara <sup>7</sup>	huri	...	potopotona
31. Wedau	tom	madeg'a	dagidagiana <sup>1</sup> , gabuna <sup>2</sup>	gwara <sup>7</sup> , airauana	uri, l'am	am <sup>11</sup> -dadani	putopotona, (potopotuna)
32. Galavi	tom	madeg'a	dagidagisina <sup>1</sup>	gwara <sup>7</sup>	kani	...	potopotona
33. Boniki	tom	madega	nubanubana	gwara <sup>7</sup>	keru	...	potopotona
34. Mukawa	tom	kao	kalo-nubana	kao'aobaisienn	...	dami-rubai <sup>12</sup> , kam-rubai	badobadona <sup>13</sup>
35. Kwagila	ke'ea	vera	...	...	ube <sup>8</sup>	...	...
36. Kubiri	kela	vera	kela-obina <sup>3</sup>	...	...	...	badoarina
37. Raqa	tobela	vel'a	sika-nubana	...	...	...	wanil'ina
38. Kiviri	ke	vera	momonin <sup>4</sup>	...	...	...	foitarin
39. OIun	taube	vela	momonin	...	...	...	faiwarin

<sup>1</sup> Edible. Cf. belly. <sup>2</sup> Sweet smelling. <sup>3</sup> Cf. obina, good. <sup>4</sup> Cf. momogin, good. <sup>5</sup> Holy. <sup>6</sup> Forbid. <sup>7</sup> Tabu at man's death. Cf. Motu *gare*, sign of death, and words for "die." <sup>8</sup> Cf. Wedau *ure*, taro tops for planting. <sup>9</sup> *Ania*, eat, *toho*, try. <sup>10</sup> *Niu*, *uma*, drink. <sup>11</sup> *Kom*, *am*, eat. <sup>12</sup> Wedau *rubui*, try. <sup>13</sup> Cf. words for "great," or Wedau *bado*, hard.

COMPARATIVES. **Sugar cane.** With 8, 12, 24-27 cf. Mota, Malo *tou*, Fiji *dovu*, Santo, Ambrim *toru*, New Britain *tup*, Wango *ohu*. **Sun.** With 2, 3, 6, 8, 22, 24, 27 cf. Fiji *sina*, Wango *sina*, sun, Bugotu *silada*, Mota *sina*, Efate *sina*, Florida *hina*, shine. With 29-33 cf. the same root with prefix *ma-* as in Polynesian words for "moon." In 5, 14-17 *ma-* is also seen. Cf. Polynesian *mafana*, *mahana*, hot, and *marama*, moon. With 7, 9-13 cf. Efate, Malo, Arag *alo*, Bugotu, Florida *aho*. With 35-39 cf. Fileni (Polynesian of Sta Cruz) *vera*, sun, Mota *vevera*, hot, Samoan *vevela*, Maori *vera*. **Sweet.** No comparatives appear. **Tabu.** With *ahu* in 8, 16, 27 cf. Fiji, Florida, Bugotu *tabu*, New Britain, Efate *tabu*, Malo, Santo, Arag *sapu*, Mota *tapu*. **Taro.** With 8 cf. Efate *tal*, Fiji *dalo*, Samoan *talo*, Maori *taro*. With 26, 29-31 cf. Island words for "breadfruit," Lifu *ōn*, Mare *on*, Samoan *ulu*. With 26 and 35 cf. words for "yam," Fiji *uri*, Efate *ui*, Samoan *ufi*, and also 31 with Malekula, Malo, Santo *ram*, Arag *damu*, Opa, Maewo *damu*. **Taste.** With *toho*, *obo* in 8, 11 cf. Fiji *toro*, practice, *tovolea*, taste. With 26-34 cf. New Britain *dam-kilag*, *an-kilag*. **Thick.** With 8, 29-33 cf. Bugotu *hutu*, big, New Britain *butubut*, thick. With 21 cf. Malo *baru*, fat, Efate *barua*.



	141. Thin	142. Tongue	143. Tooth	144. Tree	145. Village	146. Water	147. Weep
1. Roro	nivini	maiana	nitena, (nihena)	maziu, [matiu]	aiara <sup>7</sup>	bei, [vei]	hai
2. Mekeo	manipina	mala	ni'e, neme	au	panua <sup>7</sup>	vei	apepe
3. Uni	...	maia	(igeo)	ono, (au, mokokoko)	...	vei, (we)	cani
5. Pokau	...	mala	nike	au	vanua	vei	kani
6. Doura	...	maara	ike	au	...	vei	...
7. Kabad	kevekeve	mala	nise, [nice]	au	vanua	veina	diare
8. Motu	...	mala	hise	au	hanua	nanu	tai
9. Sinaugoro	...	mea	doga <sup>2</sup>	gau	vanuga	nanu	tagi
10. Hula	...	(mae)	(rua)	au	vanuga	nanu	agi
11. Keapara	magivi	...	rua	hau-ubu <sup>6</sup>	vanuga	nanu	agi
12. Galoma	magipi	mala	rua	gau-bu	banua	nanu	agi
13. Rubi	...	mea	doaga <sup>2</sup>	go	...	nanu	te
14. Mugula	...	mana, (memena)	moka	(madiu)	...	goila	...
16. Suau	earoearo	meme	mo'a	oeagi	eanua, (dun)	goila	dou
17. Sariba	...	meme	maka	kaiwa	...	waira	do
18. Tubetube	...	meme, (mimia)	maka, (yini), [nini]	maiaiu, (hiwo)	ianua	waila, [wawei]	...
21. Panaleti	aralavi, sanisani	...	ni	ai	awan	wewel	kahikahin
22. Misima	...	meimi	nini	kabakil	gieb	weweil	kahen
23. Tagula	gumuilau	mami	nuni	rubwa	weba	bua	rarada
24. Nada	...	sapa	gudu <sup>2</sup> , kumatu <sup>4</sup>	sagereu, skereu	anada	sopu	kasa
25. Murua	...	mele	kudu	kai	veni	sopi, dauna	veramu
26. Kiriwina	kakaravia, kapatata	maie	kudu	kai	valu	sopi	valam
27. Dobu	dedeana, tekoteko	meia	sara	kaiwe	asa	boasi	dedoi
28. Tavara	...	...	niuwo	maeau	meagai	goila, (goira)	tou
29. Awalama	wogewogewana	mena	niwo	malau, (rogona)	meagai	goila	tou
30. Taupota	wogevagewana, dinadinana	mena	ivo	eagi, elagi, rogoma	meagai, melagai	waira	tou, voirigwegwe <sup>8</sup>
31. Wedau	avavana, dinadinana	mena	ivo	ai	mel'agai	waira	tou
32. Galavi	kavakavana, berokikina	pepa <sup>1</sup>	oke	kelama, kai	meagai, melagai	lokoa	tou
33. Boniki	kavakavana	pepa	oke	kelama	meagai	okoa	tou
34. Mukawa	nenanenana	pepe	nibo	kelama, keyama	melaga	okoa	tou
35. Kwagila	...	pape	awa	...	...	goila, sariwa	...
36. Kubiri	memeruna	pepe	wae <sup>5</sup>	vegara	marapama	sarewa <sup>8</sup>	tou
37. Raqa	kapakikina	meme	wae	ai	merara	...	tou, iasia
38. Kiviri	kadodonin	fele	wao	venara	yanan	sarewa	tau
39. Oiun	kadodonin	mena	wau	ai	bara	arewa	tutu

<sup>1</sup> Cf. Wedau *papa*, layer.<sup>2</sup> Cf. Motu *doa*, Nada *doga*, tusk of boar.<sup>3</sup> Incisors.<sup>4</sup> Molars.<sup>5</sup> Cf. Wedau *awae*, jaw.<sup>6</sup> Probably "the trunk," Motu *tubu*, grow, swell. Cf. Wedau "body."<sup>7</sup> Cf. land.<sup>8</sup> Cf. Tubetube; Wedau, etc. *garewa*, rain.<sup>9</sup> Cf. Wedau *vo-diri-gwegwe*, do a cry, *dirigwegwe*, tears.

COMPARATIVES. **Thin.** With 1, 2, 11, 12 cf. Mota *marvinin*, Bugotu *manivi*, Efate *manifenife*, Malo *tanivinivi*, Malekula, Epi *meniveniv*. **Tongue.** With 1, 3, 9-11, 13, 27 cf. Mwala, Ulawa, New Georgia, Arag, Banks Is. *mea*. With 14, 23, 37 cf. Santo, Malekula, Malo *meme*. With 14, 29-31, 39 cf. Epi, Efate, Nguna *mena*, Aneityum *man*. **Tooth.** With 1, 2, 5-8 cf. Eromanga *nis*, and Island words for "nose." With 24-26 cf. Malo *udu*, Santo *uju*, tooth, and Fiji, New Georgia *nusu*, mouth, Efate *nusu*, nose. With 18-23 cf. Santa Cruz *nine*. With 28-31, 34 cf. Mwala, Ulawa *niho*, Mota, Maewo *liwio*, Arag *liwio*, tooth, and Bugotu *liwio*, mouth. With 35-39 cf. Mwala *waia*, Duke of York Is. *wa*, mouth. **Tree.** With 2-13 cf. Fiji, Efate *kau*, Santo *gau*. With 21, 25, 31, 32, 37, 39 cf. Florida, Bugotu, San Cristoval, Opa *g'ai*, Vaturanga, New Georgia *hai*, Ulawa, Mwala *ai*, Arag *g'ae*, Mota *tan-g'ae*. Many New Guinea words appear as compounds of *au* or *ai*, as in the Islands. **Village.** With 2-13, 16-21, 25, 26 cf. Fiji, Mota, Epi, Nguna, Santo, Arag, Maewo, Bugotu *vanua*, Malekula *venua*, Mwala *henue*, dwelling place, Malo *vanua*, house, Samoan *fanua*, Maori *whenua*, land. **Water.** With 1-7 cf. Mota, Santo *pei*. With 8-13 cf. Makura *ran*, Rotuma *tanu*, Fiji *drano*, Tongan *ano*, pool, Duke of York Is. *danin*, river. With 14-22, 28-31, 35 cf. Fiji, Arag, Opa, Mwala, Ulawa, San Cristoval *wai*, Mwala *kuai*, Vaturanga *ko*. **Weep.** With 1, 3-12 cf. Mota, Fiji, Bugotu, Florida, New Britain, Tasiko, Efate, Santo, Opa, Samoan, Maori *tani*. With 16, 17, 28-39 cf. Mota *totoai*, juice, Polynesian *toto*, blood, Efate *toto*, exude, Mota *totos*, squeeze, wring out moisture, Fiji *to*, *toto*, wet.

	148. White	149. Wife	150. Wind	151. Wing	152. Woman	153. Yam	154. Yellow
1. Roro	porena, rauaraua	atawa <sup>4</sup>	baura <sup>5</sup> , lani <sup>6</sup>	...	babine, one	taa, haihu	auaiabu
2. Mekeo	kelona, foena	akava	ameku	pani	papie, one	lama, aze	laofana
3. Uni	devadeva	ada	...	(bani)	vavine, (babine)	bae, (mabo)	...
5. Pokau	devadeva	ada	valea <sup>5</sup> , levo <sup>7</sup>	vani	a'ate	veu	laulina
6. Doura	uepoe	...	...	...	ateate	...	...
7. Kabadi	raraa, [uriuri]	[agava]	avivina	[ima]	vavine	pure	[aobaaoba]
8. Motu	kurokuro	adava	lūi	hani	hahine	maho, taitu <sup>9</sup>	rahorarabora <sup>10</sup>
9. Sinagoro	kurokuro	alago	iavara	pane	vavine	waburi, mao,	borabora
					kuiva		
10. Hula	kulokulo	arawa	agi	(kare)	vavine, (babine)	malawapa	(polapola)
11. Keapara	uloulo	harawa	agi	ariga, vane	vavine	malawapa	...
12. Galoma	urouro	(garawa)	gagi, (lagi)	(bane)	babine	gani	(balabala)
13. Rubi	kuokuo	arava	ava	ani	gaiine	wabuli	boaboana
14. Mugula	...	...	...	(mabe, pepe)	(sina)	(qatea)	...
16. Suau	posiposi	mone	mana	...	sine, (waihin)	apoi	...
17. Sariba	posiposina, (sewasewana), [wakewake]	mane	mana	peapea	sine, [s'ine]	qatea	yogeyogena
18. Tubetube	maiamaiarena	waine	iaumai, (wiego)	pepe	sine	(daha)	...
21. Panaieti	iaianana	rago	mana	pepe	iowa	ra, anan	...
22. Misima	wawakeiki	ewaisa	mana	openi	yowau	...	yarawa
23. Tagula	kakavara	...	dewudewi	...	wewu	jaga	...
24. Nada	papao	dago	laina	papane	iina	kuva	ligaliga
25. Murua	popaqao	tua	yagi	pinpene	vini	kui	tigitagi
26. Kiriwina	pwapwakaui, lulao	la-koava	iagila	pinipanela	vivila	kui, taitu	...
27. Dobu	buraburana	toi-mewainena <sup>4</sup>	iagila, mana	pape	waine, sinesine, ine	kuatea, bebai	raurauna
28. Tavara	wakewakeke	ago	togo	apape	wawine	(oida)	...
29. Awalama	wakewakekena	ago	hivehive	pape	wawine	qaleqale	(bonugonu)
30. Taupota	kalakalana, bogabogauna	awa	hive	pape	wavine, inaro	laba	...
31. Wedau	ararapoirina <sup>1</sup>	awa	ive, l'anel'anene, l'ag'ina	pape	wavine	l'aba, modara, goida	l'egeogana, l'adal'adana, l'ogal'ogana
32. Galavi	g'avog'avorina <sup>2</sup>	kawa	lanunu	mape	wavine	kui, modara	...
33. Boniki	poepoena <sup>3</sup>	kawa	lanunu	mape	wavine	kui	...
34. Mukawa	poepoena <sup>3</sup>	kaaa	sibe	mape	wasike	kubi, modara	bairaumata- matagina
35. Kwagila	...	...	...	...	...	...	...
36. Kubiri	kabokabobina	awa	iabat	pape	ieveri	uta	...
37. Raqa	egawagawa	awa	iabat	...	ieveri	uta	...
38. Kiviri	kakakain	...	iabat	fafen	taub <sup>8</sup> , yever	uta	...
39. Oiun	kabobo	awo	iabat	baban	taub, babin	uta	...

<sup>1</sup> Cf. *arai*, burn, *poi*, wither. <sup>2</sup> Cf. Wedau *g'avo*, stone. <sup>3</sup> Cf. Wedau *poi*, wither. <sup>4</sup> Cf. words for "husband." <sup>5</sup> South East wind. <sup>6</sup> Also "time." <sup>7</sup> North West wind. <sup>8</sup> Cf. Wedau *tab-al'o*, spinster. <sup>9</sup> Sweet yam. <sup>10</sup> *Rabora*, turmeric.

COMPARATIVES. **White.** With 1, 27 cf. Mota *vula*, Florida, Bugotu *pura*, Fiji *vulavula*, New Britain *pua*, *pupua*. With 16, 17 cf. Malo *ruso*, clean, Fiji *budho*, Rotuma *fisi*, Pangkumu *visvis*, white, and with prefix Opa *ma-vuti*, Malekula *me-vus*. With 22, 24-26, 28, 29 cf. Banks Is. *qagqag*. With 33, 34 cf. Epi *bo*, clean. **Wife.** Cf. comparatives for "husband," especially those connected with words for "companion." **Wind.** In 1, 8, 10-12, 24, 25 by regular changes, and perhaps in 26, 27, 31-33 appear the word which is in Mota, Arag, Malekula *lan*, Fiji *d'ani*, Efate, Santo, Opa *lani*, Lifu *eni*. With 7, 13, 29-31, 34, which are probably onomatopoes, cf. New Britain *vuvu*, Maori *hau*. With 28 cf. Tanna *tona*, Efate *tokalau*, East wind, Mota *togalau*, Fiji *tokalau*, Samoan *to'elau*, Maori *tokerau*, North West wind. **Wing.** With 2-5, 8, 9, 11, 22-26 cf. Mota *pane*, hand, *manu-pane* wing, Aurora *ban*. With 10 cf. Santo *karai*, bird, Malekula *karai*, flying-fox, Aulua *kare*, butterfly. With 14-21, 27-31, 36-39 cf. Rotuma *papau*, New Britain *bebe*, and perhaps Mwala, Ulawa, San Cristoval *apaapa*, wiug, Mota *g'apag'apa*, fluttering. **Woman.** With 1-3, 7-13, 25-33, 39 cf. Mota, Arag, Santo *vavine*, Florida, Bugotu, Opa, Arag *vavine*, New Britain *wawina*, Epi, Samoan *fafine*, Malo *vavini*, Maori *wahine*. With 14-18, 24 cf. words for "mother." With 21, 22 cf. Mwala, Ulawa *hua*. With 38, 39 cf. New Britain *tebuan*. **Yam.** With 2 cf. Santo *ram*, Malo *dam*, *ram*, Mota *nam*. This may be represented by 10, 11 by metathesis. With 24-26, 32-34 cf. Fiji, Florida, Bugotu, Fagani *uvi*, Wango, Mwala, Ulawa *uhi*, New Britain *up*, Samoan *ufi*. **Yellow.** With 17, 24, 25, 31 cf. Fiji *d'ano*, a kind of turmeric, Malekula *inan*, Bugotu *anoano*, turmeric.



## PART IV.

### THE LINGUISTIC POSITION OF THE LANGUAGES OF TORRES STRAITS, AUSTRALIA, AND BRITISH NEW GUINEA.

#### INTRODUCTION.

##### 1. Theories of Origin.

A great deal has been written during the last few years on the position of the Oceanic languages<sup>1</sup> with regard to those of other parts of the world. Many who have discussed the subject, and some Australian writers in particular, appear to have followed each his own fancies as to origin and relationship, and, with no accurate method of comparison, obtained results which are at once confusing, contradictory, and in some cases absurd.

In 1885 Tregear endeavoured to prove an Aryan origin for the Maori of New Zealand<sup>2</sup> by a method, which by *reductio ad absurdum*, Atkinson showed would equally prove their kinship to the Semitic or any other group of languages<sup>3</sup>. MacDonald in several books<sup>4</sup> has seriously tried to prove that the Melanesian languages are dialects of an ancient Semitic tongue. Hill-Tout and Campbell have affirmed a connection between Oceanic and the American languages of British Columbia and Yucatan<sup>5</sup>. F. W. Christian has compared Oceanic words with Aryan, Ural-Altaic and Eskimo<sup>6</sup>, and with Japanese<sup>7</sup>. Curr found that "affinities in manners and customs demonstrate unmistakably that the Australian and the Negro are related<sup>8</sup>," and also finds affinities in their languages<sup>9</sup>.

<sup>1</sup> The term is here used in a geographical sense to include the languages spoken in Oceania, i.e. in Australia, New Guinea and the Pacific Islands. In a narrower sense it may be used as applying to the languages of Melanesia, Polynesia and Micronesia.

<sup>2</sup> E. Tregear, *The Aryan Maori*, Wellington, N.Z., 1885; "The Maori in Asia," *Transactions of the New Zealand Institute*, xviii. 1885; "The Knowledge of Cattle among the Ancient Polynesians," *Transactions of the New Zealand Institute*, xxi. 1888.

<sup>3</sup> A. S. Atkinson, "The Aryo-Semitic Maori," *Transactions of the New Zealand Institute*, xix. 1886.

<sup>4</sup> Especially in *The Asiatic Origin of the Oceanic Languages*, London, 1894, and *Oceania: Linguistic and Anthropological*, Melbourne, 1889.

<sup>5</sup> C. Hill-Tout, "The Oceanic Origin of the Kwakiutl, Nookta and Salish Stocks of British Columbia," *Proc. and Trans. Roy. Soc. of Canada*, 2nd Ser. iv. Meeting of May, 1898; J. Campbell, "The Kootenay and Tshimsian Languages of British Columbia," *Proc. and Trans. Roy. Soc. of Canada*, 1898, and also "Decipherment of the Hieroglyphic Inscriptions of Central America," *Trans. Canadian Institute*, 1899.

<sup>6</sup> *Jour. Anthropol. Inst.* N.S. i. 1899, pp. 294, 296, 298.

<sup>7</sup> *Jour. Polynesian Soc.* vii. 1898, pp. 66, 67.

<sup>8</sup> E. M. Curr, *The Australian Race*, Melbourne, London, 1886, Vol. i. p. 182.

<sup>9</sup> E. M. Curr, *op. cit.* i. pp. 171-181.



J. Mathew, in discussing the origin of the Australians<sup>1</sup>, finds traces in their languages of Dravidian, Melanesian (called by him Papuan), and Malay words. Dr J. Fraser of Sydney has tried to prove that Aryan roots are found in Melanesian<sup>2</sup> and Australian<sup>3</sup> languages. As he also finds the same in Dravidian, and occasionally in Semitic, it naturally follows that according to his view, all these languages have a common origin<sup>4</sup>.

These varied theories are to a large extent mutually destructive, and it is neither useful nor desirable to discuss them fully in this place. The authors of the theories have, however, quoted words in support of them from languages which are illustrated in this book, or have affirmed a supposed connection between these and other languages which will require some notice.

## 2. Methods of Comparison.

All the writers just mentioned base their arguments upon supposed glossarial affinities. They believe that a likeness of words in sound and meaning is a proof that the languages in which the words occur are of common origin or genealogically related. Their method consists in taking some word or words in one group of languages, then to suppose some phonological changes which may or may not take place according to rule in the languages discussed, next to find some words similar in sound and meaning to the altered words in the first group of languages, and then finally assert positively that the two sets of words are related.

That this is the method followed will appear from the following quotations:

Curr (*Australian Race*, i. pp. 174, 175). "Sun. Australian. *Wee, Weeyee, Nowi, Nowingi, Wirri, Woorin*. African. *We, Wes, Weine, Umwe, Eiwia, Wunari*. *Wi* or *wee* seems in past ages to have meant both *sun* and *fire* in both continents. The word does not occur on the West coast of Australia."

"Fire. Australian. *Wee, Wiin, Willa, Webra, Wyee, Wirnap, Wirnawi, Wurnibi*. African. *Wionu, Wun, Tiwia, Tuwia, Wuna, Ewun, Wuta*. In Africa we find words of the sort given occurring in twelve languages as *sun*, and in ten as *fire*. We also find, in both continents, that when some other word is used to express *sun* it not infrequently means *day* also."

Fraser (*An Australian Grammar*, Introduction, pp. 1, li). "The verb 'to eat' has, in Australian, many forms, such as *thalli, dalli, thaldinna, thilala, dira, chakol, taka, tala*, and, in Tasmania, *tuggara, tughli, te-ganna*. Of all these, the simplest is *taka*, which is used by the Northern portion of the Kuringgai tribe in N. S. Wales. On comparing *taka* and *tala*, it is evident that the simple root is *ta* and all the others come from this; *chakol*

<sup>1</sup> J. Mathew, *Eaglehawk and Crow*, London, Melbourne, 1899.

<sup>2</sup> In a paper on the "Languages of the New Hebrides," printed for me by the Royal Society of New South Wales (*Journal and Proceedings*, xxii. 1893), which was seen through the press by Dr Fraser, he inserted, without my knowledge or consent, a great many of his own notes containing etymologies which I regard as utterly misleading. I had no knowledge of these until I received some printed copies of the paper. Besides this, copies of the paper were distributed also without consulting me, and my material was thus used for propagating theories for which I am in no way responsible, and which I believe to be entirely without foundation.

<sup>3</sup> L. E. Threlkeld, *An Australian Language*, re-arranged, condensed and edited by J. Fraser, Sydney, 1892.

<sup>4</sup> He states (*An Australian Language*, Introduction, p. lxiv), "Our Australians have a common heritage, along with the rest of the world, in these root words."

for instance is *ta*, palatalized into *éa*, with *-kál* added; *di-ra* has the suffix *-ra* added on to the root *ta*, vocalized into *di*; and *díra* gives the universal Australian word for the 'teeth,' just as the Sanskrit *dant*, 'a tooth' (cf. Lat. *dens*), is a participial form of the verb *ad*, 'to eat.' The Tasmanian words, which I have here restored to something like a rational mode of spelling, are clearly the same as the Australian. Nor is the root *ta* confined to Australia; it is spread all over the East as *ta* or *ka*. In Samoa (Polynesian) it is *tau-te*, *tau-mafa*, and 'ai, that is, (k)ai; in Aneityum (Melanesian) it is *caig*; in Efate, *kani*; in Duke of York Island, *ani*, *wa-gan*; in Motu (New Guinea), *ania*; in New Britain, *an*, *yan*. The Dravidian is *un*, and the Sanskrit is *ad* and *khád*. Our English word *eat*, Gothic *ita*, Latin *edo*, are from the same root. The Malay is *ma-kan*, of which the *ma* is also *pa*, *ba*, and with this corresponds the Melanesian (Efate) *ba-mi*, 'to eat.' Now it seems to me likely that in primitive speech there were, alongside of each other, three root-forms, *ba*, *ad*, and *kad*, of which *ba* and *ad* passed to the West and produced the Greek *pha-go*, and *e(s)thio*, the Latin *edo*, the English *eat*, while *kad* spread to the East and is the source of all the other words; *ba* in a less degree accompanied it, and gives *bami* (Efate), *-ma-fa* (Samoa), and the Malay *ma-kan*. This root *ba* seems also to exist in Australia, for one dialect has *a-balli*, 'to eat.'

Mathew (*Eaglehawk and Crow*, p. 58). "According to Marsden, the Malay 'mana' is properly the adverb *where*, but is used idiomatically to signify *who*, *whom*, *which*, *what*. In many Australian words used interrogatively, 'min' is a radical syllable. It might indeed be said that 'mina' or 'minya' is an interrogative stem. In the Kabi (Queensland) dialect, for instance, we find 'minyanggal,' *what*; 'minyama,' *how many*; 'minyango,' *how*; 'minani,' *why*. In the Kamilroi, according to the Rev. W. Ridley, 'minya' signifies *what*, and 'minyunggai,' *how many*. At Barraba, 'menari' is Kamilroi for *where*; at Port Macquarie 'minar' stood for both *what* and *where*. The Murra-worry tribe, between the Warrego and Culgoa Rivers, employed the word 'minyan' to mean *what*, and 'minyngor' to mean *why*. Even to the North East of Lake Torrens, in South Australia, this class of interrogative is found. This Australian word may be cognate with Semitic 'mi,' 'mah,' Heb. 'man,' Syr. 'ma,' Arab."

It is absolutely impossible to allow that such a jugglery with words as appears in the foregoing extracts, is of the slightest value as evidence of the connections which the writers desire to prove. In the examples quoted they all use the same method to prove three different propositions with regard to Australian languages. 1. They are related to the African (Curr). 2. They are related to the Polynesian, Melanesian, Dravidian, and Aryan (Fraser). 3. They are related to the Malay, with resemblances in Semitic (Mathew). Since, also, by the same methods, MacDonald affirms the Melanesian to be Semitic, and Hill-Tout relates some American languages to the Polynesian, and the Polynesian (represented by Maori) is Aryan according to Tregear, it necessarily follows that all these forms of speech are related to one another, and this process may be used to prove any given language to be connected with any other given language<sup>1</sup>.

<sup>1</sup> Thus, suppose it were required to prove that English was a language of the New Hebrides, we might state as follows: English "*three*" is represented in Latin by a prefix *tri*. This if pronounced by a Melanesian would require to have a vowel between the *t* and *r*, and would most likely be called *tiri* or *tili*, as in Malekula. In some languages of the New Hebrides the final vowel is lost and the word becomes *tol*, as in Santo. *Tol* is a form of *tolu* which is the common New Hebrides word for "*three*." Therefore the English is a New Hebridean language, Q.E.D. according to the foregoing method.



It is not desirable to discuss this matter further. These theories are only referred to in order to show the unwarrantable grounds upon which they are made, and the utterly fallacious method by which the theories are supposed to be established.

It remains to add a short note on the true principles upon which linguistic comparisons should be made.

The process by which a thought is expressed in a language and the changes of form or position by which the words in a sentence are fitted to one another, are the only safe guides in establishing the connection of languages. There can be no relationship in the speech of the Murray Islander who says, *Nako ma-ra nei?* (What thee-of name), of the Banks Island Melanesian who says, *I-sei na-sasa-ma?* (Person-who the-name-thy), or the Hindu who says, *Terá kyá nám hai?* (Yours what name is). But the language of the Micronesian who says, *Ia ito-m?* or *Ia ato-m?* (Who (is) name-thy) uses exactly the same formula of words as the Loyalty Islander who says, *Iá iá-m?* and we may regard them as related to one another just as the Solomon Islander who asks, *A-hei na aha-mu?* is speaking a language akin to that of the Fijian who asks, *O d'ei na yad'a-mu?* (Person-who the name-thy), identical in construction with the expression of the Banks Islander just given.

Even a similarity of structure is not evidence of linguistic connection unless there is also an identity of formative particles. For example, the Turkish words *el-in*, *el-e*, *el-den* are translated exactly by the Miriam *tag-ra*, *tag-em*, *tag-lam*, or the Mabuiag *getu-u*, *geta-ka*, *geta-ngu* (of hand, to hand, from hand), but there is no connection between the languages. But when, as in the words given above for "name-thy," the Banks Islander says *sasa-ma*, the Micronesian *ito-m* or *ato-m*, the Loyalty Islander *iá-m*, the Solomon Islander and Fijian *aha-mu* and *yad'a-mu*, and it can be shown by comparison with languages spoken between them that not only are *sasa*, *ito*, *ato*, *iá*, *aha*, *yad'a*, related words for "name," but that the same suffix *-ma*, *-m*, *-mu* is used in these, and in the languages between, we may safely assume that we are dealing with related languages.

The witness of vocabulary is entirely of a secondary character. The evidential value of words in a given language which are similar in form or meaning to those in another language, depends upon the circumstances of the connection. If the languages in question are already proved akin by identity of grammatical construction and by identity of particles, then an agreement in words strengthens the argument for kinship. But even then there is liability to error, for as Whitney has well said:

"The changes of linguistic usage are all the time separating in appearance what really belongs together: *bishop* and *évêque* are historically one word; so are *eye* and *auge*; so are *I* and *je* and *ik* and *ἐγών* and *aham*; though not one of them has an audible element which is found in any other. And then the same changes are bringing together what really belongs apart; the Latin *locus* and Sanskrit *lokas*, 'place, room,' have really nothing to do with one another, though so nearly identical and in closely-related languages; likewise Greek *ὅλος* (*holos*) and English *whole*, and so on....The whole process of linguistic research begins in and depends upon etymology, the tracing out of the histories of individual words and elements<sup>1</sup>."

<sup>1</sup> W. D. Whitney, *Life and Growth of Language*, London, 1875, pp. 267, 312. He gives (p. 314) the following rules:—"(1) Comparisons must have in view established lines of genetic connection; and (2) the comparer must



There is a geographical factor in comparisons which depends on the contact, for trading purposes or by contiguity of settlement, between the speakers of the languages compared. This, though valuable as evidence of the amount and nature of the contact, is of no value for establishing theories of origin and descent. A historical factor depending upon the introduction of a new religion, or higher stage of culture is equally useless.

be thoroughly and equally versed in the materials on both sides of the comparison." He concludes with the remark:—"For want of regard to them, men are even yet filling volumes with linguistic rubbish, drawing wide and worthless conclusions from unsound and insufficient premises."

## LINGUISTIC POSITION OF THE LANGUAGES OF TORRES STRAITS.

### 1. The Western Language.

1. *Australia.* In discussing the vocabularies collected by Macgillivray, R. G. Latham in 1852<sup>1</sup> affirmed a connection between the languages of the Western Islanders of Torres Straits as represented by the Kowrarega (i.e. the Muralag dialect of Mabuiag), and those of Australia. He had few Australian grammars<sup>2</sup> with which to compare the fragments of Kowrarega Grammar given by Macgillivray, but in a masterly analysis of the pronouns, he showed that in most details of form and construction it agreed with that of the Australian<sup>3</sup>. He considered his argument strengthened by the limited extent to which the numeration is carried on, and by agreements not only in the roots of words but also in the methods of forming compounds.

The conclusions arrived at by Latham appear to be established by the evidence now forthcoming. In the Australian part of this volume it is shown that there is agreement, both in structure and actual elements, between the pronouns of Mabuiag and Koko-Yimidir on the Eastern side of the Cape York Peninsula. Unfortunately nothing is known of the structure of any languages on the East of the Peninsula between the Straits and Cape Flattery. Agreement in vocabulary between the Mabuiag and the Koko-Yimidir is not so evident, and there are only a few similar words. This is not surprising when we consider the distance, and also the great extent to which the words of even neighbouring Australian tribes differ.

Although there is more agreement between the Mabuiag vocabulary and that of the Yaraikāna and Gudang, there does not appear any connection in grammar beyond the general resemblance which appears in all three as following Australian methods of constructing words and sentences. With the Nggerikudi, the Yaraikāna and Gudang are definitely connected, and thus any connection between the Mabuiag and the languages spoken on the shores of the Gulf of Carpentaria does not appear probable.

It is difficult to reconcile the non-Australian physical appearance of the Western Islanders with the Australian form of their language<sup>4</sup>. It has probably resulted from a gradual occupation of the Islands by natives from the New Guinea mainland. This has gradually brought about a change in the physical features of the people, without materially

<sup>1</sup> In Appendix to J. Macgillivray, *Narrative of Surveying Voyage of H.M.S. Fly*, and in *Opuscula*.

<sup>2</sup> Latham rarely gives authorities, but grammars of languages of New South Wales, South and Western Australia, had been published, before he wrote, by Threlkeld, Teichelmann and Schürman, Moorehouse, Grey and Moore.

<sup>3</sup> A summary will be found in the *Study of the Languages of Torres Straits*, i. pp. 125, 126.

<sup>4</sup> Similar examples of non-correlation between physical type and language are found in Melanesia. The people of Aniwa and Futuna in the Southern New Hebrides are dark Melanesians, similar to their neighbours in the island of Tanna. But their language is Polynesian and closely resembles in form and vocabulary that of Tonga. (Cf. also Rev. R. H. Codrington, D.D., *Melanesian Languages*, p. 8.)

affecting their language<sup>1</sup>. It is worthy of notice that the hero Kwoiam according to the descriptions of his personal appearance must have been an Australian whose mother and family came from Muri (Mount Adolphus Island) close to Cape York and directly in the track of any migrants from the Eastern coast of Cape York Peninsula<sup>2</sup>. We have no evidence of the language spoken in Muri; in the tales, Kwoiam spoke the Muralag, not the Mabuiag dialect. It may be, that in the story of Kwoiam, we have a traditional record of the last struggles of the original Australian inhabitants to keep back the Papuan invaders.

2. *New Guinea*. Although the Saibai, a dialect of the Mabuiag, is spoken in Boigu and Saibai, almost within sight of the shores of New Guinea, there is no reliable evidence of a connection between the Western language of the Straits, and those of the New Guinea mainland. There are, certainly, in the Bangu, Dungenwab, Bugi, Dabu, and Kunini vocabularies, many words which resemble the Mabuiag, but these, though possibly indicative of a connection between the languages, are liable to suspicion, for many of the lists, certainly the Dabu and Kunini, were obtained by the help of interpreters who spoke the Western language of the Straits. Words in these languages which appear to resemble the Mabuiag, are given in the vocabulary of that language. Until the grammars are known, however, nothing can be decided as to the relations of these languages to one another or to those of the Straits.

The language of the Western Islanders shows no agreement in grammar with that of Mawata and Kiwai, and must be regarded as distinct from them. There is some correspondence in vocabulary, but it is not very prominent, and appears to consist mainly of words which have found their way from New Guinea into the Western language by way of the Miriam or Dabu, the majority being words found also in those two languages<sup>3</sup>.

## 2. The Eastern Language.

1. *Australia*. In dealing with the position of the Miriam language it is necessary to note, that unlike the Mabuiag and its dialects, it nowhere comes into direct contact with the Australian. Latham admitted that the Miriam belonged to a class of language different from the Kowrarega (i.e. Mabuiag). He was uncertain as to whether it was Australian or not, and equally uncertain as to its being a transition language between those of New Guinea and Australia. His comparisons with Macgillivray's New Guinea language, that of Redscar Bay<sup>4</sup>, led him to no result, and the solution of the problem was left in doubt.

The Miriam grammar, which was unknown to Latham, now plainly shows that the language is distinct from that of the Western Islanders. Only in a very few instances does it resemble the Australian in structure, as for example in the declension of nouns and pronouns. In verbal expressions it differs entirely, number and person being expressed

<sup>1</sup> A suggested explanation of similar changes has been made by Dr Codrington, *Mel. Lang.* p. 33.

<sup>2</sup> Cf. Vol. v. of these *Reports*, pp. 81, 82.

<sup>3</sup> A similarity between the language of Boigu, Dauan and Saibai and that of Bugi was stated by Rev. J. Chalmers (*Journal Anthropological Institute*, xxxiii. 1903, p. 110). This supposed likeness does not appear in the vocabularies.

<sup>4</sup> The Redscar Bay vocabulary is Kabadi or Motu. No language of the type called in this book Papuan was known when Latham wrote.



by a complicated system of prefixes and affixes, whereas the Australian verb does not indicate person and number.

2. *New Guinea.* But where the Miriam differs from the Australian it resembles the Papuan of Mawata and Kiwai. There is a correspondence especially in the demonstrative aspect of the verbal prefixes, and in the method of expressing person and number of subject or object. (Cf. "Miriam Grammar," pp. 55, 68-72, 74, 79, and "Kiwai Grammar," pp. 305, 310-312). The chief disagreement is in the use of the distinctive inclusive and exclusive forms of the first personal pronoun. These are wanting in Mawata and Kiwai, but appear in other Papuan languages. There is no appearance of an identity in actual particles between the Mawata or Kiwai and the Miriam, and we may therefore regard the latter as a distinct language.

In the Miriam vocabulary there are many agreements with Mawata and Kiwai which do not all appear to be trade words, and similar agreements are found in all the languages along the coast of Daudai from the Mai Kasa to Kiwai. Words in these languages which resemble Miriam will be found in the Miriam-English vocabulary. In some common words *s* is retained in Miriam and Kiwai, though dropped in Mawata. According to the definition previously given the Miriam must therefore be regarded as a Papuan language.

Since the Mabuiag with its dialects has been shown to be an Australian language, it follows that the Eastern and Western languages of the Torres Straits belong to two distinct stocks, the former connected with the languages of the New Guinea mainland, and the latter with those of Australia<sup>1</sup>.

<sup>1</sup> In Gill's *Southern Pacific* and Stanford's *Australia* it is said that the Murray Islanders resemble the Melanesian people of the Loyalty Group, North of New Caledonia. This assertion, which appears to be founded on a remark made by Murray in his *Forty Years in Polynesia*, is probably based on the resemblance of the names Mer and Mare. Britannia Island in the Loyalties, called by its own inhabitants Nengone, is named Mare by the natives of the Isle of Pines. The Rev. J. Jones, for many years a missionary in the Loyalty Group, was disposed to connect the word with the Nengone word, *meri*, a rocky (iron-bound) coast. What has still further complicated the matter is the presence of Loyalty Island words in the Miriam language. These are due to the fact that the first teachers in the Murray Islands were natives of Lifu (*vide* p. 226 *ante*), and introduced words from their own Scripture versions into the Miriam translations (*vide* pp. 167, 168 *ante*). Most of these words, however, were borrowed in Lifu from Samoa, and have the same form in Lifu and Nengone. Furthermore, Loyalty Islanders (in common with other Melanesians) since the establishment of the mission, have dwelt on Murray Island and in a few instances intermarried with the natives. There is not the slightest resemblance in grammar between the Loyalty Island languages and those of either language of Torres Straits. (Cf. Grammar of Nengone or Mare in Codrington, *Mel. Lang.* pp. 478-486, and *Notes Grammaticales sur la langue de Lifu*, Paris, 1882.)

## LINGUISTIC POSITION OF THE AUSTRALIAN LANGUAGES.

As the Mabuig language has been shown to have relations in structure to the Australian, and other Australian languages have been illustrated in this Report, it becomes necessary to inquire what bearing these may have upon the various theories of the origin and relationship of the Australian languages generally. Four theories have been put forward: 1. The African theory. 2. The Andaman theory. 3. The Dravidian theory. 4. The Papuo-Dravidian-Malay theory<sup>1</sup>.

### 1. The African Theory.

Hyde Clarke in 1879 put forward the theory of a connection between the languages of Victoria and those of Eastern Africa<sup>2</sup>. Curr elaborated this so as to include languages of Western Africa and the Sudan<sup>3</sup>. The whole of their argument for the relationship of the languages is based upon the resemblance of words. Not the slightest reference is made by either writer to the radical difference which exists between Australian grammar, and that of African languages. No attempt is even made to define the term African, the Negro, Bantu, and Hottentot being regarded as one race in comparing customs. With very few exceptions the examples of language are Negro. A specimen of Curr's method is given on p. 505. The argument with an unsound method is worth nothing, and proves nothing.

Bleek<sup>4</sup> somewhat doubtfully considered that the Australian languages were distantly related to the Hottentot, both being what he called sex-denoting languages<sup>5</sup>.

A comparison of grammars shows no points of resemblance between the Australian and the Bantu group of African languages, whilst the isolated instances of agreement with other languages is not a safe basis upon which to found a connection.

### 2. The Andaman Theory.

A connection between the Andaman languages and the Australian has been affirmed by Dr von Carolsfeld<sup>6</sup>. The greater part of his argument is based on a com-

<sup>1</sup> The first three of these assume that the Australian languages all belong to one stock. This assumption has not been proved in the light of modern knowledge of the construction of the languages. In my remarks here, however, the following will be regarded as common characteristics of Australian language structure: 1. Formation of plurals by suffix. 2. Declension of noun and pronoun by suffixed particles. 3. Absence of person and number in the verb form. 4. Expression of tense in the verb by suffixes.

<sup>2</sup> Hyde Clarke, "On the Yarra Dialect and the Languages of Australia in connexion with those of the Mozambique and Portuguese Africa," *Transactions Roy. Soc. Victoria*, xvi. 1880, pp. 170-176.

<sup>3</sup> E. M. Curr, *The Australian Race*, Melbourne, London, 1886, Vol. I. pp. 171-184.

<sup>4</sup> W. H. J. Bleek, "On the Position of the Australian Languages," *Jour. Anthropol. Inst.* I. 1872, pp. 89-104.

<sup>5</sup> *Op. cit.* p. 99.

<sup>6</sup> H. Schnorr v. Carolsfeld, "Beiträge zur Sprachenkunde Ozeaniens. Das Australische Festland." *Sitzungsberichten der philos., philol. und histor. Classe der k. bayer. Akad. der Wiss.*, München, 1890, Heft II.



parison of words<sup>1</sup>. His only grammatical examples are: 1. The noun suffix *-da* in Andaman, compared with the Australian suffix *-du* indicating the agent (cf. Mabuig, p. 22). 2. The Andaman plural suffix *-la* or *-lār*, compared with the dual suffix *-rla*, *-dla* of the Adelaide language, and the plural suffix *-ri* in Parnkalla, and said to be possibly identical with the common Australian instrumental suffix *-la* (cf. Mabuig, p. 17). 3. The Andaman preterite suffix *-ré* is compared with the Turrubul suffix *-ri* (cf. Mabuig, p. 38). In reference to these it is sufficient to remark: 1. The Andaman *-da* does not indicate an agent, but shows that the word to which it is affixed is an integer, a sentence in itself. 2. The prefix *-la*, *-le* or *-ola* appears in Andaman as an honorific, or as *-la*, *-lo*, *-o* it is a vocative, and plurals are formed by a change in the radical prefix. 3. The preterite *-ré* appears in one dialect only of Andaman, in others the preterite is formed by the suffixes *-t*, *-et*, *-nga*, *-nen*, *-chikan*, *-an*, *-wan*<sup>2</sup>. The evidence for a connection between the Andaman and Australian languages must therefore be rejected on the same grounds as the African theory, for no general resemblance can be traced between the Andaman grammar, with its complicated system of prefixes, and numerous affixes, and the Australian, in which prefixes are usually absent.

### 3. The Dravidian Theory.

In 1847 Norris in Prichard's *Researches* pointed out some resemblances between the Australian languages and those of Southern India<sup>3</sup>. These were commented upon with approval by Caldwell in his *Comparative Grammar*<sup>4</sup>, and have been since adopted by J. Fraser<sup>5</sup> and in part by J. Mathew<sup>6</sup>. The suppositions of Norris and Caldwell were based mainly on the agglutinate structure of the languages, the similarity of pronouns, the use of postpositions to nouns, the existence of the inclusive and exclusive plural forms of the first personal pronoun, and the formation of verb stems (inceptive, causative, and reflexive) by additions to the verbal root.

Fraser also attempts some comparisons between grammatical particles in Dravidian and Australian, taking his examples as required, from an individual language in one group for comparison with an individual language in the other. Thus he compares one form in Toda with one in Narrinyeri of South Australia<sup>7</sup>, some in Canarese with Awabakal of Eastern Australia<sup>8</sup>. He also shows resemblances to Fijian, Samoan, Turanian, Papuan (his example is from Kiwai), languages of the New Hebrides, and Zulu<sup>9</sup>. He intensifies the absurdities of his comparisons by specimens of pronouns in

<sup>1</sup> He gives the following as examples: "GRABEN. Andam. *báng ké*, *pung kan*, *ot pong*, *ára pong*; Austr. *bunga*, *banga*, *banguc*, *baangoc*. SCHULTER. Andam. *má kuropi*, *mé kuro puiá*, *mé kurabi*. Austr. *Dippil kóra*; geht das *puiá* auf einen ähnlichen Ausdruck wie Kogai *bira* zurück? TODT. Andam. *em pil*; Austr. *Kamilaroi bālūn*, *Wiradhuri ballūn*, *Wodi-wodi bullūn*" (v. Carolsfeld, *op. cit.* p. 289).

<sup>2</sup> Sir R. C. Temple, *A Grammar of the Andamanese Languages*, being Chapter iv. of Part i. of the Census Report on the Andaman and Nicobar Islands, Port Blair, 1902, p. 20.

<sup>3</sup> J. C. Prichard, *Researches into the Physical History of Mankind*, London, 1847, Vol. v. pp. 277-279.

<sup>4</sup> Rev. R. Caldwell, *A Comparative Grammar of the Dravidian or South Indian Family of Languages*, London, 1875, pp. 78, 79, 290.

<sup>5</sup> L. E. Threlkeld, *An Australian Language*, re-arranged by J. Fraser, Sydney, 1892.

<sup>6</sup> J. Mathew, *Eaglehawk and Crow*, London, 1899.

<sup>7</sup> *Op. cit.* p. lvi, lvii.

<sup>8</sup> *Op. cit.* pp. lvii, lviii.

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the Australian, New Guinea, New Hebrides and Fiji languages, which have (supposed) identities with Polynesian, Aryan, Hebrew, Egyptian and Babylonian<sup>1</sup>. He gives also numerals and "test-words" in a similar way. I have given a specimen on pp. 505, 506.

Fraser's supposed proof is of no value, for the principles upon which it is made are altogether wrong. The statements of Norris and Caldwell do not prove a common origin for the Dravidian and Australian. The grammatical features named are not exclusively possessed by the two groups<sup>2</sup>, and the similar pronouns are found in languages totally different in construction and spoken in far distant places. In one very important respect the expression of the number and person of the agent, by the verb, the Australian and Dravidian disagree. There is no general identity of grammatical particles in the Australian and Dravidian<sup>3</sup>, and there is no considerable correspondence in vocabulary. All that is proved is that the two groups of languages are of similar type.

#### 4. The Papuo-Dravidian-Malay Theory.

J. Mathew in *Eaglehawk and Crow* supposes a threefold origin for the Australians and tries to support his supposition by linguistic examples. According to him the Tasmanians represented the primitive Australian people and were a race with Negrito and Papuan<sup>4</sup> elements. These occupied the islands to the north and their congeners were the first to occupy Melanesia. Then came a people of "Dravidian" stock similar to those of Southern India, followed by a migration in a desultory manner of people of Malay stock. Concurrently or subsequently companies of Melanesians proper and Papuans proper have mingled with the Australians on the North and East of Queensland. The two earliest immigrations entered Australia from New Guinea or neighbourhood. The population became distributed by streams diverging from the base of Cape York Peninsula<sup>5</sup>.

I need here only confine myself to the linguistic portions of Mr Mathew's argument. He finds in the Australian and Tasmanian languages "unmistakeable resemblances not alone in phonology and structure but also in a considerable number of vocables." This he proceeds to show in his usual way<sup>6</sup>. He cannot find a connection between the Tasmanian and Papuan (i.e. Melanesian) languages<sup>7</sup> and expressly rejects the evidence offered by Latham as to a connection between Tasmanian and New Caledonian.

<sup>1</sup> *Op. cit.* pp. xliii-xlv.

<sup>2</sup> Thus agglutination and the use of postpositions are common to the Altaic and Negro languages; inclusive and exclusive plurals are found in Melanesian, Tai, Chinese, Mongol, Aryan, and in American (Cree, Kwakiutl); a formation of verb stems by additions to the root is by no means the exclusive property of any family or group of languages. Words similar to *na*, I, and *ni*, thou, are not restricted to Australian and Dravidian, but occur elsewhere, as e.g. West African: *ngi*, I, *nya*, my (Mende), *ngi*, thou (Ibo); Tibeto-Burman: *ngai*, I (Kachin), *ni*, I, *na*, thou (Naga); and Chinese.

<sup>3</sup> Cf. F. Müller, *Grundriss der Sprachwissenschaft*, II. Band, 1 Abth. p. 97.

<sup>4</sup> Mathew uses the term Papuan as equivalent to Melanesian, and believes the Papuans to be closely related to the Negroes (*Eaglehawk and Crow*, p. 5).

<sup>5</sup> I quote this statement from Mr Mathew's letter to *Nature*, Oct. 4th, 1900.

<sup>6</sup> *Eaglehawk and Crow*, p. 29.

<sup>7</sup> He gives however one example (*op. cit.* p. 38). In quoting W. and N.W. Victoria *leyoorook*, *leurook*, *liarook*, *leyoor*, *lioo*, for "black woman," he says "the initial syllable corresponds to a New Hebridean word for 'woman,' *laï*, *lei*, *le*, and also to a Tasmanian word *lowa*."

In another part of his book, he shows "points of contact between Australian and New Hebridean languages<sup>1</sup>," and concludes from a comparison of words more or less alike that there is a "radical connection between Australian and New Hebridean dialects."

What he calls especially valuable is the analysis which the New Hebridean enables him "to make of so common an Australian word as 'wenyo' or 'wendyo,' where, into the interrogative particle 'wa' or 'we' and 'to' v. *to stand*<sup>2</sup>."

Another statement is that the Kalkadoon numeral "luadi" (two) is a Melanesian numeral used in Australia 150 miles South of the Gulf of Carpentaria<sup>3</sup>. He assumes that words similar to *mama* used for "mother" or "father" are marks of Papuan influence in Australia, whilst the use of words like *bapa*, for the same meaning, indicates Malay influence. He ignores the fact that words like *mama* are more common in the Malay region than *bapa*, and that words similar to *bapa* are found for "father" in all sorts of unconnected languages<sup>4</sup>.

In another place Mr Mathew compares the New Guinea numeral "one" with Australian forms. Thus he compares the Bula'a *ka* or *koapuna* with the Saibai *urapon*, the Queensland *warpur*, *koorbno* and Gippsland *kutupona*; the Kerepunu *obuna* and Aroma *abuna*, with the *nupoon*, *nobin*, *nuboon* of the East coast of Cape York Peninsula; the Woodlark *koitan*, with the Queensland (Cape River) *whychen*, and the Upper St Joseph River *awngao* with the Burdekin *wonga*<sup>5</sup>. He is oblivious of the true meanings of the New Guinea words, all of which express the numeral "one" with some modification, the real roots being Bula'a *ka*, Woodlark Is. *ta*, Upper St Joseph River *nga*, all connected with each other. In Bula'a, Kerepunu and Aroma the word *apuna* probably means "one alone." In the Woodlark *koi-ta-n* comparison with Kiriwina shows that *koi* is not part of the word at all, but is a prefix meaning "thing." The Upper St Joseph River word is a mistake for *ana-omo*, one-only<sup>6</sup>.

As there is no attempt to prove a similarity in the grammars of Australian and Papuan (i.e. Melanesian) languages, Mr Mathew's argument for their original kinship has no linguistic foundation.

The argument for an immigration of Dravidians, or people akin to them, is based on similar grounds to those of Caldwell and Fraser, and in some cases the same examples are used. Mr Mathew supposes from his "linguistic evidence" that the stream of "Dravidians first touched on the north-east coast of Queensland," and came "in an intermittent stream for many years."<sup>7</sup> He does not explain why they went all round Australia to land in Queensland, but is able to give a description of their physical appearance. This is all pure supposition. Mr Mathew's supposed evidence for a Malay immigration has no more value than that given for the Papuan and Dravidian influx. He states, positively, that Malays landed and became naturalized at various

<sup>1</sup> *Eaglehawk and Crow*, p. 45.

<sup>2</sup> *Op. cit.* p. 157. The New Hebridean words *wa*, *we* are Nguna or Efate. In Rev. D. MacDonald's *Dictionary of Efate*, *ua*, *ue* are given as meaning "where?" They represent the common Melanesian (adverbial) noun "where?" Cf. Codrington, *Mel. Lang.* pp. 474, 569, and this volume, p. 451.

<sup>3</sup> *Op. cit.* p. 148. The only Melanesian numeral comparable is *rua-di*, second, in Duke of York Island, New Britain.

<sup>4</sup> As for example in Tibeto-Burman, African, English and North American.

<sup>5</sup> *Op. cit.* p. 169. Cf. *Nature*, Oct. 4, 1900, p. 550, and Oct. 25, 1900, p. 621.

<sup>6</sup> Bula'a, Kerepunu, Aroma, Woodlark, and Upper St Joseph River, are the Hula, Keapara, Galoma, Murua and Mekeo of this volume, p. 475.

<sup>7</sup> *Op. cit.* p. 6. In *Nature*, Oct. 4, 1900, p. 549, he says these and the primeval Australians entered Australia from New Guinea.



spots on the East, North, and West, and that Malay words "turn up" at "unexpected places<sup>1</sup>." He supposes that there was a strong infusion of Malay blood in the Kamilroi of New South Wales because they have five words similar to Malay<sup>2</sup>.

His examples are: 1. Malay *mana*? where? represented by *minya*, *minyunggai*, *menari*, *minar*, *minyan*, meaning "what? where?" or "how many?" 2. Malay *tangan*, hand, found as *tungan*, *tongan*, *tungun*<sup>3</sup>. 3. Malay *kapala*, head, appearing as *gaberong*, *kabura*, *ballang* and *bula*<sup>4</sup>. 4. Malay *kulit*, skin, found as *yulin*, *ulun*, *yoolak*. 5. Malay *bapa*, father, is found on the coast of New South Wales and East Queensland.

Similarly he finds traces of Malays on the East coast of Queensland because three Malay words for "father, moon and rain" "are diffused in this locality<sup>5</sup>."

Other instances of supposed Malay words are found scattered about Australia which need not be referred to here. Enough has been quoted to show that there are no grounds whatever for Mathew's theory.

### 5. Conclusion.

There is a tacit supposition in all the foregoing theories that the Australians are immigrants from some unknown place into the lands which they now occupy. Why it should be necessary to prove such an assumption is not evident to the present writer. There seems to be no more difficulty in assigning a distinctive character and local origin to the languages of the Australian aborigines, than there is in assigning a special character to the fauna and flora of the land they dwell in.

<sup>1</sup> *Op. cit.* p. 57.

<sup>2</sup> *Op. cit.* p. 59.

<sup>3</sup> "This most interesting fossil is found on the basins of the Nerang Creek and the Tweed and Richmond Rivers," *op. cit.* p. 59.

<sup>4</sup> "Another not much less astonishing relic of Malay speech," *op. cit.* p. 59.

<sup>5</sup> *Op. cit.* p. 59.



## LINGUISTIC POSITION OF THE PAPUAN LANGUAGES.

### 1. Papuan and Melanesian.

The distinction between the Papuan and Melanesian languages of British New Guinea has been shown fully in Part III. of this volume. It is only necessary here to note the bearing which such a distinction may have upon the classification of the languages of other parts of New Guinea.

In Netherlands New Guinea the grammar of only one language is known. This is the Nuför (or Maför) of the North West coast. This shows such a difference in structure from the Melanesian and Malay (Malayo-Polynesian)<sup>1</sup> that it was regarded by F. Müller as a distinct variety of speech and put into a class by itself as a "Papuan" tongue<sup>2</sup>. Kern by a comparison of words only regards it as Malayo-Polynesian, and has shown that there is in the Nuför (or Maför) a considerable number of undoubtedly Malayo-Polynesian words<sup>3</sup>. But the grammar shows some non-Melanesian features, and its exact position must still be regarded as doubtful.

Possessive pronouns in Nuför appear to be formed from the personal by means of a suffix, but with this exception the language possesses none of the characteristics of Papuan languages as given on pp. 287, 288 of this volume.

The possessive pronouns *je-da*, *je-na*, mine, *be-da*, *be-na*, thine, *bië-da*, *bië-na*, his, *ko-beda*, *ko-bena*, ours, *ngo-beda*, *ngo-bena*, yours, *se-da*, *se-na*, theirs, appear to be formed by suffix from the personal pronouns, *aja*, *ja*, *j*, I, *wa*, *w*, *au*, thou, *i*, *d*, he, *inko*, *ko*, *k*, we, *ingo*, *ngo*, *mg*, you, *si*, *s*, they. The cases of nouns are not formed by postpositions but by prepositions: *snün*, man, *ro snün*, of the man, *faro snün*, to the man. The adjective follows the governed word: *rum beba*, house great, *bonsi bekaki*, mountains high. The accusative follows the verb: *i frur rum*, he builds house. There is no instrumental suffix. The verb is conjugated by a prefixed particle which changes for person and number, and is, as in some Melanesian languages, a shortened pronoun: *ja-mnaf*, I hear, *wa-mnaf*, thou hearest, *i-mnaf*, he hears, *ko-mnaf*, we hear, *ngo-mnaf*, you hear, *si-mnaf*, they hear. Tense and mode are indicated only by adverbs: *mnaf kwaar*, have heard (hear already), *nerri mnaf*, will hear, *mnaf rape*, hearing. The numerals are decimal, and Malayo-Polynesian (i.e. Melanesian): one, *osseer*, *sai*; two, *dui*, *suru*; three, *kior*; four, *fiak*; five, *rīm*; six, *onem*; seven, *fik*; eight, *waar*; nine, *sieuw*; ten, *samfür*. The units above ten are added by a conjunction: twelve, *samfür sisser suru*, ten and two. The tens are formed by *di*: twenty, *samfür di suru*, ten times two<sup>4</sup>.

<sup>1</sup> By Malayo-Polynesian is meant a common foundation of the Malayan (Indonesian) and Polynesian languages in which Melanesian and Micronesian are included.

<sup>2</sup> F. Müller, "Die Papua-Sprachen sind (nach der Maför-Sprache zu urtheilen) von den malayo-polynesischen grundverschieden," *Grundriss der Sprachwissenschaft*, i. 2, p. 30.

<sup>3</sup> H. Kern, "Over de verhouding van het Mafoorsche tot de Maleisch-Polynesische talen," *Trav. de la 6me sess. du Congrès Internat. des Orientalistes à Leide*, Leide, 1884.

<sup>4</sup> J. L. van Hasselt, *Beknopte Spraakkunst der Noefoorsche taal*, Utrecht, 1876. In transcribing I have written *u* and *i* for the Dutch *oe* and *ie*. The *j* is English *y*.

An examination of vocabularies from other places in Netherlands New Guinea shows that there is great variety in the dialects. Some show agreement with the Malay or Melanesian, and others have no apparent connection. A few fragments of grammar also show non-Malayan and non-Melanesian methods.

From the mainland of Netherlands New Guinea the pronouns have been recorded in the following languages:

	I	thou	he
Andai <sup>1</sup> (Inland from Port Dorey)	<i>nanun</i>	<i>uwaar</i>	<i>riën</i>
Hattam <sup>1</sup> (Mountains inland from Port Dorey)	<i>norla</i>	<i>biëh</i>	<i>rīna</i>
Onin <sup>2</sup> (Peninsula on South West coast)	<i>yoi</i>	<i>ono</i>	—
Sekaar <sup>3</sup> (South of McCluer Inlet)	<i>yei</i>	<i>ōō</i>	—
Karufa <sup>1</sup> (River South of Onin Peninsula)	<i>la</i>	<i>wei</i>	<i>lako</i>
Lobo <sup>4</sup>	<i>laku</i>	<i>karuw</i>	—
Mairassi <sup>4</sup> (Inland South coast)	<i>omona</i>	<i>keme</i>	—
Utanata <sup>4</sup> (South coast)	<i>areä</i>	—	—
Jotafa <sup>5</sup> (Humboldt Bay, North coast)	<i>ner</i>	<i>ter</i>	<i>der</i>

These forms are strange and perhaps inaccurate. The numerals in Onin, Sekaar, Karufa and Lobo are comparable with Malayo-Polynesian, but others are strange. The numerals 1—5 are as follows:

	1	2	3	4	5
Andai	<i>uëm</i>	<i>yār, yān</i>	<i>kār</i>	<i>tar</i>	<i>meswai</i>
Hattam	<i>noom</i>	<i>ñana</i>	<i>nināi</i>	<i>betai</i>	<i>muhin</i>
Onin	<i>sa</i>	<i>nuwa</i>	<i>teni</i>	<i>fāt</i>	<i>nima</i>
Sekaar <sup>3</sup>	<i>sa (sā)</i>	<i>nua (nōā)</i>	<i>teni (taeni)</i>	<i>fat (fāl)</i>	<i>nima</i>
Karufa	<i>simoksi</i>	<i>rueiti</i>	<i>tohrū</i>	<i>bahdi</i>	<i>rimi</i>
Lobo	<i>sa-mosi</i>	<i>ruei</i>	<i>tuwru</i>	<i>fāt</i>	<i>rimi</i>
Mairassi	<i>tanaww</i>	<i>amōi</i>	<i>karia</i>	<i>āi</i>	<i>iworo</i>
Jotafa	<i>the</i>	<i>ros</i>	<i>tor</i>	<i>aw</i>	<i>mimiān</i>

Linguistic material for the islands off the coast of Netherlands New Guinea is as scanty as that for the mainland, and for this whole region the distinction between Papuan and Melanesian must be left in doubt.

In German New Guinea much more light has been thrown upon the languages, and P. W. Schmidt in a valuable paper on the Linguistic Position of German New Guinea<sup>6</sup> has found it possible to divide them into two groups, based upon the same distinctions

<sup>1</sup> H. von Rosenberg, *Der Malayische Archipel.*, Leipzig, 1878. The possessive "mine" (Andai *buni*, Hattam *dedai*) is also given but shows no connection with "I."

<sup>2</sup> G. von der Gabelentz und A. B. Meyer, "Beiträge zur Kenntniss der Melan. Mikron. u. Papuan. Sprachen," *Abhand. phil. hist. Cl. der Königl. Sach. Gesells. der Wissenschaften*, viii. 1882, p. 541.

<sup>3</sup> H. Kühn, "Mein Aufenthalt in Neu-Guinea," *Festschrift des Vereins für Erdkunde zu Dresden*, 1888, p. 151. The possessive pronouns are formed by a suffix: *ye-ni*, mine, *oh-i*, thine, *i-ni*, his. The pron. *ōō* and the num. in brackets are from H. Strauch, "Verzeichniss, etc.," *Zeitschr. f. Ethnologie*, viii. 1876, p. 405.

<sup>4</sup> S. Müller, *Reisen en onderzoekingen in den Indischen Archipel.*, Amsterdam, 1857.

<sup>5</sup> H. Kern, "Over de taal der Jotafa's aan de Humboldtbaai," *Bij. tot de Taal etc. van Ned. Indië*, 6 Volg. vii. Kern regards the pronouns of this language "welke gesproken woordt door een Papoea-stam," as Malayo-Polynesian. The plurals are: *siberi*, we; *simi*, you; *deriki*, they.

<sup>6</sup> P. W. Schmidt, "Die Sprachlichen Verhältnisse von Deutsch-Neuguinea," *Zeitsch. für afrik. ozean. und ostasiat. Sprachen*, Jahrgang v. und vi., Berlin, 1902.



as those which I have shown to exist in the British New Guinea languages. Of thirty languages or dialects known to him he selects fourteen as Melanesian and sixteen as Papuan. He gives a comparative vocabulary as far as possible in twenty-nine languages, grammars of four Melanesian and four Papuan languages, with numerous grammatical notes on the other dialects.

In the Papuan grammars there are similar features to those found in British New Guinea. Case is usually indicated in the noun and pronoun by suffixes. The verb is complicated, and suffixes and prefixes are both used. The numerals rarely go beyond "two," though there are a few exceptions, "five" is usually "one hand," "ten" is "two hands," "twenty" is a "man."

The vocabularies of the Papuan languages given by Schmidt show differences between the languages of just the same character as those found in British New Guinea. Thus the word for "eye" is represented by several distinct words in the Papuan (*ndzonge, nange, hamuka, angigim, nou, mini, mele, yina, t'ekâl, ine*), but by only two slightly varying words in the Melanesian (*mata* and *mala*). The word for "tree" is represented by many forms in the Papuan (*ya, yo, aeki, angam, uam, nam, mondob, nupôl*), but all the Melanesian words are related (*kai, a, ka, ai, eib, iei*)<sup>1</sup>.

In a valuable commentary at the end of his paper, P. W. Schmidt discusses the material he has collected, and arrives at the conclusion that the Papuan languages are radically distinct from the Austronesian, by which latter term he means the related Melanesian, Polynesian and Malayan languages, and that the two groups are to be considered independent language families<sup>2</sup>.

The existence of Papuan (or non-Melanesian) languages in British and German New Guinea may now be definitely asserted. In Netherlands New Guinea their existence has still to be proved.

## 2. Papuan and Pre-Melanesian.

The proved existence of non-Melanesian languages in New Guinea has an important bearing on the question whether languages of a similar character preceded those now current in the Islands of Melanesia, Micronesia, and Polynesia.

A detailed study of the Island languages and dialects shows that in all of them there is a general likeness in grammar, and a very extended use of common words and particles. In some places, however, languages are found which differ greatly from the ordinary type, and have exceptional forms in their grammars and strange words in their vocabularies. The existence of such differences in the Mafôr of Dutch New Guinea caused F. Müller to separate that language from the Malay, Melanesian and Polynesian, and place it in a separate class<sup>3</sup>. He afterwards placed the language of Nengone, in the Loyalty Islands,

<sup>1</sup> With these two examples of. the words for "eye" and "tree" in the vocabularies on pp. 397, 411 and 488, 502 of this volume.

<sup>2</sup> "Ich glaube hiermit den radikalen Unterschied der Papua-Sprachen von den Austronesischen genügend nachgewiesen zu haben. Wenn ich diesen Unterschied einen radikalen nenne, so meine ich damit zunächst nur, das beide Sprachgruppen als durchaus selbständige Sprachfamilien zu betrachten seien," *op. cit.* p. 138.

<sup>3</sup> F. Müller, *Grundriss der Sprachwissenschaft*, Wien, 1876, i. Bd. 1 Abth. p. 82. His languages of the so-called "Papua-Rasse" included the Mafôr, the languages of the Negritos of the Philippines, and that of the Andaman Islanders. Kern disagrees with this classification and has shown agreements between Mafôr and Malayo-Polynesian in his paper, *Over de verhouding van het Mafôorsche tot de Maleisch Polynesische talen*. He shows also that there is no great difference in vocabulary between the languages of the Negritos and those of other Philippine Islanders in his supplement to A. B. Meyer, *Die Philippinen*, ii. *Negritos*, Dresden, 1893.



in the same class<sup>1</sup>. Dr Codrington expressed a difficulty in dealing with the languages of Savo (Solomon Islands), Santa Cruz, and Ambrim (New Hebrides), which places them in the same category, as not falling in line with the general Melanesian form of speech. In Southern Melanesia several other languages show difficulties of the same kind, as e.g. Tanna (New Hebrides), Lifu (Loyalty Is.), and several dialects of New Caledonia. In Northern Melanesia, besides the language of Savo, the imperfectly known Bilua dialect of Vella Lavella shows traces of non-Melanesian grammar, and several languages in the same region have a strangely different vocabulary. Schmidt finds similar differences in some languages of New Britain (Neupommern)<sup>2</sup>. In Polynesia the variation from the common stock of words has been remarked in Paumotu<sup>3</sup>, and exists to a less degree in Tahiti.

Dr Codrington was inclined to think that the vocabularies did not disclose any ancient stratum of words in the Melanesian tongues, and that the comparison of grammar did not show any greater difference than was consistent with a community of origin<sup>4</sup>. Müller, on the contrary, recognised a "residuum" in the languages which as something to be distinguished from Malayan he called Papuan<sup>5</sup>.

It is extremely difficult to discuss this question in the limited space which is here available. A full discussion requires a detailed investigation of grammar, and lengthy comparisons of vocabularies which are not yet available in print<sup>6</sup>. The existing printed material moreover exhibits most fully languages such as Fiji, Efate, and Mota, in which the non-Melanesian element is probably at its minimum.

Writing with the whole of the printed and manuscript material in view, it seems possible to make the following summary:

1. There is, as yet, no evidence of the existence in any islands of Melanesia, Micronesia, or Polynesia, of a form of speech which is *entirely* distinct in grammar and vocabulary from the general type of the Melanesian, Micronesian, or Polynesian languages.
2. In the Solomon Islands, Louisiade, and Bismarck Archipelagoes, a few languages appear with grammar forms<sup>7</sup> which are not elsewhere found in the Island languages. These languages, however, contain many words which are found in the Island vocabularies.
3. In some places there are languages which differ from the general Island languages in some grammatical forms<sup>8</sup>. These are found in the South and North of the Island region, i.e. in the Loyalty Group, New Caledonia, South New Hebrides, and Solomon Islands.
4. The languages which differ in grammar, also differ to a much larger extent in vocabulary.

<sup>1</sup> *Grundriss der Sprachwissenschaft*, 1888, iv. Band, 1 Abth. p. 19. To the same class he also adds the language of the Nicobar Islanders.

<sup>2</sup> P. W. Schmidt, "Eine Papuasprache auf Neupommern" (*Globus*, LXXXVI. p. 79), and "Die Bainingssprache, eine zweite Papuasprache auf Neupommern" (*Globus*, LXXXVII. p. 357).

<sup>3</sup> Cf. H. Hale, "United States Exploring Expedition," *Ethnography and Philology*, Philadelphia, 1846, p. 143.

<sup>4</sup> *Mel. Lang.* p. 30.

<sup>5</sup> *Grundriss der Sprachwissenschaft*, 1888, iv. Band, 1 Abth. p. 21.

<sup>6</sup> Exclusive of New Guinea I have MS. grammars or material for grammars of about twenty languages of Melanesia, Polynesia or Micronesia, besides notes supplementing the shorter grammars already published, and vocabularies of many other languages of the region.

<sup>7</sup> In some, as in Savo and Vella Lavella (Solomon Is.), Sulka and Baining (New Britain), nouns and pronouns appear to have case-suffixes. In Savo there is also the appearance of a tense-suffix and objective-prefix to the verb. Cf. p. 382, note 1.

<sup>8</sup> As e.g. conjugation of the verb by suffixed pronouns; non-use of suffixed pronouns to nouns; want of possessive nouns.

Viewed with reference to the languages of New Guinea (British and German) the foregoing summary may be re-stated as follows:

1. There are no languages of *purely* Papuan<sup>1</sup> type in the Islands of Melanesia, Micronesia and Polynesia unless such be hereafter found in the immediate neighbourhood of New Guinea.
2. In a few places near to New Guinea, languages appear which agree in *some* grammatical features with the Papuan.
3. The divergences in grammar which appear in other Island languages *may be* survivals of former non-Melanesian languages. There is, however, no trace of a similarity between these divergences and Papuan forms. For example: nouns do not have case-suffixes, neither do verbs express tense by suffixes, and the numerals are not limited to two or three.
4. The variations which appear in vocabulary have the Papuan characteristic of diversity. This is shown in the following short vocabularies<sup>2</sup>.

English	Common Melanesian	1. Buka	2. Choiseul	3. New Georgia	4. Vella Lavella	5. Nggao (Ysabel Is.)
Bird	<i>manu</i>	<i>kala</i>	<i>pale</i>	<i>oloko</i>	<i>biano</i>	<i>naji</i>
Bone	<i>suri</i>	<i>silo</i>	( <i>vuri</i> , M.)	<i>bakova</i>	...	( <i>huli</i> , M.)
Child	<i>natu</i>	<i>kokoi</i>	<i>sesale</i>	<i>koburu</i>	<i>menora</i>	( <i>tuna</i> , M.)
Egg	<i>toliu</i>	<i>unata</i>	<i>tunana</i>	<i>voro</i>	( <i>toru</i> , M.)	<i>keredi</i>
Fire	<i>avi, kapu</i>	<i>unuto</i>	<i>nako</i>	<i>ikusu, nika,</i> <i>pug'a</i>	[ <i>udschia</i> ], <i>uga</i>	<i>kaagi</i>
Fly	<i>lano</i>	<i>kñsi</i>	<i>sire</i>	<i>dodou</i>	...	( <i>glano</i> , M.)
Man	<i>ta, tinoni</i>	( <i>tamata</i> , M.), <i>ozon</i>	<i>bosoi</i>	<i>ikana, nikana,</i> ( <i>tie</i> , M.)	<i>maba</i> , [ <i>noile</i> ]	<i>noni</i>
Moon	<i>vula</i>	<i>iseo</i>	<i>veka</i>	<i>paleke, horeke</i>	<i>kaboso</i>	<i>glaba</i>
Rain	<i>usa</i>	<i>urata</i>	<i>hare</i>	<i>ruku, ubata</i>	[ <i>niauro</i> ]	<i>hani</i>
Road	<i>sala</i>	<i>maroro</i>	<i>icuka</i>	<i>sirana, huana</i>	...	<i>brau</i>
Skin	<i>vini, kuli</i>	<i>pukopiko</i>	<i>kapoto</i>	<i>kapu</i>	[ <i>tupu</i> ]	( <i>guli</i> , M.)
Star	<i>visiu, vitu</i>	( <i>pitopito</i> , M.)	<i>duvi</i>	<i>ceru</i> , ( <i>pinopino</i> , M.)	<i>suti, pino</i>	<i>tumu</i>
Sun	<i>alo, sina</i>	<i>kotolun</i>	<i>sana</i> (? M.)	<i>ini, hareko, k'ara</i>	<i>ñaño</i> , [ <i>niaimi</i> ]	( <i>aho</i> , M.)
Tree	<i>kau, gai</i>	<i>orui</i>	<i>moki</i>	<i>huda</i>	<i>ore</i>	( <i>gazu</i> , M.)
Water	<i>wai, pei, luwe</i>	( <i>ramun</i> , M.), <i>gua</i>	<i>besi</i>	<i>kavo, leana</i>	<i>juu</i>	<i>kumai</i>
Woman	<i>vine</i>	<i>kau</i>	<i>gole</i>	<i>oreke, kaleni</i>	( <i>hinago</i> , M.)	<i>gase</i>

<sup>1</sup> "Papuan" is used here in the sense defined on pp. 287, 288.

<sup>2</sup> Nos. 1-7 are Solomon Islands, 8-10 in the neighbourhood of Santa Cruz, 11 in the New Hebrides, 12, 13 in the Loyalty Islands, 14, 15 New Caledonia, 16 in Polynesia. The Nggao, Savo, Swallow Is. and Santa Cruz are from vocabularies in Dr Codrington's *Melanesian Languages*. The Paumotu from Tregear's *Paumotu Dictionary* (in square brackets from Hale), the Tanna from Rev. W. Gray in MacDonald's *South Sea Languages*. The Vella Lavella in square brackets are from Schellong's *Jabim Sprache*, the words *uga*, *pino* and *ore* from C. Ribbe's *Zwei Jahre unter den Kannibalen*, the Vanikoro from Dumont d'Urville's *Voyage de l'Astrolabe*. The other vocabularies are from MSS. In transcribing *k'* is put for *kh*, *w'* for *wh*, *ë* for French *e* in *le*. The other characters correspond to those on p. 286. Lifu words in square brackets are chief's language. Words in brackets with M. or P. may be regarded as Melanesian or Polynesian.



English	6. Kia (Ysabel Is.)	7. Savo (Solomon Is.)	8. Santa Cruz	9. Vanikoro	10. Swallow Is.	11. Tanna
Bird	<i>memeha</i>	<i>kosu</i>	<i>kio</i>	( <i>menuka</i> , M.)	<i>deguluo</i>	( <i>manun</i> , M.)
Bone	<i>huma</i>	<i>tovalo</i>	<i>glu</i>	...	<i>ve</i>	<i>nikikilin</i>
Child	<i>rekaha</i>	<i>ninba</i>	<i>ito</i>	<i>abali</i> (son)	<i>dowolili</i>	<i>kaku</i>
Egg	<i>tediri</i>	<i>nii</i>	<i>li</i>	...	<i>nuolie</i>	<i>noana'lin</i>
Fire	<i>totoi</i>	<i>keḁa</i>	<i>n̄ie</i>	<i>nebie</i>	<i>n̄ie</i>	<i>n̄inum</i>
Fly	<i>sire</i>	<i>kurigidi</i>	<i>mo</i>	<i>muka</i>	<i>nula</i>	<i>kiun</i>
Man	<i>noni</i>	<i>mapa</i>	<i>nepala</i>	<i>lamoka</i>	<i>sime</i>	<i>yetamimi</i>
Moon	<i>hihile</i>	<i>kuge</i>	<i>tema</i>	<i>mele</i>	<i>pe</i>	<i>mauun</i>
Rain	<i>nare</i>	<i>kuma</i>	( <i>ua</i> , P.)	( <i>teua</i> , P.), <i>fanali</i>	<i>lu</i>	<i>nu'wun</i>
Road	<i>hanana</i>	<i>keva</i>	<i>naji</i>	<i>nene</i>	<i>baragi</i>	<i>swaru</i>
Skin	<i>kafu</i>	<i>korakora</i>	<i>be</i>	<i>wewe</i>	<i>lage</i>	<i>nosin</i>
Star	<i>dodomu</i>	<i>simusimu</i>	<i>vei</i>	...	( <i>vu</i> , M.)	<i>mahau</i>
Sun	<i>ta'unu</i>	<i>kuli</i>	<i>nana</i>	<i>wōiē</i>	<i>le</i>	<i>mutinar</i>
Tree	<i>heke</i>	<i>kola</i>	<i>no</i>	...	<i>ena</i>	( <i>nini</i> , M.)
Water	<i>kolo</i>	<i>piva</i>	( <i>luwe</i> , M.)	<i>wire</i>	( <i>woi</i> , M.)	<i>nahu</i>
Woman	<i>gase</i>	<i>adoki</i>	<i>orla</i>	( <i>venime</i> , M.)	( <i>sineda</i> , M.)	<i>petan</i>

English	12. Lifu	13. Nengone	14. Yengen	15. Kanala	16. Paumotu	Common Polynesian
Bird	<i>wa-co</i>	<i>ia-dede</i>	( <i>manik</i> , M.)	( <i>mara</i> , M.)	( <i>manu</i> , P.)	<i>manu</i>
Bone	<i>d'u</i>	<i>durekaze</i>	<i>drun</i>	<i>nire</i>	<i>keina</i>	<i>ivi</i> , <i>hui</i>
Child	<i>nekonate</i> , [ <i>k'ezawieni</i> ]	<i>tenene</i>	<i>hau</i>	<i>k'use</i>	( <i>tama-riki</i> , P.)	<i>tama-riki</i>
Egg	<i>w'akuth</i>	( <i>wa-titewe</i> , M.)	<i>f̄in</i>	<i>k'odro</i>	<i>touo</i> , [ <i>kali</i> ]	<i>hua</i> , <i>fua</i>
Fire	<i>eē</i>	<i>iei</i>	<i>iak</i>	<i>ne</i>	<i>rotika</i> , <i>neki</i> , <i>korure</i>	<i>afi</i> , <i>ahi</i>
Fly	( <i>nene</i> , M.)	( <i>neno</i> , M.)	( <i>hnen</i> , M.)	( <i>na'</i> , M.)	( <i>rano</i> , P.)	<i>lano</i>
Man	<i>at</i> , [ <i>haetrati</i> ]	<i>nome</i>	<i>kahok</i>	<i>k'otro</i> , ( <i>kamulu</i> , M.)	<i>makoi</i> , [ <i>hakoi</i> ]	<i>ta-nata</i>
Moon	<i>teu</i>	<i>cekole</i>	<i>pweh</i>	<i>mea</i>	<i>kavake</i>	<i>mahina</i> , <i>marama</i>
Rain	<i>mani</i>	<i>ele</i>	<i>kutr</i>	<i>qie</i>	<i>toite</i> , <i>toūite</i> , <i>papape</i>	<i>ua</i>
Road	<i>god'ene</i>	<i>lene</i>	<i>cehdan</i>	<i>w'ai</i>	<i>heka</i> , <i>rurona</i>	<i>ara</i>
Skin	( <i>kupēin</i> , M.)	<i>nemune</i>	<i>cinman</i>	( <i>kore</i> , M.)	( <i>kiri</i> , P.)	<i>kiri</i>
Star	<i>wētesid'e</i>	<i>wa-jekole</i>	<i>tranik</i>	<i>kili</i>	<i>fetika</i>	<i>fetu</i>
Sun	<i>d'u</i>	<i>du</i>	<i>'nenat</i>	<i>kamia</i>	<i>hana</i>	<i>la</i>
Tree	<i>sinoē</i>	<i>sere-ie</i>	<i>jek</i>	( <i>qa</i> , M.)	<i>rakau</i> , [ <i>mohoki</i> ]	<i>ra-kau</i>
Water	<i>timi</i>	( <i>wi</i> , M.)	( <i>ue</i> , M.)	( <i>qe</i> , M.)	<i>komo</i>	<i>vai</i>
Woman	<i>fōe</i>	<i>hmenewe</i>	<i>'nok</i>	<i>se</i>	<i>morire</i> , [ <i>erire</i> ]	<i>fafine</i>

It should be noted that only in those languages (Savo, Vella Lavella, Sulka) in which traces of Papuan construction are found, is it possible to allow the dissimilarity of vocabulary as evidence of pre-Melanesian languages underlying those now found. In the other examples the dissimilarity may be regarded as evidence, with the exceptional grammar forms, of an archaic element in the Island languages which is not definitely proved as of other than Melanesian origin<sup>1</sup>.

<sup>1</sup> "It is conceivable, on the supposition that the languages now spoken by Melanesians are not originally their own, that the original stock is not now represented anywhere, either in vocabulary or grammar, that languages derived from without have entirely taken the place of some earlier speech, but it is difficult to allow it to be more than possible," Dr Codrington in *Mel. Lang.* p. 30. P. W. Schmidt agrees that Nengone and Ambrim are archaic Melanesian rather than members of another linguistic family, but will not allow that the language of Savo comes into the same category ("Die Fr. Müller'sche Theorie über die Melanesier," *Mitt. Anthropol. Gesells. in Wien*, Bd. xxxii. 1902, p. 153). His reasons for regarding the Savo as Papuan are contained in "Die Sprachlichen Verhältnisse von Deutsch-Neuguinea," *Zeitschrift f. afrik. ozean. u. ostasiat. Sprachen*, v., vi. p. 120.



### 3. Papuan and Australian.

As will be seen by the summary on p. 288, there is some likeness in structure between the known Papuan languages and the Australian. This consists in the employment of postpositions with nouns and pronouns, the expression of tense and number in the verb by suffixes, and a limited numeral system. There is, however, the important difference shown by some Papuan tongues in the use of prefixes for person or number. The exact relation between the two groups cannot be definitely decided until the structure of the Western Papuan languages is accurately known.

### 4. Papuan and Halmaheran.

The languages of the Moluccas, especially in the islands of Ceram and Amboina, are very similar to the usual type of language in the Malayan Archipelago, and are thus closely related to the Melanesian, both of the Islands and of New Guinea. But in the island of Halmahera and its neighbourhood there are found some forms of speech which are very different from the languages around. The best known of these is the language of Galela, and others of the same group are those of Ternate, Tidore and Tobelo. The proximity of Halmahera to the western end of New Guinea, from which it is no further distant than the Bismarck or the Solomon Groups are from the eastern end, suggests comparison with the Papuan.

Ethnologically the people of Halmahera are not only remarkably different from the Malays, Javanese, Bugis and other people of the Archipelago, but in no degree resemble the Papuans. They are said to approach both in colour and features the so-called Caucasian race<sup>1</sup>.

A few notes on the Galela grammar are of interest, as they show some similarity with Papuan methods<sup>2</sup>.

**NOUNS.** There is an appearance of case formation in the use of the added (suffixed) particles *ka* and *ma*: *awi sima ka*, his face to, *tahu ka*, to the house, *tõna magëna ka*, land that to; *o ngoppa ma babba*, the child's father, *ai bira ma rokka*, my sister's child, *o Jan ma awa*, John's mother. Besides these the particles *ku*, *no*, *je*, *ko*, *sa* are similarly used after nouns and verbs<sup>3</sup>.

**PRONOUNS.** These show gender in the third person singular. The full forms are: Sing. *ngohi*, I, *ngonna*, thou, *una*, he, *muna*, she, *i*, it; Plur. *ngomi*, we, *ngini*, you, *ona*, they (masc. or fem.), *i*, they (neut.). These are used in an abbreviated form to express the agent of a verb, and are slightly changed to express the object. When both agent and object are expressed by pronouns, the two particles come into juxtaposition, and in the third person are compounded, thus giving rise to a quasi-prefix, which like the Miriam indicates subject and object. The pronominal particles for the agent are: Sing. 1. *to*, 2. *no*, 3. masc. *wo*, fem. *mo*, neut. *i*; Plur. 1. *mi*, 2. *ni*, 3. masc., fem., neut. *i*. For the object, whether direct or indirect: Sing. 1. *i*, 2. *ni*, 3. masc. *wi*, fem. *mi*, neut. *ja* or *jõ*. Plur. 1. *mi*, 2. *ni*,

<sup>1</sup> Cf. Kern, H., *Opmerkingen over 't Galelareesch. Bijd. tot de Taal, Land, en Volkenkunde, Ned Indië*, 5 Volg. vi. 'sGravenhage, 1891.

<sup>2</sup> Van Baarda, M. J., *Beknopte Spraakkunst van de Galillareesche Taal*, Utrecht, 1891.

<sup>3</sup> Cf. Kern, H., *Opmerkingen*, p. 54.

3. masc., fem., neut. *i*. Examples are: (*una*) *woi kēlillo (ngohi)*, (he) he-me sees (me), (*ngohi*) *to ni kēlillo (ngonna)*, (I) I him see (him). In the 3rd person *ja* is compounded with the particle of the agent, as e.g. *o kasso ta ngappo*, the dog I-it kill, *o kasso na ngappo*, the dog you-it kill, *o kasso mi ja ngappo*, the dog we-it kill.

VERBS. In Galela the simple form of the verb is indefinitely present or past tense: *to kaggi*, I go or went. A perfect or pluperfect is formed by suffixing *-ka*: *to dohheka*, I have or had laughed, or an adverb *dabollo* is used with *-ka*: *wo oddoka dabollo*, he has or had eaten already. The future is indicated by the words *assa* or *donne* preceding the verb: (*ngohi*) *assa ta hokko*, (I) presently I come, (*ngohi*) *donne to ni ngappo*, (I) then I-you kill. *Assa* may be used of immediate past as well as future time.

NUMERALS. The Galela numerals are: one, *moi*, two, *sinotto*, three, *saāngi*, four, *iha*, five, *motohha*, six, *butanga*, seven, *tumidingi*, eight, *tupaāngi*, nine, *siu*, ten, *mogiowo*, twenty, *monahalo*. The tens beyond are formed by prefixing *muru*, *moru*, *mori* or *muri* to the stems of the simple forms. "Hundred" is the Malay *ratu*. The units above the tens are added by means of the conjunction *de*, an abbreviation of *deo*: sixty-five, *moributanga de motohha*. These show no likeness to Papuan forms. Numbers are counted to 1,000,000 with the help of Malay loan words. Descriptive words are used in Galela with the numerals as in Malay.

Between the Papuan languages of this volume and the Halmaheran there is only one language of which the grammar is adequately known, the Nuför or Maför of Geelvinks Bay on the North West coast of Netherlands New Guinea. This shows no agreement in grammar with the Halmaheran, although its exact position is still a matter of doubt<sup>1</sup>.

Any possible connection of the Halmaheran with the Papuan is open to doubt. The geographical distance, and the great physical dissimilarity of the people are strong factors in support of the non-connection of the two languages.

## 5. Papuan and Andaman.

In geographical position the Andaman Islanders are the nearest insular black race West of New Guinea. Although a comparison of languages might therefore be considered of some value, an adequate discussion is prevented by a want of knowledge of the languages between Miriam or Kiwai and the Andaman Group. Some of these intervening languages, as in Timor, Timor Laut, the Ke and Aru Islands are said to contain non-Malayan elements, and some of the inhabitants are called Papuans<sup>2</sup>, but very little evidence of grammatical structure is available for comparison, and the vocabularies found show in most cases a preponderance of Malayan words.

There are, however, a few points of similarity between the Papuan and Andaman languages which are worth notice.

NOUNS. Andaman nouns are declined by suffixed particles as in Miriam and Kiwai.

The apparent combination of corporal and nominal prefixes with verbal stems which were noted in the Miriam grammar<sup>3</sup>, and which (possibly through Papuan influence) are so characteristic of the Mabuig language<sup>4</sup>, has a parallel in the Andaman use of corporal and

<sup>1</sup> Cf. p. 517 ante.

<sup>2</sup> Cf. Wallace, *Malay Archipelago*, London, 1872, pp. 589, 599, and G. W. Earl, *Native Races of the Indian Archipelago*, London, 1853, chap. xi.

<sup>3</sup> Cf. p. 65 ante.

<sup>4</sup> Cf. pp. 28, 29 ante.



nominal prefixes to classify nouns, and also to form other words into which the meaning is introduced. Sir R. C. Temple gives the following examples<sup>1</sup>:

"Stem, *beri-nga*, good: then *a-beri-nga*, good (human being); *un-beri-nga*, (good hand, *on* pref. of hand), clever; *ig-beri-nga* (good eye, *ig-* pref. of eye), sharp-sighted; *aka-beri-nga* (good mouth or tongue, *aka-* pref. of mouth and tongue), clever at (other Andamanese) languages; *ot-beri-nga* (good head and heart, *ot-* pref. of both head and heart), virtuous; *un-t'ig-beri-nga* (good hand and eye, *on-* pref. of hand, *ig-* pref. of eye, joined by *t'*- pref. of intimate relation), good all round." "Lastly in the elliptic speech of the Andamanese, the root, when evident, can be left unexpressed, if the prefix is sufficient to express the sense, thus *i-beri-nga-da!* may mean 'his-(face, pref. *i-*)-good-(is),' that is, 'he is good-looking.'"

To an European the exact connection of root and prefix is often obscure and has not been thoroughly investigated. Thus *ot*, said by Portman doubtfully to be a prefix indicating round things<sup>2</sup>, is applied to the words for "head" (*ot-cheta-da*), "brains" (*ot-mun da*), "neck" (*ot-lorgota-da*), and "heart" (*ot-kuktabana-da*). In other words it is possible to find a connection with *ot* although the meanings of the stems to which it is prefixed are not clearly established. Thus *ot-* as "head" may be implied in such words as *ot-tekik*, be bashful or ashamed (hang down head), *ot-la*, lead, before (at head), *ot-yuburda*, chief (head man)<sup>3</sup>, *ot-jumu*, plunge (go in head first), *ot-nan*, choose, pick out (put at head), *ot-jabag*, vicious (bad head). As "something round, a heap, pile," *ot-* appears in *ot-ram*, cover (? put in a heap over), *ot-yop*, soft (of a cushion), *ot-kaut*, coil rope (make into a round or heap), *oto-jeg*, assemble (? come close). In other words the connection is not at all clear, as e.g. in *ot-golai*, alter, *ot-aut*, ascend a creek, *ot-aich-da*, skin, bark, *ot-peggi*, beside, *ot-yerignga-da*, a boar, *ot-yolo*, reflect, *ot-badali*, by chance.

VERBS. Time in the Andaman verb, as in the Papuan, is expressed by suffixes: *mami-ke*, sleeping-is, *mamik-ka*, sleeping-was, *mami-re*, sleeping-did, *mami-nga*, sleeping. There is a correlation of the pronoun and verb with regard to time, the pronoun changing in harmony with the verb: *do mamike*, I am sleeping, *da mamika*, I was sleeping, *da mamire*, I slept, *dona maminga*, I or me sleeping<sup>4</sup>. These may be compared with Miriam forms such as *kai dasmer*, I now see, *kape dasmer*, I saw, *kage dasmer*, I had seen<sup>5</sup>.

NUMERALS. As in Papuan there are only two definite numerals: *ubatul*, one, *ik-paur*, two. A word for "three" is given as *ed-ar-ubai* (one more), for "four," *e-yi-pagi* (some more), for "five," *ar-duru* (all)<sup>6</sup>.

Although a morphological likeness between the languages of Papuans or Andaman Islanders cannot at present be satisfactorily demonstrated, it seems to be at least possible that as the two races are in practically the same stage of culture, the psychology of their languages may be found on closer knowledge to have some common features. The subject is well worthy of future enquiry.

<sup>1</sup> "A Grammar of the Andamanese Languages," being chapter iv. of part i. of the *Census Report of the Andaman and Nicobar Islands*, 1902, by Lieut.-Col. Sir R. C. Temple, Bart. C.I.E., Port Blair, p. 16. The examples quoted are Bea dialect.

<sup>2</sup> Portman, M. V., *Notes on the Languages of the South Andaman Group of Tribes*, Calcutta, 1898. The quoted words are Bea dialect.

<sup>3</sup> Cf. Miriam *opo-le*, head-man, lit. face-man.

<sup>5</sup> Cf. *ante*, p. 76.

<sup>4</sup> Temple, *op. cit.* p. 18.

<sup>6</sup> Portman, *op. cit.*



## LINGUISTIC POSITION OF THE MELANESIAN LANGUAGES OF BRITISH NEW GUINEA.

### 1. New Guinea and the Islands.

The close relationship of the Melanesian languages of British New Guinea to those of the Melanesian Islands has been so fully demonstrated in the "Comparative Grammar" that the subject need not be referred to in detail here. P. W. Schmidt in discussing their position<sup>1</sup> comes to the conclusion that they are most closely connected with those of the southern Solomon Islands (Saa of Mwala Is., Florida, Bugotu of Ysabel Is., and Vaturanga of Guadalcanar Is.) and the northern and central New Hebrides (Aurora, Efate and Epi).

Schmidt regards the Melanesian languages of British New Guinea as coming between these two groups of the Island languages, the tribes speaking them arriving first in the Louisiade Archipelago and then spreading along the New Guinea coast as far as Cape Possession. An older stratum of Melanesian languages (i.e. those for which in 1892 I suggested the provisional name of Melano-Papuan)<sup>2</sup> had previously occupied the Louisiades, and the languages of South Cape, Sariba, and East Cape, and others in that neighbourhood remained in contact with this older stratum, and so developed more slowly than the related languages further West (Motu, Maiva, Mekeo, etc.). He suggests that the latter developed further in the same direction as the Polynesian with regard to phonology and expulsion of consonants.

There is a remarkable similarity between the New Guinea language at Hula (called also Bula'a), Keapara, near Hood Lagoon, and that of the Solomon Islands in a district where two very similar names are found, i.e. Ulawa (Contrariété Is.) and Bulalaha (Mwala Is.), and at Wango and Fagani in San Cristoval Is. Besides the general correspondence of grammar, there are the same peculiarities in the vocabularies from the two regions. Thus *t* is often dropped in common words so that the Hula or Keapara *agi*, *manu*, *biu*, *ma*, *ama*, and Galoma *u*, and the Solomon Is. *ani*, *mauru*, *veru*, *ma*, *ama*, *u* represent the ordinary *tani*, weep, *maturu*, sleep, *vetu*, star, *mata*, eye, *tama*, father, *kutu*, louse. In both regions also is found the dropping of *g* in some words, as in Keapara *laa*, walk, Ulawa *lae*, go, and the use of *w* for *t* as in Wango *wama* for *tama*, and Keapara *wano* for *tano*.

No languages from the North East coast of British New Guinea were available for Schmidt's comparisons, and he has no references to the languages of Malekula in the New Hebrides. The former present difficulties of a similar kind to those found in the southern Islands of the New Hebrides. There are numerous compound words with

<sup>1</sup> Schmidt, P. W., "Über das Verhältniss der Melanesischen Sprachen zu den Polynesischen und untereinander," in *Sitzungsberichte der k. Akad. der Wissenschaften*, Wien, 1899, pp. 58-87.

<sup>2</sup> Ray, S. H., "The Languages of British New Guinea," *Trans. Ninth Int. Congress of Orientalists*, held in London, 1892, Vol. II. pp. 755, 756, and *Jour. Anthropol. Inst.* xxiv. 1895, p. 17.

prefixes and suffixes of which the meaning is difficult to determine<sup>1</sup>. The verbal forms of the Mekeo and Roro are very similar to those of the languages of Malekula<sup>2</sup>, and both are distinct in their own region.

## 2. Melanesian of New Guinea and Polynesian.

The position of the New Guinea Melanesian with regard to the Polynesian has been fully discussed by P. W. Schmidt<sup>3</sup>. The chief differences between the two groups have been given on p. 289 of this volume. Details will be found elsewhere<sup>4</sup>. They show that the Polynesian languages should be regarded as co-ordinate with the Melanesian, but in a somewhat simplified stage.

## 3. Melanesian and Micronesian.

The Melanesian languages of New Guinea stand in the same position with regard to the languages of the Gilbert, Marshall, and Caroline Groups of Micronesia, as the Melanesian of the Islands. That is, they are co-ordinate with them as branches of the same linguistic family<sup>5</sup>.

<sup>1</sup> In Wedau the Rev. C. King gives numerous prefixes which modify the verbal root: 1. *ai-g'eta*, *au-g'eta*, come hither (*g'eta*, arrive); 3. *tu-gwadai*, crush (*gwada*, pudding); 4. *tupa-tawanei*, open box (*tawanei*, throw away); 5. *vo-g'arai*, dig with hands (*g'arai*, dig), *vo-mairi*, stand up (*mairi*, stand), *rau-karei*, set to work (*karei*, begin); 6. *ravi-epai*, take someone's place (*epai*, a substitute); 7. *ta-pota*, close (*pota*, be shut). *Wedau Grammar*, pp. 15, 16. These are mainly modal in signification. The following in Tanna, New Hebrides, are mostly temporal: *Ya-k-even*, I go, *ya-puk-even*, I went, *ya-kem-ani*, I said, *ya-kamam-eni*, I am continually saying, *ya-pukam-eni*, I have begun to say, after that I was saying, *ya-kam-eni*, I am saying, *ya-kenam-even*, I am going now, I am just going, *ya-kuv-aven*, I have gone, *ya-kenuv-aven*, I had gone. In these *ya-* is pronominal, and the last member of the compound is the verbal stem, *even*, *aven*, go, *ani*, *eni*, speak. These examples are from a MS. grammar of the Kwamera dialect of Tanna by Rev. W. Watt.

<sup>2</sup> Thus in the singular present tense: Pangkumu (Malekula) *ma hani*, I eat, *mo ten*, thou cryest, *mi mej*, he dies, are the Roro *na ani*, *no hai*, *ne ma'e*, with the same meanings. In the future singular: Pangkumu *ba min*, I shall drink, *bo hani*, you will eat, *bi maur*, he will live, are in Mekeo *va inu*, *vo ani*, *ve mauri*.

<sup>3</sup> Schmidt, P. W., "Über das Verhältniss der Melanesischen Sprachen zu den Polynesischen und untereinander," *Sitz. d. k. Akad. d. Wissenschaften*, Wien, 1899.

<sup>4</sup> Cf. Ray, S. H., "Are the Motu of New Guinea Eastern Polynesians?" in A. C. Haddon, *The Decorative Art of British New Guinea*, Dublin, 1894, pp. 263-266; also "Common Origin of the Oceanic Languages" in *Jour. Polynesian Soc.* v. 1896, pp. 58-68, and Hellas, *Revue Polyglotte*, 6me Année, Leiden, 1896.

<sup>5</sup> My comparative grammar and vocabulary of the Micronesian languages exists only in MS. The languages (Gilbert Is., Ebon, Kusaie, Ponape, Ruk, Mortlock and Yap) show agreements with the Melanesian in every essential feature. They are more closely related to the Melanesian than the Polynesian. A few comparisons of Micronesian and Melanesian will be found in Rev. E. T. Doane, "A Comparison of the Languages of Ponape and Hawaii," with additional notes and illustrations by S. H. Ray, *Jour. Roy. Soc. New South Wales*, xxvi. pp. 420-453.

## GENERAL LINGUISTIC SUMMARY.

1. The Western language of Torres Straits is Australian.
2. The Eastern language of the Straits is morphologically<sup>1</sup> related to the Papuan of New Guinea.
3. There is no genealogical connection between the two languages of the Straits.
4. There is no evidence of an African, Andaman, Papuan, or Malay connection with the Australian languages. There are reasons for regarding the Australian as in a similar morphological stage to the Dravidian, but there is no genealogical relationship proved.
5. The Papuan languages are distinct from the Melanesian. They are in some respects similar to the Australian, but their exact positions are not yet proved.
6. Languages of the Papuan type are found in German New Guinea. There is no direct evidence of their existence in Netherlands New Guinea.
7. There is insufficient evidence to connect the Papuan with the Andaman or Halmaheran languages.
8. In the Northern Melanesian Islands a few languages are found which have Papuan characteristics.
9. Differences of grammar and vocabulary which appear in other Island languages appear to be remains of an archaic Melanesian speech. There is no grammatical evidence to connect them with the Papuan, but they show the Papuan diversity of vocabulary.
10. The Melanesian languages of New Guinea and those of the Islands are closely (genealogically) related in grammar and vocabulary.
11. The Melanesian languages of New Guinea and the Islands stand in the same position with regard to the Polynesian. Both the former represent an older and fuller form of speech of which the Polynesian is a later and more simplified descendant.

<sup>1</sup> I use "morphological" as implying similar grammatical formation, "genealogical" as implying community of origin.

END OF VOL. III.









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